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THE  
CRITICAL REVIEW;

OR,  
ANNALS OF LITERATURE.





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THE

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# CRITICAL REVIEW;

OR,

## Annals of Literature;

EXTENDED AND IMPROVED.

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BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

VOLUME the NINETEENTH.

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1797.

T H E

# CRITICAL REVIEW.

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For JANUARY, 1797.

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*Philosophical Transactions of the Royal Society of London. For the Year 1796. Part I. 4to. 9s. 6d. Sewed. Elmsly. 1796.*

**T**HE *Philosophical Transactions* for the present year do not make so splendid an appearance as those of the last; but if in the eyes of some of the members there may be wanting decoration from plates, the scientific reader will begin to flatter himself with the hopes of finding more solid information in the future volumes of this work, than the plan of the society for some years past seemed to admit. We can allow for one or two trifling papers on the gold mines of Ireland, if they are succeeded by the solid remarks of an Atwood; the experiments on the eye and light promise to extend our knowledge on two difficult subjects; and though we should have been more pleased with seeing L'Huilier's treatise in English, the insertion of the language of an hostile republic into the *Transactions* may lead to a conjecture that the interests of science will not be sacrificed to national prejudices; and that at least there is one community in the world, who are votaries of peace,—the commonwealth of letters.

Art. I. The Croonian Lecture on Muscular Motion. By Everard Home, Esq. F. R. S.

The first paper contains a farther examination of the nature of the eye; and some very ingenious experiments are described, for ascertaining the change in the curvature of the cornea.

‘ The result of this inquiry, which has not been confined to the support of any particular theory, but carried on with the sole view of discovering the truth, appears to be, that the adjustment of the eye is produced by three different changes in that organ; an increase of curvature in the cornea, an elongation of the axis of vision, and a motion of the crystalline lens. These changes in a great measure depend upon the contraction of the four straight muscles of the eye.

‘ Mr. Ramsden has been good enough to make a computation,  
CRIT. REV. VOL. XIX. January, 1797. B ly



by which the degree of adjustment produced by each of these changes may be ascertained. This he has promised to render more correct; and also to institute a series of experiments by which the effects of the motion of the lens may be more accurately determined. From Mr. Ramsden's computation, the increase of curvature of the cornea appears capable of producing one-third of the effect: and the change of place of the lens, and elongation of the axis of vision, sufficiently account for the other two-thirds of the quantity of adjustment necessary to make up the whole.' p. 8.

To complete the theory, the eyes of various animals, birds, beasts, and fishes, were examined, and many interesting particulars are related. From this investigation, properly continued, we doubt not that in time the powers of the different parts of the human eye will be completely ascertained, and many errors will be removed, arising on the one hand from the ignorance of the philosopher in anatomy, and on the other of the anatomist in philosophy.

• From the preceding observations, deduced from the structure of the eye in different animals, it appears that there are two modes of adjusting the eye, one for seeing in air, the other for seeing in water: and it is probably the want of this knowledge that has misled former inquirers, by confining their researches to the discovery of some one principle common to the eyes of all animals.

• The crystalline lens, as the most conspicuous part, engrossed their whole attention, and they did not think any of the others capable of giving material assistance in producing so curious an effect.

• The ciliary processes, from their connection with the lens, were by some believed capable of bringing it forwards; by others they were supposed to contract, and by that action elongate the eye, and remove the lens further from the retina: but these processes could never bring the lens forwards, unless the cornea was also moved forwards; for the lens and processes forming a complete septum, the aqueous humour would prevent the lens from making any advance in that direction: and the processes themselves are neither strong enough in their muscular power, nor sufficiently attached to the coats of the eye, to alter its form by their contraction. In birds likewise, the bony rim renders this impossible.

• That the axis of vision is really lengthened, and the lens moved forwards, for the purpose of adjusting the eye to see near objects, is rendered highly probable, since all the facts I have been able to collect seem to point out these changes: nor can the action of the external muscles increase the curvature of the cornea without producing them.

• If the axis of vision being lengthened was believed by some physiologists to produce the whole adjustment of the eye to see near objects; if the crystalline lens being moved forwards was  
supposed

supposed by others to do the same thing; and if the cornea being rendered more convex appeared at the first view equally to account for it; all the three, when combined for that purpose, must undoubtedly be considered as sufficient to produce the effect.' p. 24.

Art. II. Some Particulars in the Anatomy of a Whale. By Mr. John Abernethy. Communicated by Everard Home, Esq. F. R. S.

The writer begins his account with an extraordinary prelude—

‘ There are some particulars in the anatomy of the whale, which, I believe, have either entirely escaped observation, or have not been as yet communicated to the public.’ p. 27.

If the writer had said *many* particulars, he would have been nearer the truth: the anatomy of the whale is far from complete; and in showing the distribution of the mesenteric vessels and lacteals of this fish, he certainly has contributed his ‘ mite to the general stock of our knowledge on this subject.’ The result of the inquiry is—

‘ That in the whale there are two ways by which the chyle can pass from the intestines into the thoracic duct; one of these is through those lacteals, which pour the absorbed chyle into bags, in which it receives an addition of animal fluids. The other passage for the chyle is through those lacteals which form a plexus on the inside of the bags: through these vessels it passes with some difficulty, on account of their communications with each other; and it is conveyed by them to the thoracic duct, in the same state that it was when first imbibed from the intestines. The lacteals, which pour the chyle into the bags, are similar to those which terminate in the cells of the mesenteric glands of other animals: there is also an analogy between the distribution of the lacteals on the inside of these bags, and that which we sometimes observe on the outside of the lymphatic glands in general. In either case, a certain number of the vasa inferentia, as they are termed, communicate with one another, and with other vessels, named vasa efferentia.

‘ By this communication, the progress of the fluids contained in these vessels is in some degree checked; which impediment increases the effusion into the cavities of the gland made by the other lacteals: but should these cavities be obstructed, from disease, or other causes, an increased determination of fluids into the communicating absorbents must happen, which would overcome the resistance produced by their mutual inosculations, and the contents of the vessels would be driven forwards towards the trunk of the system. In the whale, as in other animals, we find that the impediment, occasioned by this communication of lacteals, is greatest in the first glands at which they arrive after having left the intestines.

6 The ready termination of so many arteries in the mesenteric glands of the whale, makes it appear probable, that there is a copious secretion of fluids mixed with the absorbed chyle; and, as I have before observed, a slimy bloody-coloured fluid was found in them. As the orifices of the veins were open, it appears probable that the contents of the bags might pass in some degree into those vessels.'  
P. 30.

Art. III. An Account of the late Discovery of Native Gold in Ireland. In a Letter from John Lloyd, Esq. F. R. S. to Sir Joseph Banks, Bart. K. B. P. R. S.

Art. IV. A Mineralogical Account of the Native Gold lately discovered in Ireland. In a Letter from Abraham Mills, Esq. to Sir Joseph Banks, Bart. K. B. P. R. S.

The information in these two papers has been communicated in so many shapes to the public, that the subject ceases to be an object of curiosity. We may observe, however, that our neighbours the Irish must be exceedingly deficient in the spirit of enterprise, or exceedingly ignorant in the art of mining, if they do not speedily ascertain the value of their mountain.

Art. V. The Construction and Analysis of Geometrical Propositions, determining the Positions assumed by Homogeneous Bodies which float freely, and at rest, on a Fluid's Surface; also determining the Stability of Ships, and of other Floating Bodies. By George Atwood, Esq. F. R. S.

This is a very ingenious paper; and, if our ship-builders were men of science, they would derive, we are convinced, much useful information from its contents. Naval architecture cannot, however, be reckoned as yet among our sciences: but the philosopher has so many data from the different modes of building by different nations, that, with a proper degree of attention to the advantages and disadvantages of each as described by the common sailors, he might form the rudiments of a science, which, by the efforts of succeeding generations, would, like other sciences, be carried forwards to perfection. It is to be lamented, however, that the spirit of commerce and the spirit of improvement are not linked very closely together: yet the merchant would gain a ten-fold advantage by encouraging those inquiries, the result of which would be the building of better ships, and the diminution of the price of insurance.

When a solid body rests in a fluid, the centres of gravity of the whole and of the part immersed must, it is evident, be in the same vertical line. Consequently, to determine the position of a solid at rest in the fluid, it is necessary to know the specific gravities of each, and to place the body in such a manner



manner in the fluid, that the vertical line shall pass through the centres of gravity of the whole and the part immersed. In regular bodies this is not difficult; but supposing it done, in many cases, from the least motion in the fluid, the position of the solid will be changed, and it will continue to vibrate till it has gained another situation, in which the centres of gravity of the whole and the part immersed are in the same vertical line. In this new situation, the water may again be moved, and the body will vibrate a little; but, on the water becoming smooth, it will return to this last situation.

From considering these cases, three different species of equilibrium present themselves for our examination—

‘ 1st. The equilibrium of stability, in which the solid floats permanently in a given position.

‘ 2dly. The equilibrium of instability, in which case the solid, although its centre of gravity and that of the part immersed are in the same vertical line, spontaneously oversets, unless sustained by external force. This kind of equilibrium is similar to that which subsists when a needle, or other sharp-pointed body, is placed vertically on a smooth horizontal surface.

‘ 3dly. The third species, being a limit between the two former, is called the equilibrium of indifference, or the insensible equilibrium, in which the solid rests on the fluid indifferent to motion, without tendency to right itself when inclined, or to incline itself further.’ P. 51.

To determine these equilibria, cannot but be a matter of difficulty: and the little knowledge of artists on this subject, as well as the diversity of opinion in mathematicians, shew that they merit the severest investigation. In this inquiry, the name of the axis of motion is given to the axis round which the solid revolves while it changes its situation on a fluid’s surface: and—

‘ The axis of motion, round which the solid revolves, having been determined, and the specific gravity being known, it appears from the preceding observations, that the positions of permanent floating will be obtained, first by finding the several positions of equilibrium through which the solid may be conceived to pass, while it revolves round the axis of motion; and secondly, by determining in which of those positions the equilibrium is permanent, and in which of them it is momentary and unstable.’ P. 54.

From the want of plates, and the impracticability of bringing into a small compass the elegance of our author’s demonstrations without doing them manifest injury, we must content ourselves with saying, that some general theorems are laid down from taking a floating body of a regular figure,

which are afterwards referred to parallelopipeds, parabolical conoids, and hence just observations are made on the motions of ships. We shall give, in the writer's own words, enough to excite the scientific reader to investigate the theory—

‘ It would be improper, in a disquisition not written on the practice of naval architecture, to enter into further detail on this subject. By what has preceded, it is evidently seen that the stability of vessels may be determined for any angles at which they are inclined from the position of equilibrium, as well as for those which are very small. In both cases it is necessary that the position of the centre of gravity of the ship, and that of the part immersed, when the ship floats upright, should be known; practical methods of mensuration are required, in both cases, to ascertain these points. When the angles of inclination are very small, to find the ship's stability, it is necessary to measure the successive ordinates or breadths of the ship on a level with the water's surface, and when the angles of heeling are not limited, but are considered as being of any magnitude, the requisite mensurations are indeed more troublesome, but are not liable to more errors in execution than in the former case, when the angles are limited to those which are evanescent.

‘ The theorems for measuring the stability of ships, which are founded on assuming the angles of inclination from the position of equilibrium evanescent, explain, in the most satisfactory manner, the principles on which the stability of ships, when heeled to small angles of inclination, is founded; they also ascertain when ships or other bodies float on the water permanently in a given position of equilibrium, or overset. But this can scarcely ever be an object of inquiry in respect of ships, which are always constructed so as to float upright, even before any ballast or lading has been added to them.

‘ Monsr. Romme, in his valuable work on naval architecture, intituled *L'Art de la Marine*, published at Paris in the year 1787, informs his readers (p. 106), that the French ship of the line of 74 guns, called *Le Scipion*, was first fitted for sea at Rochfort in the year 1779. As soon as the ship was floated in deep water, a suspicion arose that she wanted stability; to ascertain this point the guns were run out on one side, and drawn in at the other; in consequence, the ship heeled 13 inches (probably meaning at the greatest measure on the side of the vessel): by adding the weight of the men brought to the same side, the depth of heeling increased to 24 inches. This being a degree of instability, which was deemed too great to be admitted in a ship of war, the ship was ordered into port, that some remedy might be applied to the defect which had been discovered. M. Romme proceeds to relate, that a difference of opinion prevailed amongst the engineers respecting the cause of this

this imperfection in the ship, and the remedies by which it might be corrected. The chief engineer, who was sent from Paris to Rochfort to direct what measures ought to be adopted on this occasion, and for rectifying the like fault in two other ships of war, *L'Hercule* and *Le Pluton*, was of opinion, that the stability of the ship *Le Scipion* would be sufficiently increased by altering the quality and disposition of the ballast. The original ballast of the *Scipio* had been 84 tons of iron and 100 tons of stone; according to the new arrangement of the chief engineer, the ballast was composed of 198 tons of iron and 122 tons of stone. But as a ship of war does not admit of any alteration in the total displacement or immersed volume, to compensate for the additional weight of ballast, amounting to 136 tons, the quantity of water with which the ship had been supplied was diminished by the weight of 136 tons. This alteration must necessarily have the effect of lowering the centre of gravity of the vessel, and thereby of increasing its stability: but, on trial, this increase was by no means sufficient; the diminution of heeling measured on the vessel's side being only 4 inches. After this and other ineffectual attempts, the defect of stability was at length remedied by applying a bandage or sheathing of light wood to the exterior sides of the vessel, from 1 foot to 4 inches in thickness, extending throughout the whole length of the water line, and 10 feet beneath it.

‘ This account shews that the theory of stability, restrained to cases in which the angles of inclination, or heeling, are very small, cannot be relied on for ascertaining the requisite stability of ships in the practice of navigation. It must be supposed that the weight and dimensions of every part of this ship were exactly known to the engineers, yet we observe that the instability was not certainly ascertained, but suspected only to exist when the ship was first set afloat in deep water; and after this defect had been discovered by the experiment which has been related, the cause was sought for in vain, and the remedy at length was stumbled upon by accident, rather than adopted from any knowledge of the principles by which the application of it might have been directed.

‘ It seems allowable to suppose, that if rules for ascertaining stability correspondent to any different angles of heeling, similar to those which are demonstrated in page 60, and exemplified in page 115 of this tract, had been applied to the case in question, they would have discovered that an error in the form given to the sides of the vessel was the principal cause of the defective stability, and would have suggested the remedy accordingly; or rather would have prevented the necessity of having recourse to it, by previously shewing the original defects in the plan of the ship.

‘ The force of stability by which ships, when inclined round the longer axis from their position of equilibrium through different angles, endeavour to regain that position, is to be considered in two

points of view respecting the motion of a vessel at sea; first, in relation to the resistance by which it opposes any force that may be applied to incline the ship, for instance, that of the wind; in which case the ship's stability, and the impulse of the wind, constitute a species of equilibrium as long as the wind continues of the same intensity. Secondly, the force of stability is to be considered as operating on the ship, after the force by which it has been inclined ceases, to restore the vessel to its upright position; the ship being continually impelled by the force of stability, revolves round an horizontal axis, passing through the centre of gravity with an increasing velocity, till it arrives at its upright position; and afterwards with a velocity continually retarded, till it arrives at the greatest inclination on the other side. This rolling of the ship, with alternate acceleration and retardation of the angular velocity, will evidently depend on the force by which the angular motion is generated; that is, on the force of stability, and its variation corresponding to the several angular distances of the vessel from its upright position; from this cause arises one of the principal difficulties in the practice of naval architecture; *i. e.* to give a vessel a sufficient degree of stability, and at the same time to avoid the inconveniences which proceed from an angular velocity of rolling, increasing and decreasing too rapidly. It is certain that the variation of the force of stability depends principally on the shape given to the sides of the vessel, which admit of being so constructed (all other circumstances permitting) that the force shall increase either slowly or rapidly to its limit.

From the preceding investigations we observe that some floating bodies, during their inclination from  $0^{\circ}$  to  $90^{\circ}$ , pass through a position of equilibrium, in which the force of stability becomes evanescent: in other bodies, no limit of this kind takes place; a difference which depends partly on their forms, and partly on the disposition of the centres of gravity of the solids and of the immersed volumes. It may be satisfactory to consider, in a general view, the effects produced on the motion of ships by the different proportions of their stability while they are inclined round the longer axis. If a vessel should be of a cylindrical form, floating with its axis horizontal, the vertical sections must necessarily be equal circles: supposing the centre of gravity of such a cylinder to be situated out of the axis, the vessel will float permanently with its centre of gravity, and the centre of the section passing through it, in the same vertical line: if such a vessel should be inclined from the upright by external force, it will be impelled in a contrary direction by the force of stability, which increases exactly in the proportion of the sine of the angle of inclination: it is plain, therefore, that a vessel of this description, during its inclination by heeling, cannot arrive at any limit where the force of stability is evanescent; on the contrary, it must continually increase until the inclination is augmented



augmented to  $90^\circ$ , where it will have become greater than at any other angle.

‘ Let another case be assumed : suppose the form of the vessel to be a square parallelopiped, floating permanently with one of the flat surfaces upward ; when this solid has been inclined round the longer axis through  $45$  degrees, the stability will be evanescent, and the least inclination greater than that angle will cause the vessel to overfet : in this case, as the vessel is gradually inclined from the upright, the stability will first increase to a maximum, and afterwards decrease ; differing altogether from the variation of the stability in the preceding case, when the vessel was supposed to be of a cylindrical form. Although vessels are usually so constructed that during any inclination from  $0^\circ$  to  $90^\circ$  they do not pass through a position of equilibrium ; yet there seems reason to suppose that in some vessels the stability increases to a maximum, and afterwards decreases when the angle of inclination is farther augmented : whenever a vessel of this description should be inclined beyond the angle where the stability is greatest, the following consequence must necessarily ensue ; if the angular velocity should be considerable, the rolling of the ship will be extended to large angles of inclination, because when the stability is more and more diminished as the angle of inclination is augmented, more time will be required for the diminished force to react against the ponderous mass of the vessel, in order to restore it to the upright. It is certain that the angle, as well as the celerity or slowness of rolling, depend on other elements, as well as on the stability, particularly on the weight and extent of the masts and sails, and the position of the ballast and lading : but in comparing the vibrations of the same vessel through different arcs, those elements are the same, while the force of stability alters continually as the angles of inclination are increased or diminished.’  
P. 116.

Art. VI. Account of the Discovery of a new Comet. By Miss Caroline Herschel. In a Letter to Sir Joseph Banks, Bart. K. B. P. R. S.

Miss Herschel discovered a comet in November, 1795, whose places are thus given by her—

Nov. 7.	<sup>a</sup> 0 33	RA	<sup>h</sup> 20	<sup>m</sup> 3	<sup>s</sup> 48	PD	<sup>°</sup> 49	<sup>'</sup> 17	<sup>"</sup> 18
	3 37		20	0	58		49	37	18

and she tells us, that it will pass between the head of the swan and the lyre, in going towards the sun. Its motion was then retrograde. But a remark of her brother, from an observation on November 9, is of more importance—

‘  $21^h 59'$ . The comet is now centrally upon a small star north follow-



following 15 Cygni. It is a small telescopic star of about the 11th or 12th magnitude, and is double, very unequal, the smallest of the two being much smaller than the largest.

‘With a power of 287 I can see the smallest of the two stars perfectly well; this shews how little density there is in the comet, which is evidently nothing but what may be called a collection of vapours.’ p. 133.

Art. VII. Mr. Jones’s Computation of the Hyperbolic Logarithm of 10 improved: being a Transformation of the Series which he used in that Computation to others which converge by the Powers of 80. To which is added a Postscript, containing an Improvement of Mr. Emerison’s Computation of the same Logarithm. By the Rev. John Hellins, Vicar of Potter’s Pury, in Northamptonshire. Communicated by Nevil Maskelyne, D.D. F.R.S. and Astronomer Royal.

By increasing the convergency of a series, the operation is much facilitated; and in this case the new series offer advantages, which will be seized by every person employed in this sort of calculation.

Art. VIII. Manière élémentaire d’obtenir les Suites par lesquelles s’expriment les Quantités exponentielles et les Fonctions trigonométriques des Arcs circulaires. Par M. Simon L’Huillier, F. R. S.

We cannot conceive what possible reason there could be, —unless to avoid a little trouble may be called a sufficient reason,—for giving this article in a modern language different from our own. There is nothing in the style which renders it difficult to be translated; and it is too great a compliment to the French language, to require every mathematician in England to be acquainted with it.—The paper is both useful and ingenious. It is divided into three parts, the first on logarithms; the second on the sines, cosines, and tangents, of circular arcs; the third on the analogy between logarithms and the trigonometrical functions of circular arcs.

Every person at all acquainted with these subjects knows the difficulty in which, to a learner, they are at present involved: and an elementary mode of arriving at the same conclusions is evidently advantageous. This is given to us in a very neat manner by the writer of this paper. He lays down as a lemma, that ‘the differences of the natural numbers of an order, expressed by the exponent of these powers, is a constant quantity.’

The first differences of the natural numbers are unity; and the following differences vanish.

The first differences of the square numbers are  $n^2 - (n-1)^2$

or  $2n-1$ . Therefore the second differences are  $1 \times 2$ , and the next differences vanish.

The first differences of the cubes are  $n^3 - (n-1)^3$ , or  $3n^2 - 3n + 1$ . Therefore the third differences are  $1.2.3$ , and the next differences vanish.

Generally the first differences of the  $m$ th power are  $n^m - (n-1)^m$ , and the  $m$ th differences are  $1.2.3 \dots m$ , and the next differences vanish.

Upon this lemma is built the future investigation. A geometrical series is laid down  $1, a, a^2, a^3 \dots a^{n-1}$ , of which the various orders of differences are taken; substitutions are made from the preceding lemma, and hence is easily brought

$$\text{out the series } 1 - v + v^2 - v^3 + v^4 = \frac{1}{1+v} = \frac{A \times \phi \log. 1+v}{v}.$$

By the same mode of deduction, we obtain the usual series for the sines and tangents of circular arcs; and this mode, we have no doubt, will soon appear in an English dress in our common elementary books.

Art. IX. On the Method of observing the Changes that happen to the Fixed Stars; with some Remarks on the Stability of the Light of our Sun. To which is added, a Catalogue of comparative Brightness, for ascertaining the Permanency of the Lustre of Stars. By William Herschel, LL. D. F. R. S.

Every thing is changeable in this world: and the true philosopher is gratified by the observation of the changes, and the causes which produced them. In some cases the change may be so small, that a length of years is necessary to make it perceptible; and in many cases, from the first state not having been sufficiently ascertained, the variation is rendered doubtful. From a combination of observations and reasonings upon them, it appears probable that very great changes have taken place in the brightness of the stars and of our sun: but how are the former changes to be ascertained without a proper standard? and where is that standard to be discovered? Still astronomers may be usefully employed in comparing together various stars, and in forming catalogues according to their brightness. An experienced observer like Dr. Herschel may in some cases be deceived: but great reliance may be placed on his skill. The method which he has laid down is very simple. The stars in each constellation are arranged in one series; and various marks are set down for the ascertaining of their comparative brightness. Thus a catalogue is made of the brightness of the stars in nine constellations; and in time the brightness of all in our hemisphere will be determined. From a comparison of this catalogue with that of Flamsteed,

great

great changes have evidently taken place : but, if our present observer continues his career, posterity will be enabled to form a better judgment of the extent of these changes, and may thence arrive to the knowledge of the cause. This country, perhaps, is not very favourable for such exertions : but when men have got rid of the folly of killing each other to gratify the caprice of half a dozen, oftentimes insignificant and still oftener wicked, individuals,—or, what is as bad, for the monopolising of some of the comforts of the earth to themselves,—there are hopes that we may have observers in those parts of the globe which are best suited to astronomical observations.

Art. X. Experiments and Observations on the Inflection, Reflection, and Colours of Light. By Henry Brougham, Jun. Esq. Communicated by Sir Charles Blagden, Knt. Sec. R. S.

The experiments of sir Isaac Newton are well known to our readers ; and it is equally well known, that the subject was by no means exhausted by him. To the writer of the present paper we are indebted for the description of a series of very curious and nice experiments, which the limits of our plan do not permit us to give at large : and it would suffer too much by an abridgment. From his first experiments he learnt that the parts of light differ in flexibility ; and this naturally led him to inquire ‘ in what proportion the angle of inflection is to that of deflection at equal incidences ; and secondly, what proportion the different flexibilities of the different rays bear to one another.’ In this inquiry, his experiments led him to the following conclusions—

‘ The first experiment shows, that all sorts of light, whether direct, or reflected, or refracted, produces colours by reflection from a curve surface. From the second we learn, that these colours are distinct images or spectra of the luminous body, much dilated in length, but not at all in breadth ; and that the angle of incidence being changed, the dilatation of the images is also changed : and from the third experiment it appears, that each full image is composed of seven colours ; red, orange, yellow, green, blue, indigo, and violet ; and that the proper order is red outermost, and violet innermost, the rest being in their order. The fourth experiment shows, that these images are produced, not by any accidental or new modification impressed on the rays, but by the white light being decomposed by reflection ; that the mean rays, or those at the confine of the green and blue, are reflected at an angle equal to that of incidence, and the red at a less, the violet at a greater angle. Experiments 5th and 6th prove, beyond a doubt, the decomposition and separation of the rays by reflection ; for in both we see that the colours in the images are those, and those only, which were mixed

in the ray by reflection or refraction, before and at incidence, whilst the 6th is (in addition) a proof that all the rays of any one image, if mixed together, compound a beam exactly similar to the beam that was at first decomposed. The 7th experiment shows, that the colours into which the rays are separated by reflection are homogeneous and unchangeable; that they differ in flexibility and refrangibility; that they bear the same part in forming images by reflection, and fringes by flexion, and colours from thin plates, which the rays separated by the prism do: and in the 8th experiment we see, that when the rays are placed in the same situation with respect to refraction, whether out of a rarer into a denser or a denser into a rarer medium, in which they before were with respect to reflection, the position of the colours produced is diametrically opposite in the two cases. Seeing then that in all sorts of light, direct, refracted, reflected, simple, and homogeneous, or heterogeneous and compounded, and in whatever way the separation and mixture may have been made, some of the rays at equal or the same incidences are constantly reflected nearer the perpendicular than the mean rays, and others not so near; and seeing that by such reflection the compound ray, of whatever kind, is separated into parts so simple that they can never more be changed; and considering the different places to which these parts are reflected; it is evident, that the sun's light consists of parts different in reflexivity, and that those which are least refrangible are most reflexible. By reflexivity, I here mean a disposition to be reflected near to the perpendicular in any degree.

‘Although I have given what I take to be sufficient proof of this property of light, yet I am aware that something more is requisite. It will be asked, why does neither a plain, a common convex, nor a common concave mirror separate the rays by reflection? This is what has always hindered us from even suspecting such a thing as different reflexivity. I shall, however, take an opportunity of removing this obstacle, in the second part of the plan, when I come to explain the reason of the colours made by the reflecting body, and the manner of their formation.’ P. 244.

The experiments and observations next made enabled him

‘To give a very short summary of optical science. When the particles of light pass at a certain distance from any body, a repulsive power drives them off; at a distance a little less, this power becomes attractive; at a still less distance, it again becomes repulsive; and at the least distance, it becomes attractive as before; always acting in the same direction. These things hold whatever be the direction of the particles; but if, when produced, it passes through the body, then the nearest repulsive force drives the particles back, and the nearest attractive force either transmits them, or turns them out of their course during transmission. Farther, the particles



particles differ in their dispositions to be acted upon by this power, in all these varieties of exertion; and those which are most strongly affected by its exertion in one case, are also most strongly affected by that exertion when varied; except in the cases of refraction, of which we before spoke; and these dispositions of the parts are in all the cases in the same harmonical ratio. Lastly, the cause of these different dispositions is the magnitude of the particles being various.' P. 266.

After describing his last set of experiments, our author gives us the result of his observations in the following propositions—

' *Prop. I.* The angles of inflection and deflection are equal, at equal incidences.

' *Prop. II.* The sine of inflection is to that of incidence in a given ratio (which is determined in the paper.)

' *Prop. III.* The sun's light consists of parts which differ in degree of inflexibility and deflexibility, those which are most refrangible being least flexible.

' *Prop. IV.* The flexibilities of the rays are inversely as their refrangibilities; and the spectrum by flexion is divided by the harmonical ratio, like the spectrum by refraction.

' *Prop. V.* The angle of reflection is not equal to that of incidence, except in particular (though common) combinations of circumstances, and in the mean rays of the spectrum.

' *Prop. VI.* The rays which are most refrangible are least reflexible, or make the least angle of reflection.

' *Prop. VII.* The reflexibilities of the different rays are inversely as their refrangibilities, and the spectrum by reflection is divided in the harmonical ratio, like that by refraction.

' *Prop. VIII.* The sines of reflection of the different rays are in given ratios to those of incidence (which are determined in the paper.)

' *Prop. IX.* The ratio of the sizes of the different parts of light are found.

' *Prop. X.* The colours of natural bodies are found to depend on the different reflexibilities of the rays, and sometimes on their flexibilities.

' *Prop. XI.* The rays of light are reflected, refracted, inflected, and deflected, by one and the same power, variously exerted in different circumstances.' P. 276.

Art. XI. Meteorological Journal, kept at the Apartments of the Royal Society, by order of the President and Council.

The chief thing which struck us here, is the same that we have already noted,—the remarkable agreement between Mr. Six's thermometer and the common thermometer without doors.



doors. As we said before, there was no such agreement during a long series of observations made by ourselves; and we wish that the persons, who for the last year have kept a meteorological journal with Six's and the common thermometer, would compare together their journal with this kept by the society for the last year, and favour us with the result of their comparison. The question is, how many times in the course of the year, did Six's column agree with the common thermometer column? The answer to this question is interesting to the public.

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*Edward. Various Views of Human Nature, taken from Life and Manners, chiefly in England. By the Author of Zeluco. 2 Vols. 8vo. 16s. Boards. Cadell and Davies. 1796.*

THE celebrity which Dr. Moore has justly acquired in this particular walk of literature by the production of his *Zeluco*, has operated upon the expectation of the public, to whom the present publication has been long since announced, in a manner at once flattering to the author and unfavourable to the reception of the work. Expectations highly raised are seldom fully gratified: and the writer who has once produced a favourite piece, experiences too often a formidable rival to any subsequent one, in his own fame. It is not necessary, however, in order to form a just estimate of our new acquaintance Edward, to draw invidious comparisons between him and any old acquaintance to whom we may have been partial:—let each stand upon his own merit.

Edward will be found to have little claim to notice upon the common ground of these productions, an interest created by the hero of the story; for the thread of adventure by which he is connected with the other characters of the piece, is slight; and in general the incidents are such as barely keep up its title to the name of a regular novel: but it has great merit as a series of conversation-pieces, exhibiting sketches of real life and manners. In this way of writing Dr. Moore excels; and his knowledge of characters, shrewdness of remark, and strokes of genuine humour, are calculated to afford much instruction and entertainment. The characters that are exhibited with most effect, are a Mr. Barnet, who is a good portrait, not only of an individual, but of a class. Indolent and self-indulgent, the pleasures of a good table are his *summum bonum*; and having never had occasion to cultivate his faculties by any personal exertion, he sinks into that kind of lethargy which is too common with men of easy fortunes after the middle term of life.—His wife,  
a woman

a woman of sense and temper, under the veil of constant acquiescence in her husband's way of thinking, has the dexterity to keep his propensities within tolerable bounds, and to lead him into occasional acts of beneficence. Lord Torpid, Carnaby Shadow, and others of the *fainéant* tribe, are well delineated.

Of the character of Mr. Barnet the following scene may give a specimen.—Mrs. Barnet wishing to go out on a visit of charity—

‘ That she might have the more time for this jaunt, no company being invited but the parson, she proposed next day to her husband, that they should dine a little earlier than usual; and to induce him to agree to her proposal, she hinted that two or three of his favourite dishes were ordered for dinner.

‘ He immediately assented; but unfortunately when the dinner was served, Mr. Barnet had little or no appetite, and was in very ill-humour. It is not quite clear whether his ill-humour deprived him of appetite, or his want of appetite put him into ill-humour; but it is certain, that he sat down to dinner with both those disagreeable guests, and as the first was greatly disliked by Mr. Barnet, and the second by his wife, it is probable that neither was invited, but that the one introduced the other.

‘ Mr. Barnet had hardly tasted the carp, till he declared that it was not sufficiently done.—It was immediately sent back to the cook. On its return, Barnet swore it was worse than at first, quite over-stewed, and absolutely not eatable.—“ This mutton, however, is excellent, my dear,” said Mrs. Barnet, “ shall I have the pleasure of helping you to a little?”

“ No—I am surfeited with mutton,” answered Barnet peevishly.—“ But I wish you had only thought of ordering some of the venison we had yesterday to be stewed.—I should have liked a little of that; but no such thing is ever thought of in my family.”

‘ As he finished his observation, a footman entered with a dish of stewed venison.

“ I am glad, my dear,” said Mrs. Barnet, “ that it has happened to be thought of to-day.”

‘ Barnet was more disappointed at losing a pretext for venting his ill-humour, than pleased at the appearance of the dish. After swallowing a few mouthfuls, he sent it away, saying, “ it was smoked.”

“ Allow me to help you to a wing of a chicken, my dear,” resumed Mrs. Barnet; “ you used to like chicken, with a slice of tongue.”

“ Is the tongue smoked?” said Barnet.

“ No, my dear,” replied his wife.

“ Then I am for none of either,” said Barnet; “ though, if the tongue had been smoked instead of the venison, I might have made a tolerable dinner.”

\* Mrs. Barnet nodded to a footman, who immediately withdrew.

"It is very hard," continued Mr. Barnet, "that they should have spoiled one dish, by what would have rendered the other excellent."

"It is fortunate, my dear, that we chance to have a very good smoked tongue also," said Mrs. Barnet; "and here it comes," continued she, as the servant returned. "Pray try this wing with a slice of it."

\* Barnet, quite at a loss what fault to find next, accepted the dish with which his wife presented him; but being entirely without appetite, after mincing the meat, and playing a little with the knife and fork, he gave his plate to a footman, saying, "I think I should prefer something cold; but I suppose there is no cold meat in the house."

"Forgive me, my dear, you may have either a slice of cold beef or cold veal; which do you chuse?" said Mrs. Barnet.

"Is there any cold mutton?" the husband asked.

"I do not remember to have ever seen you eat cold mutton," replied the wife.

"I should like it very much at present, however," said Barnet: and having at length hit on what he thought a just cause of discontent, continued grumbling till the dinner was removed; and Mrs. Barnet now perceiving that he had more satisfaction in that, than in any thing that could be done or said to please him, allowed him to enjoy it without interruption, until he happened to say, "I thought you intended to drive out this afternoon?"

\* Mrs. Barnet immediately took the hint, wished her husband and the parson a good afternoon; and taking Evilen into the carriage with her, she ordered the coachman to drive to the foldier's hut.' Vol. i. p. 141.

Mr. Barnet's life is afterwards saved by the foldier above-mentioned: and on many hints from his wife to show his gratitude in a more substantial way than thanks,—

\* Mr. Barnet at last understood her meaning; and taking the foldier by the hand, he said, "I am sensible, friend, how much my wife and I are indebted to you, and am resolved to settle forty pounds a-year upon you for life."

"God bless your honour," cried the foldier; "but, indeed it is too much, a great deal too much."

"If you think so," said Barnet, whose innate narrowness of soul began to operate, "it shall be only thirty." Vol. ii. p. 47.

We shall give, likewise, the following conversation, which, though not new in incident, is written with ease and humour, between Carnaby, a weak young man, and colonel Snug, a gentleman sharper—

‘ After the play the colonel proposed to Carnaby that they should sup *tête-à-tête* at a tavern. While supper was preparing they played a few games at picquet; the colonel won fifteen guineas, which Mr. Shadow paid with alacrity, being in high spirits from the idea of his having made so valuable an acquaintance, and from the honours that had been conferred on him in the course of the night. After supper the colonel proposed hazard, only, as he said, to preclude drinking, and to kill another half hour before they went to bed. The dice run in favour of Carnaby. The colonel was at this time what is called tied up; that is, he had engaged to forfeit a thousand pounds, in case he should at any time within twelve months, lose above fifty pounds in a night. “ I owe you sixty-five pounds,” said he.

“ Precisely,” replied Carnaby.

“ Be so good then as to give me thirty-five pounds,” said the colonel, taking out his pocket-book, “ and here is a note of a hundred.”

‘ Carnaby counted out five guineas, with a thirty pound note, which the colonel took and put in his purse, and then, examining the papers in his pocket-book, “ You are in high luck to-night, my friend; here is your hundred pounds—What! how is this! Upon my soul, I believe I have left the note in my *escritoir*—even so—Well, it does not signify, I shall send it to you the very first thing I do in the morning.—Here, waiter, take your money, and call my carriage. Good night, my dear Shadow——*au plaisir*——”

‘ Carnaby was a little confounded at an arrangement he neither expected nor relished, yet he could not help admiring the easy manner in which the colonel conducted himself in circumstances which would have been embarrassing to most people; and he recollected with complacency the kind manner in which he had been treated by a person who had it in his power, as well as inclination, to introduce him to the intimacy of some of the highest names in point of fashion, that this island can boast. He heard nothing of any message from the colonel the following morning; this surprised him a little; but what surprised him more was in the evening to hear that the colonel had gone with lord —— to the country.

‘ This intelligence certainly chagrined Mr. Shadow as much as it surprised him; and both impressions were augmented when at the end of a month he found that the colonel was not yet returned to town, and understood from his banker that he had heard nothing of the five hundred pounds.

‘ The colonel, however, came to town at last; he had, indeed, been eight days in it before Carnaby knew any thing of the matter, and there is no knowing how long he might have remained ignorant had he not seen the colonel in his chariot one forenoon, as he rumbled along Piccadilly. Carnaby endeavoured to catch the colonel’s eye, and thought he had succeeded, but unfortunately at that



that instant he turned his head and looked the opposite way. Carnaby even had some suspicion that the colonel had actually seen him; but this suspicion was entirely removed from Mr. Shadow's mind soon after, when having met the colonel unexpectedly as he turned the corner of St. James's street into Pall-Mall, their eyes met so directly that there was no possibility of evasion; the colonel, therefore, with admirable presence of mind, seized his hand in the most cordial manner, exclaiming, "My dear Shadow! the very man I was looking for; where have you been? Lord—I was called so unexpectedly into the country—" but seeing a noble duke passing, he suddenly said, "Good God! here is the duke of ——! Allow me to introduce my friend Mr. Shadow to your grace. Well, excuse me, my dear Carnaby; I have some business with his grace—Adieu; depend on hearing from me soon." So saying, the colonel walked away with the duke, and left Carnaby delighted with what had passed, and fully convinced of the sincerity of the colonel's professions, and that the debt would be paid with expedition and gratitude. He imputed the delays that had hitherto occurred to that careless disposition to which men of rank and fashion are peculiarly subject. He was also aware that nothing was more vulgar, or had more the air of a tradesman, than a dun; and he so much dreaded the idea of appearing to the colonel in that point of view, that although he met him frequently after this rencounter, he avoided giving him the least hint respecting the debt; he carried his delicacy even the length of sometimes affecting not to see him; and although he was truly melancholy at heart for the want of his money, yet as often as he was brought so near the colonel that he could not pretend not to see him, he assumed a gay countenance, and endeavoured to imitate that easy air of indifference which he admired in that gentleman.

“After waiting a considerable time in expectation that his patience would be rewarded by a thankful payment, and being himself very much pressed for money, Carnaby formed the resolution to give the colonel a hint concerning the debt, and for that purpose he followed him into a fruit-shop, which the colonel had entered to avoid meeting him. After the first salutation, colonel Snug plainly perceived what Carnaby was resolved on, from the emotion of his countenance, the embarrassment of his manner, and his incoherent pronounciation, interrupted by a frequent cough; to cut the matter short therefore, throwing his arm around Carnaby's shoulder, and with a gay familiar swagger, drawing him out of the shop, the colonel said, "I don't know how the devil it has happened, my dear friend, that I have so long delayed paying the money I owe you—six or seven hundred pounds I believe it is."

"Only six, colonel," interrupted Carnaby.

"Are you sure it is only six? I had a notion that it was seven, and intended to have sent you seven the day after to-morrow, when



I am to receive a remittance from the country in a bill payable at sight for that precise sum; and the moment the post arrives on Thursday I shall send it you; so that, my dear Shadow, if you will give me just now an order on your banker for an hundred, I shall be much obliged to you, and the whole business will be settled at once, by my sending you seven hundred the day after to-morrow, when I receive the remittance."

"Mr. Shadow being surprised and disappointed at this proposal, answered, "That he had already overdrawn so much that his banker positively refused to advance another sixpence."

"What impudent puppies those bankers are!" replied the colonel; "but it does not signify, I shall, nevertheless, send you the draught for the whole seven hundred on Thursday, and you will repay me the odd hundred, my good fellow, when we meet. Adieu, *au revoir*."

"So saying, he hurried down the street, leaving Carnaby motionless and dumb with astonishment." Vol. ii. p. 107.

The behaviour of the same colonel to a distressed young woman, to whom the rest of the company had been giving charity, contains a good stroke upon that selfish indolence, against which great part of the satire of these volumes is directed—

"By this time colonel Snug was seated in Royston's carriage, which had arrived the moment before. When sir George was stepping in after him, he was followed to the door of the chaise by the young woman, who with an air of modesty and gratitude returned him thanks. Colonel Snug was somewhat struck also with the favourable alteration in the appearance of the young woman; and observing that there were a good many spectators, he was prompted by ostentation, with a slight mixture of good-will, to exhibit his generosity.

"La Plume," he called with an air of dignity, as he drew on his glove: "La Plume, give this young woman a couple of guineas on my account."

"When the poor woman had expressed her thankfulness for this fresh instance of liberality, La Plume came to the side of the chaise, and informed the colonel that his money was already expended all to within a few shillings, and desired five guineas more from his master that he might give two to the woman, and keep the rest for future disbursements.

"Blockhead," cried the colonel, "why did you not tell me so before I drew on my gloves; it is impossible for me now to fumble for my purse; postillion, drive on." The postillion obeyed, and the carriage disappeared.

"The rustic group who were witnesses to this scene were shocked; curses against the colonel burst from every mouth, and when they

they came to comment upon his conduct, the general construction was, that he had ordered the two guineas to be given from sheer vanity, knowing that his valet had no money, and that the order could not be executed. In this, however, they were mistaken. Colonel Saug had really believed that his servant had some guineas of his money remaining, and he intended *bona fide* that two of them should have been given to the woman. The colonel was in the habit of profusion, and although always in debt, he was never in want, and therefore put little value on small sums. He had ordered the money to be given, because he was pleased with the woman's face, because she had attracted the people's attention, and because parting with two guineas by a word to his valet, gave him no trouble; whereas pulling off his glove gave him a little. The spectators had no idea that any man could so cruelly disappoint a person in the poor woman's circumstances, merely to save himself so very small a piece of trouble; for the most selfish villager has no conception of that degree of selfishness and insensibility to the feelings of others which exists among the sons of luxury and sloth in capitals, where the heart is rendered callous by the daily exhibition of profusion contrasted with want, misery with mirth, and where people are so often the witnesses or accomplices of the ruin of friends or acquaintance.' Vol. i. p. 350.

The reader will perceive, even from these passages we have quoted, that the humour in this work is somewhat diluted, —for the same reason, and much in the same manner, that the genuine milk is diluted with a thinner element by the London dealers,—to make it go the further. It is still a more serious matter of complaint, that the morals are in some instances debased to the opinions and practices of the world. Edward, though evidently meant to be exhibited as a pattern, is a man of pleasure,—much more systematically than Fielding's Tom Jones;—and he fights a duel unnecessarily, and on the most trivial occasion imaginable.

If, however, we cannot recommend these volumes as being without a blemish, we must allow that they are at once instructive and amusing, and are replete with just pictures of scenes and characters, which conduce to a knowledge of the world, and some of which may be useful in teaching young people to despise folly and avoid selfishness.

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*The Lives of Dr. John Donne; Sir Henry Wotton; Mr. Richard Hooker; Mr. George Herbert; and Dr. Robert Sanderson. By Isaac Walton. With Notes, and the Life of the Author. By Thomas Zouch, A. M. 4to. 1l. 5s. Boards. B. and J. White. 1796.*

THE persons to whose memory this work is devoted, acquired, in their times, no small degree of celebrity. Dr. Donne flourished as a theologian and a satirist; Sir Henry

Wotton, as a statesman and negotiator; Hooker, as a scholar and a divine; Herbert, as an orator and a poet; and Sanderson, as a casuist. Walton, the biographer of these distinguished individuals, exerted himself with indefatigable zeal to procure the most authentic accounts of their lives; and his narratives obtained the favourable testimony of his contemporaries.

The novelties of the present publication are, a life of Walton, and a great number of annotations on the other lives. It appears that Walton was at first engaged in mercantile pursuits; that he improved his fortune by honesty, frugality, and diligence; that he retired from business at the age of fifty years; that his loyalty to the first Charles rendered him obnoxious to the popular party during the civil war; that he conciliated the favour and esteem of archbishop Usher, Chillingworth, and other eminent characters; and that he died in 1683, in the ninety-first year of his age.

To such of our readers as are accustomed to the amusement of angling, Walton is more known as an instructor in that sport, than in the capacity of a biographer. Of his publication on that subject, Mr. Zouch thus speaks in a style of rapture and enthusiasm—

‘In “The Complete Angler,” which will be always read with avidity, even by those who entertain no strong relish for the art which it professes to teach, we discover a copious vein of innocent pleasantry and good humour. The scenes descriptive of rural life areimitably beautiful. How artless and unadorned is the language! The dialogue is diversified with all the characteristic beauties of colloquial composition. The songs and little poems, which are occasionally inserted, will abundantly gratify the reader who has a taste for the charms of pastoral poetry. And above all, those lovely lessons of religious and moral instruction, which are so repeatedly inculcated throughout the whole work, will ever recommend this exquisitely pleasing performance.’ p. xxx.

The literary character of Walton is described in the following terms by the present writer of his life—

‘It would be highly improper to ascribe to Mr. Isaac Walton that extent of knowledge which characterises the scholar: yet those who are conversant in his writings will probably entertain no doubt of his acquaintance with books. His frequent references to ancient and modern history, his sensible applications of several passages in the most approved writers, his allusions to various branches of general science, these and other circumstances concur in confirming the assertion, that though he did not partake of the benefits of early erudition, yet in maturer age, he enlarged his intellectual

intellectual acquisitions, so as to render them fully proportionate to his opportunities and abilities. The fruits of his truly commendable industry he has generously consecrated to posterity. Deprived of the advantage of a learned education, he hath with great fidelity preserved the memory of those, who were "by their knowledge of learning meet for the people, wise and eloquent in their instructions, honoured in their generations; and the glory of their times," each of whom, in his edifying pages, "being dead yet speaketh." He may be literally said "to have laboured not for himself only, but for all those that seek wisdom." How interesting and affecting are many of his narratives and descriptions! The vision of ghastly horror that presented itself to Dr. Donne, at the time of his short residence in Paris,—the pleasant messages which sir Henry Wotton and the good-natured priest exchanged with each other in a church at Rome, during the time of vespers,—the domestic incidents which excited the tender commiseration of Mr. Edwin Sandys and Mr. George Cranmer, while they visited their venerable tutor at his country parsonage of Drayton Beauchamp,—the affectionate and patient condescension of Mr. George Herbert, compassionating the distresses of the poor woman of Bemerton,—the interview of Dr. Sanderson and Mr. Isaac Walton accidentally meeting each other in the streets of London,—these and numberless other similar passages will always be read with reiterated pleasure.

'We shall indeed be disappointed, if we expect to find in the following volume the brilliancy of wit, the elaborate correctness of style, or the ascetic graces and ornaments of fine composition. But that pleasing simplicity of sentiment, that plain and unaffected language, and, may I add, that natural eloquence, which pervades the whole, richly compensates the want of elegance, and rhetorical embellishment. Truth is never displayed to us in more grateful colours, than when she appears, not in a garish attire, but in her own native garb, without artifice, without pomp. In that garb Isaac Walton has arrayed her. Deeply impressed with the excellence of those exemplary characters which he endeavours to portray, he speaks no other language than that of the heart, and thus imparts to the reader his own undisguised sentiments, so friendly to piety and virtue. Assuredly, no pleasure can be placed in competition with that, which results from the view of men sedulously adjusting their actions with integrity and honour. To accompany them, as it were, along the path of life, to join in their conversation, to observe their demeanour in various situations, to contemplate their acts of charity and beneficence, to attend them into their closets, to behold their ardour of piety and devotion; in short, to establish, as it were, a friendship and familiarity with them,—this doubtless, must be pronounced an happy anticipation of that holy intercourse, which will, I trust, subsist between beatified spirits in another and a better state.' P. xliv.



The notes, annexed by Mr. Zouch to the Life of Dr. Donne, contain biographical sketches of natives and foreigners, whose names occur in the text, besides critical remarks and incidental reflexions. Among the persons of whom we here meet with brief accounts, are, Picus, prince of Mirandula, Bellarmine, the lord-chancellor Egerton, the bishops Montague, Hall, Andrews, Duppa, and Morton. The last-mentioned divine, when he was dean of Gloucester, and was also possessed of a valuable benefice, which he might have retained with his deanery, generously offered to resign his living to Donne, as a persuasive to his pursuit of the clerical profession; an offer which, though attractive, was politely declined.

When Morton made this proposal, he insisted on a postponement of the answer for three days, and on the employment of a part of that interval in fasting and prayer.

‘ This condition (says Mr. Zouch) deserves notice, as marking the high devotional spirit of the times: for it is to be remembered that this was not the proposition of an enthusiastic puritan, but of a very eminent and respectable divine of the church of England. If our ancestors carried matters of this nature too far (which there is no reason to think they did), their successors have run into the contrary extreme. A principle of piety exercised in referring our concerns to the providential direction of the supreme Being, would be no bar to the wisdom, ability, and success of our lawful undertakings. This sentiment, that prayer and labour should co-operate, is expressed by Donne himself, in one of his poems, though with no elegance of language.

“ In none but us are such mixt engines found,  
As hands of double office; for the ground  
We till with them, and them to heaven we raise;  
Who prayerless labours or without this prays,  
Doth but one half—that’s none.” P. 40.

While we applaud the pious disposition of our annotator, we do not perfectly agree with him; for we are inclined to think that our ancestors, not only in the dark ages, but even in the last century, really ‘ carried matters of this nature too far,’ and that they might have evinced equal piety with less superstition.

The ridiculous story of the vision pretended to have been observed by Donne, might have justified a note of animadversion from Mr. Zouch; but, in the life of Walton, he has endeavoured to vindicate that author from the suspicion of credulity. In this point, however, he has not succeeded.

Donne’s defence of suicide, in his treatise called *Biadxiatos*, is properly censured by Mr. Zouch, who expresses his satisfaction



faction that the system advanced in that work, has been 'accurately examined, and with great strength of argument refuted, by the rev. Charles Moore.' The author of this dangerous piece ordered that it should not be committed either to the press or to the flames; but his son disobeyed the former injunction; his conduct would have been less reprehensible, if he had contravened the latter.

We shall dismiss the subject of Donne, with the character given of him by Walton—

'He was of stature moderately tall, of a straight and equally-proportioned body; to which all his words and actions gave an inexpressible addition of comeliness.

'The melancholy and pleasant humour were in him so tempered, that each gave advantage to the other, and made his company one of the delights of mankind.

'His fancy was inimitably high, equalled only by his great wit; both being made useful by a commanding judgment.

'His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself.

'His melting eye shewed that he had a soft heart, full of compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others.

'He did much contemplate (especially after he entered into his sacred calling) the mercies of Almighty God, the immortality of the soul, and the joys of heaven; and would often say, in a kind of sacred ecstasy, "Blessed be God that he is God, only and divinely like himself."

'He was by nature passionate, but more apt to relict at the excesses of it. A great lover of the offices of humanity, and of so merciful a spirit, that he never beheld the miseries of mankind without pity and relief.' P. 102.

The notes which accompany the life of sir Henry Wotton, are pleasingly illustrative; and, in some of them, biographical mention is made of the learned Isaac Casaubon, Beza, Scioppius, bishop Bedel, and others. Dr. Wotton, dean of Canterbury, who was of the same family with sir Henry, is represented as having acquired a high degree of diplomatic and political reputation; and we are informed of a dream which he communicated to queen Mary, intimating that his nephew was inclined to embark in a treasonable project, and that it would therefore be expedient to commit him to prison; a request with which the queen complied. Mr. Zouch concurs with a modern writer, who has conjectured that this dream was a mere political contrivance, the result of deep deliberation, calculated to preserve the life of one who might otherwise have engaged in the conspiracy of sir Thomas Wyat. That this was the real case, we have little doubt.

Sir Henry Wotton was the author of that reflection which defines an ambassador to be one who is employed to tell lies for the good of his country. When he was desired, however, to give some rules for negotiatory conduct, he answered, 'that an ambassador, to be in safety himself and serviceable to his country, ought, upon all occasions, to speak the truth; for he never would be believed; and thus his truth would not only secure himself, if he should ever be called to an account, but would put his adversaries, who would still *hunt counter*, to a loss in all their disquisitions and undertakings.'

With the manner in which sir Henry passed his time, while he was provost of Eton college, Walton thus acquaints us—

'After his customary public devotions, his use was to retire into his study, and there to spend some hours in reading the bible and authors in divinity, closing up his meditations with private prayer. This was, for the most part, his employment in the forenoon. But when he was once sat down to dinner, then nothing but cheerful thoughts possessed his mind, and those still increased by constant company at his table of such persons as brought thither additions both of learning and pleasure; but some part of most days was usually spent in philosophical conclusions. Nor did he forget his innate pleasure of angling, which he would usually call "His idle time not idly spent;" saying often, "He would rather live five May months than forty Decembers."

'He was a great lover of his neighbours, and a bountiful entertainer of them very often at his table; where his meat was choice, and his discourse better.

'He was a constant cherisher of all those youths in that school, in whom he found either a constant diligence or a genius that prompted them to learning. For whose encouragement he was (besides many other things of necessity and beauty) at the charge of setting up in it two rows of pillars, on which he caused to be choicely drawn the pictures of divers of the most famous Greek and Latin historians, poets, and orators: persuading them not to neglect rhetoric, because "Almighty God has left mankind affections to be wrought upon." And he would often say, "That none despised eloquence but such dull souls as were not capable of it." He would also often make choice of some observations out of those historians and poets; and would never leave the school without dropping some choice Greek or Latin apothegm or sentence that might be worthy of a room in the memory of a growing scholar.

'He was pleased constantly to breed up one or more hopeful youths, which he picked out of the school and took into his own domestic care, and to attend him at his meals; out of whose discourse and behaviour he gathered observations for the better completing

pleting of his intended work of education: of which, by his still striving to make the whole better, he lived to leave but part to posterity.' p. 164.

To the life of Hooker, the celebrated author of the Ecclesiastical Polity, notes are profusely annexed; but they do not call for particular remarks. In an appendix to this part of the volume, Mr. Zouch investigates the disputed point of the authenticity of the sixth and two following books of the Polity; and he is disposed to believe that they are spurious. The grounds of this opinion appear to be satisfactory.

In one of the notes to the life of the poet Herbert, an instance of his courtly address is introduced, from bishop Hacket's life of the lord-keeper Williams—

‘ Having remarked’ (says Mr. Zouch) ‘ that the king, on opening the parliament in 1623, feasted the two houses with a speech, than which nothing could be apter for the subject, or more eloquent for the matter, he (the bishop) adds; “ All the helps of that faculty were extremely perfect in him, abounding in wit by nature, in art by education, in wisdom by experience. Mr. George Herbert, being prælector in the rhetorique school in Cambridge, anno 1618, passed by those fluent orators that domineered in the pulpits of Athens and Rome, and insisted to read upon an oration of king James, which he analysed, shewed the concinnity of the parts, the propriety of the phrase, the height and power of it to move the affections, the style utterly unknown to the ancients, who could not conceive what kingly eloquence was; in respect of which those noted demagogi were but hirelings, and triobulary rhetoricians.”

‘ Let it not be forgotten that Mr. Herbert was then a very young man, flushed with hopes of obtaining promotion in a court, where all the blandishments of adulation were practised.—Time, experience, and serious contemplation, effectuated a change in his mind, and totally alienated him from every ambitious pursuit.’ p. 336.

The appendix to the life of Herbert contains a curious account of Andrew Melville, a learned Scot, the inveterate enemy of episcopacy, who was imprisoned in the Tower, in the reign of James I. for a pasquinade on the church of England, and who, being at length released on the intercession of the duke of Bouillon, filled the theological chair for many years in the university of Sedan, with great ability and high reputation.

Of bishop Sanderfon, the biographer speaks in these terms of panegyric—

‘ His behaviour had in it much of a plain comeliness, and very little (yet enough) of ceremony or courtship; his looks and motion manifested

manifested an endearing affability and mildness, and yet he had with these a calm and so matchless a fortitude, as secured him from complying with any of those many parliamentary injunctions that interfered with a doubtful conscience. His learning was methodical and exact, his wisdom useful, his integrity visible, and his whole life so unspotted, so like the primitive Christians, that all ought to be preserved as copies for posterity to write after, the clergy especially, who with impure hands ought not to offer sacrifice to that God whose pure eyes abhor iniquity, and especially in them.

‘ There was in his sermons no improper rhetoric, nor such perplexed divisions, as may be said to be like too much light, that so dazzles the eyes that the sight becomes less perfect : but in them there was no want of useful matter, nor waste of words ; and yet such clear distinctions as dispelled all confused notions, and made his hearers depart both wiser, and more confirmed in virtuous resolutions.

‘ His memory was so matchless and firm, as it was only overcome by his bashfulness : for he alone, or to a friend, could repeat all the odes of Horace, all Tully’s offices, and much of Juvenal and Persius, without book ; and would say, “ the repetition of one of the odes of Horace to himself (which he did often) was to him such music, as a lesson on the viol was to others, when they played it voluntarily to themselves or friends.” P. 477.

The literary character of the same prelate, is thus sketched by the annotator—

‘ In extent of erudition, Dr. Senderson was surpassed by none of his contemporaries. He is clear and perspicuous in his argumentation, easy and natural in his language. But his far-fetched introductions, his tedious repetitions of division and subdivision, are disgusting. In compliance with the prevailing mode of the times, he introduces Latin quotations, even when he preaches to the common people ; herein unlike to Dr. Edward Pocock, who was described by one of his country parishioners, as “ a plain honest man, but no Latiner.” In his discourses, we meet with the most comprehensive and the most accurate knowledge of classic antiquity. Thoroughly conversant in the best writings of Greece and Rome, he illustrates his own sentiments by the most apposite applications from those treasures of learning.’ P. 477.

This volume will afford much instruction and entertainment to all those (and we trust that such readers are numerous) who wish to examine the lives and characters of persons eminent for their talents and virtues. The editor has performed his task with commendable diligence and accuracy, though, in his life of Walton, he has deviated into the usual partiality of biographers.



The external embellishments of the work are well executed: but, if any one of the engravings may claim the preference over the others, it is, in our opinion, the portrait of Dr. Donne; not that which represents him in his clerical habit, but that which imitates a picture drawn of him in his last indisposition. The history of this painting will, perhaps, excite a smile, mingled with serious sensations. The Doctor, having resolved that a monument should be erected to him after his death, stripped himself to nudity, put on a shroud, and placed himself erect upon an urn, with his eyes closed, and his arms hanging down like those of a dead body. In this attitude his resemblance was taken by a painter; and the picture was the object of his hourly contemplation till his decease, when it became the model of his monumental effigy.

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*Theory of the Earth, with Proofs and Illustrations. In Four Parts. By James Hutton, M. D. & F. R. S. E. 2 Vols. 8vo. 14s. Boards. Cadell and Davies. 1795.*

THE origin of the earth has employed the meditations of numberless philosophers; and they who acknowledge it to be the work of a wise and almighty being, are not uselessly employed in considering the means by which this vast fabric was brought into its present shape, and in forming conjectures, from the present and past appearances, of its future condition. Sceptics and unbelievers have in general treated the account given of the creation of the world in the bible, with much contempt and ridicule: yet it surely does not suffer in a comparison with what has been advanced by the wisest men of antiquity on this subject; and it is remarkable, that all inquiries into nature lead to the belief that the different modifications of organised and unorganised matter followed each other originally in the succession laid down in the scriptures. The inquiry, farther pursued, will, we think, continue to do honour to the sacred writers; and at any rate, it will stimulate men to a better acquaintance with the globe doomed to be the place of their residence, and whose surface they are appointed to cultivate, improve, and embellish.

The ancient philosophers supposed that every thing was formed from the four elements, earth, air, fire, and water; and, according to their investigation of particular facts, ascribed the formation of the whole to the energy of that peculiar element with whose powerful effects they were best acquainted. It was to be expected that their theories would

be continually overthrown by successive inquirers. Their acquaintance with the earth was confined within too narrow limits to give scope for the discovery of a theory which should account for numberless appearances known only to later ages. The philosopher, whose writings are now before us, will from the same cause be found faulty by his successors: yet if his reasoning on various facts may not be satisfactory, the collecting of them together is certainly a meritorious task. To support his opinion he requires a power of great energy within the earth: and whether he is right or not in his conjectures, there cannot be a doubt, from the effects produced by earthquakes and burning mountains, that there is in nature such a power, to which any thing produced or that can be produced by the art of man bears no comparison.

Of all the elements of which the natural world is supposed to consist, there is none which we have so much reason to consider as a simple elementary matter, as fire. It is also, perhaps, the most universal, since, either in a sensible or latent state, it pervades every part of nature, and exists even in the structure of every other substance. It is the most active of all the elements, and its agency is seen in all the most important operations of nature. It is the efficient cause of expansion, of fluidity, of evaporation. In its active and uncombined state, its effects are also by far the most stupendous of any that offer themselves to our senses. But whether this powerful element exists in greater quantities within the bowels of the earth than on the surface and in the atmosphere, may reasonably be doubted. As far as our experiments extend, we know for certain, that no combustion can be supported without a supply of air. Whether, therefore, any volcanic fire extends to a great depth beneath the surface of the earth, may admit of a question: and yet on the proof of this much of our author's hypothesis seems to depend. He supposes, that fire concentrated within the earth is the grand principle, by which the real convulsions of nature are occasioned. Let us however grant that this active principle may exist in the earth: and from what is passing upon the earth, let us consider to what changes it must be necessarily exposed.

Let us hear our author upon this head:

‘ A solid body of land could not have answered the purpose of a habitable world; for, a soil is necessary to the growth of plants; and a soil is nothing but the materials collected from the destruction of the solid land. Therefore the surface of this land, inhabited by man, and covered with plants and animals, is made by nature to decay, in dissolving from that hard and compact state in which it is found below the soil; and this soil is necessarily washed away,

away, by the continual circulation of the water, running from the summits of the mountains towards the general receptacle of that fluid.

‘The heights of our land are thus levelled with the shores; our fertile plains are formed from the ruins of the mountains; and those travelling materials are still pursued by the moving water, and propelled along the inclined surface of the earth. These moveable materials, delivered into the sea, cannot, for a long continuance, rest upon the shore; for, by the agitation of the winds, the tides and currents, every moveable thing is carried farther and farther along the shelving bottom of the sea, towards the unfathomable regions of the ocean.

‘If the vegetable soil is thus constantly removed from the surface of the land, and if its place is thus to be supplied from the dissolution of the solid earth, as here represented, we may perceive an end to this beautiful machine; an end, arising from no error in its constitution as a world, but from that destructibility of its land which is so necessary in the system of the globe, in the economy of life and vegetation.

‘The immense time necessarily required for this total destruction of the land, must not be opposed to that view of future events, which is indicated by the surest facts, and most approved principles. Time, which measures every thing in our idea, and is often deficient to our schemes, is to nature endless and as nothing; it cannot limit that by which alone it had existence; and, as the natural course of time, which to us seems infinite, cannot be bounded by any operation that may have an end, the progress of things upon this globe, that is, the course of nature, cannot be limited by time, which must proceed in a continual succession. We are, therefore, to consider as inevitable the destruction of our land, so far as effected by those operations which are necessary in the purpose of the globe, considered as a habitable world; and, so far as we have not examined any other part of the economy of nature, in which other operations and a different intention might appear.’ VOL. I. P. 13.

Allowing this regular course of nature, this remove of our hills into the sea, we are lost in contemplating the time necessary for the production of such an effect. Let the continents be removed into the sea; and, according to our author, they are gradually forming strata in the ocean, to be thrown up hereafter by the all-powerful fire, and to form the basis of a new continent. This is, we confess, to us rather a dura hypothesis. There is indeed an old tradition, that a continent was swallowed up, where now the Atlantic is; and islands, we know, have appeared and disappeared: yet it seems that the operations of nature are more gradual; and we are more inclined to favour the old maxim, *natura per seculum nihil facit*, than

than to put her to the trouble of these sudden and occasional jerks at the end of some millions of years, to throw up a lost continent from the bottom of the ocean.

To maintain his position, our author very judiciously considers, of what the present surface of the earth consists. There are vast masses of marble and limestone. These, he says, are composed of the calcareous matter of marine bodies, and consequently have a marine origin; and from them a general conclusion is drawn.

‘The general amount of our reasoning is this, that nine-tenths, perhaps, or ninety-nine hundredths of this earth, so far as we see, have been formed by natural operations of the globe, in collecting loose materials, and depositing them at the bottom of the sea; consolidating those collections in various degrees, and elevating those consolidated masses above the level on which they were formed, or lowering the level of that sea.’ Vol. i. p. 26.

This is a pretty round assertion, and we confess we are far from believing that *all* calcareous matter has this origin: we cannot follow our author through every part of the operation in forming the strata: fire and water are the great agents.

‘The strata, formed at the bottom of the sea, are to be considered as having been consolidated, either by aqueous solution and crystallization, or by the effect of heat and fusion. If it is in the first of these two ways that the solid strata of the globe have attained to their present state, there will be a certain uniformity observable in the effects; and there will be general laws, by which this operation must have been conducted. Therefore, knowing those general laws, and making just observations with regard to the natural appearances of those consolidated masses, a philosopher, in his closet, should be able to determine, what may, and what may not have been transacted in the bowels of the earth, or below the bottom of the ocean.’ Vol. i. p. 42.

On the process of the formation of salt, the theory, if not true, is ingenious.

‘The formation of salt at the bottom of the sea, without the assistance of subterranean fire, is not a thing unsupportable, as at first sight it might appear. Let us but suppose a rock placed across the gut of Gibraltar, (a case no wise unnatural), and the bottom of the Mediterranean would be certainly filled with salt, because the evaporation from the surface of that sea exceeds the measure of its supply.

‘But strata of salt, formed in this manner at the bottom of the sea, are as far from being consolidated by means of aqueous solution, as a bed of sand in the same situation; and we cannot explain the consolidation of such a stratum of salt by means of water, without supposing subterranean heat employed, to evaporate the brine which  
would



would successively occupy the interstices of the saline crystals. But this, it may be observed, is equally departing from the natural operation of water, as the means for consolidating the sediment of the ocean, as if we were to suppose the same thing done by heat and fusion. For the question is not, if subterranean heat be of sufficient intensity for the purpose of consolidating strata by the fusion of their substances; the question is, Whether it be by means of this agent, subterranean heat, or by water alone, without the operation of a melting heat, that those materials have been variously consolidated.

‘ The example now under consideration, consolidated mineral salt, will serve to throw some light upon the subject; for, as it is to be shewn, that this body of salt had been consolidated by perfect fusion, and not by means of aqueous solution, the consolidation of strata of indissoluble substances, by the operation of a melting heat, will meet with all that confirmation which the consistency of natural appearances can give.

‘ The salt rock in Cheshire lies in strata of red marl. It is horizontal in its direction. I do not know its thickness, but it is dug thirty or forty feet deep. The body of this rock is perfectly solid, and the salt, in many places, pure, colourless, and transparent, breaking with a sparry cubical structure. But the greatest part is tinged by the admixture of the marl, and that in various degrees, from the slightest tinge of red, to the most perfect opacity. Thus, the rock appears as if it had been a mass of fluid salt, in which had been floating a quantity of marly substance, not uniformly mixed, but every where separating, and subsiding from the pure saline substance.

‘ There is also to be observed a certain regularity in this separation of the tinging from the colourless substance, which, at a proper distance, gives to the perpendicular section of the rock a distinguishable figure in its structure. When looking at this appearance near the bottom of the rock, it, at first, presented me with the figure of regular stratification; but, upon examining the whole mass of rock, I found, that it was only towards the bottom that this stratified appearance took place; and that, at the top of the rock, the most beautiful and regular figure was to be observed; but a figure the most opposite to that of stratification. It was all composed of concentric circles; and these appeared to be the section of a mass, composed altogether of concentric spheres, like those beautiful systems of configuration which agates so frequently present us with in miniature. In about eight or ten feet from the top, the circles growing large, were blended together, and gradually lost their regular appearance, until, at a greater depth, they again appeared in resemblance of a stratification.

‘ This regular arrangement of the floating marly substance in the body of salt, which is that of the structure of a coated pebble, or

that of concentric spheres, is altogether inexplicable upon any other supposition, than the perfect fluidity or fusion of the salt, and the attractions and repulsions of the contained substances. It is in vain to look, in the operations of solution and evaporation, for that which nothing but perfect fluidity or fusion can explain.' Vol. i. p. 76.

But some one will question the utility of this way of making new continents. Our author, aware of the objection, gives his solution of the difficulty—

‘ The events now under consideration may be examined with a view to see this truth; for it may be inquired, Why destroy one continent in order to erect another? The answer is plain; Nature does not destroy a continent from having wearied of a subject which had given pleasure, or changed her purpose, whether for a better or a worse; neither does she erect a continent of land among the clouds, to shew her power, or to amaze the vulgar man: nature has contrived the productions of vegetable bodies, and the sustenance of animal life, to depend upon the gradual but sure destruction of a continent; that is to say, these two operations necessarily go hand in hand. But with such wisdom has nature ordered things in the economy of this world, that the destruction of one continent is not brought about without the renovation of the earth in the production of another; and the animal and vegetable bodies, for which the world above the surface of the sea is levelled with its bottom, are among the means employed in those operations, as well as the sustenance of those living beings is the proper end in view.

‘ Thus, in understanding the proper constitution of the present earth, we are led to know the source from whence had come all the materials which nature had employed in the construction of the world which appears; a world contrived in consummate wisdom for the growth and habitation of a great diversity of plants and animals; and a world peculiarly adapted to the purposes of man, who inhabits all its climates, who measures its extent, and determines its productions at his pleasure.

‘ The whole of a great object or event fills us with wonder and astonishment, when all the particulars, in the succession of which the whole had been produced, may be considered without the least emotion. When, for example, we behold the pyramids of Egypt, our mind is agitated with a crowd of ideas that highly entertains the person who understands the subject; but the carrying a heavy stone up to the top of a hill or mountain would give that person little pleasure or concern. We wonder at the whole operation of the pyramid, but not at any one particular part.

‘ The raising up of a continent of land from the bottom of the sea, is an idea that is too great to be conceived easily in all the parts

parts of its operations, many of which are perhaps unknown to us; and, without being properly understood, so great an idea may appear like a thing that is imaginary. In like manner, the co-relative, or corresponding operation, the destruction of the land, is an idea that does not easily enter into the mind of man in its totality, although he is daily witness to part of the operation. We never see a river in a flood, but we must acknowledge the carrying away of part of our land, to be sunk at the bottom of the sea; we never see a storm upon the coast, but we are informed of a hostile attack of the sea upon our country; attacks which must, in time, wear away the bulwarks of our soil, and sap the foundations of our dwellings. Thus, great things are not understood without the analysing of many operations, and the combination of time with many events happening in succession.' Vol. i. p. 182.

This destruction of our habitations by storms rather weakens in our apprehension than strengthens the general argument: for if storms do destroy, in one place, part of a continent, in another the sea retires, and makes ample compensation for its ravages. Thus, we should be inclined to admit, towards the formation of the new continent, only that part of the earth which is carried down by the rivers into the sea: and from this a vast deduction is to be made for the mud generally prevailing in most æstuaries. As we cannot see sufficient ground to believe in the destruction of any land by the sea without compensation in another place, we are not ready to join the author in the result of his inquiries into the origin of the earth, 'that there is to be found no vestige of a beginning, no prospect of an end.'

Having given us the outlines of his theory, our author proceeds to answer the objections brought against it: and in this part we are continually diverted from the main object by remarks on theories in general, and the want of proper knowledge in the objectors. Thus we are told—

'I wrote a general theory for the inspection of philosophers, who doubtless will point out its errors; but this requires the study of nature, which is not the work of a day; and, in this political age, the study of nature seems to be but little pursued by our philosophers. In the mean time, there are, on the one hand, sceptical philosophers, who think there is nothing certain in nature, because there is misconception in the mind of man; on the other hand, there are many credulous amateurs, who go to nature to be entertained as we go to see a pantomime: but there are also superficial reasoning men, who think themselves qualified to write on subjects on which they may have read in books,—subjects which they may have seen in cabinets, and which, perhaps, they have just learned to name; without truly knowing what they see, they



think they know those regions of the earth which never can be seen; and they judge of the great operations of the mineral kingdom, from having kindled a fire, and looked into the bottom of a little crucible.' Vol. i. p. 250.

We are of our author's opinion, that, in a question like this, the trifling deductions from a crucible are of no consequence: we allow him the power to shoot up a continent when he pleases: and the continent sent up will, by a regular process, well known to travellers in the Alps, be, after some hundred years, capable of supporting animal life: but our only difficulty is in granting him materials from our present continents; and if little crucible experiments are properly rejected, we must add, that a more complete knowledge of the structure of the present earth is requisite, and facts of greater magnitude are to be produced, than a few trifling circumstances, it may be, from an island, or the Alps, or the Andes, before we involve ourselves in a theory embracing the destruction of the present and birth of future earths.

There is one fault in this part, and which pervades the two volumes,—the quotations from the French are very long, very tedious, and they are not translated. Now, if there was any thing remarkable in the style of the authors quoted, there might be some reason for presenting them in the original: but, when they relate only dry facts, which might just as well have been given in English, it is a very hard tax upon a great part of the readers, to deprive them of the opportunity of following the thread of the argument, and to make them pay twice as much as was necessary. We travelled, however, very pleasantly with our author and his friends through several parts of Europe, as they are described in this Anglo-gallic book. If the deductions do not every-where support the hypothesis, they present many strong arguments for the consideration of the mineralogist; and the section on the formation of coral deserves particular attention. But we must confess, that, as a theory, it is not arranged in the best form: there is much superfluous matter; and we are threatened with a farther progress in the work. The theory might be drawn up in a fourth part of one volume, and the reasoning on all the French quotations, with as much of the matter abridged as was necessary, might have been contained in the remainder. Thus the author's sentiments might have been better examined. But, that we may do them strict justice, we will in his own words give the result of his speculations.

‘ Let us then take a cursory view of this system of things, upon which we have proceeded in our theory, and upon which the constitution of this world seems to depend.



‘ Our solid earth is every where wasted, where exposed to the day. The summits of the mountains are necessarily degraded. The solid and weighty materials of those mountains are every where urged through the valleys, by the force of running water. The soil, which is produced in the destruction of the solid earth, is gradually travelled by the moving water, but is constantly supplying vegetation with its necessary aid. This travelled soil is at last deposited upon the coast, where it forms most fertile countries. But the billows of the ocean agitate the loose materials upon the shore, and wear away the coast, with the endless repetitions of this act of power, or this imparted force. Thus the continent of our earth, sapped in its foundation, is carried away into the deep, and sunk again at the bottom of the sea, from whence it had originated.

‘ We are thus led to see a circulation in the matter of this globe, and a system of beautiful œconomy in the works of nature. This earth, like the body of an animal, is wasted at the same time that it is repaired. It has a state of growth and augmentation; it has another state, which is that of diminution and decay. This world is thus destroyed in one part, but it is renewed in another; and the operations by which this world is thus constantly renewed, are as evident to the scientific eye, as are those in which it is necessarily destroyed. The marks of the internal fire, by which the rocks beneath the sea are hardened, and by which the land is produced above the surface of the sea, have nothing in them which is doubtful or ambiguous. The destroying operations again, though placed within the reach of our examination, and evident almost to every observer, are no more acknowledged by mankind, than is that system of renovation which philosophy alone discovers.

‘ It is only in science that any question concerning the origin and end of things is formed; and it is in science only that the resolution of those questions is to be attained. The natural operations of this globe, by which the size and shape of our land are changed, are so slow as to be altogether imperceptible to men who are employed in pursuing the various occupations of life and literature. We must not ask the industrious inhabitant, for the end or origin of this earth: he sees the present, and he looks no further into the works of time than his experience can supply his reason. We must not ask the statesman, who looks into the history of time past, for the rise and fall of empires; he proceeds upon the idea of a stationary earth, and most justly has a respect to nothing but the influence of moral causes. It is in the philosophy of nature that the natural history of this earth is to be studied; and we must not allow ourselves ever to reason without proper data, or to fabricate a system of apparent wisdom in the folly of a hypothetical delusion.

When, to a scientific view of the subject, we join the proof

which has been given, that in all the quarters of the globe in every place upon the surface of the earth, there are the most undoubted marks of the continued progress of those operations which wear away and waste the land, both in its height, and width, its elevation and extension, and that for a space of duration in which our measures of time are lost, we must sit down contented with this limitation of our retrospect, as well as prospect, and acknowledge, that it is in vain to seek for any computation of the time, during which the materials of this earth had been prepared in a preceding world, and collected at the bottom of a former sea.

‘ The system of this earth will appear to comprehend many different operations, or it exhibits various powers co-operating for the production of those appearances which we properly understand in knowing causes. Thus, in order to understand the natural conformation of this country, or the particular shape of any other place upon the globe, it is not enough to see the effects of those powers, which gradually waste and wear away the surface, we must also see how those powers affecting the surface operate, or by what principle they act.

‘ Besides, seeing those powers which are employed in thus changing the surface of the earth, we must also observe how their force is naturally augmented with the declivity of the ground on which they operate. Neither is it sufficient to understand by what powers the surface is impaired, for, it may be asked, why, in equal circumstances, one part is more impaired than another; this then leads to the examination of the mineral system, in which are determined the hardness and solidity, consequently, the permanency of those bodies of which our land is composed; and here are sources of indefinite variety.

‘ In the system of the globe every thing must be consistent. The changing and destroying operations of the surface exposed to the sun and influences of the atmosphere, must correspond to those by which land is composed at the bottom of the sea; and the consolidating operations of the mineral region must correspond to those appearances which in the rocks, the veins, and solid stones, give such evident, such universal testimony of the power of fire, in bringing bodies into fusion, or introducing fluidity, the necessary prelude to solidity and concretion.

‘ Those various powers of nature have thus been employed in the theory, to explain things which commonly appear; or rather, it is from things which universally appear that causes have been concluded, upon scientific principles, for those effects. A system is thus formed, in generalising all those different effects, or in ascribing all those particular operations to a general end. This end, the subject of our understanding, is then to be considered as an object of design; and, in this design, we may perceive, either wisdom, so far as the ends and means are properly adapted, or benevo-

benevolence, so far as that system is contrived for the benefit of beings who are capable of suffering pain and pleasure, and of judging good and evil.

‘ But, in this physical dissertation, we are limited to consider the manner in which things present have been made to come to pass, and not to inquire concerning the moral end for which those things may have been calculated. Therefore, in pursuing this object, I am next to examine facts, with regard to the mineralogical part of the theory, from which, perhaps, light may be thrown upon the subject; and to endeavour to answer objections, or solve difficulties, which may naturally occur from the consideration of particular appearances.’ Vol. ii. p. 561.

*The Birth and Triumph of Love. A Poem. By Sir James Bland Burges, Bart. 4to. 6s. sewed. Egerton. 1796.*

*UT pictura poësis*, is an ancient adage well illustrated by the elegant poem before us. About the time of the marriage of the prince of Wales, if we mistake not, a series of engravings were published by Mr. Tomkins, understood to be from drawings by the princess Elizabeth, entitled, *The Birth and Triumph of Cupid*, and consisting of four and twenty allegorical plates, the subjects of which were as follows—

‘ Birth—Going alone—Finds his Bow and Arrow—Trying his Arrow—Dreams there is a World—Going in search of the World—Alighting on the World—Mistakes his Mark—In Vexation breaks his Bow—Meets a Heart—Weeps for the Loss of his Bow and Arrow—His Arms restored—Sharpening his Arrow—Stringing his Bow—Returning Thanks—Arrives at the Hill of Difficulty—Turns away in Despair—Meets with Hope—Ascends the Hill with Hope—Resting on Hope strikes the Hearts—Offering up the Hearts—Uniting the Hearts—Preparing for Triumph—Triumphant.’

They were meant, it is said, to compliment the king and queen.

Upon this slender and fanciful foundation, sir J. Bland Burges has raised an allegorical poem in the stanza of Spencer, which possesses, besides a correct and harmonious versification, a great deal of beautiful imagery, with a strain of chaste and lofty sentiment, adapted to the genius of the higher kinds of poetry. The first canto thus opens—

‘ Of Love I sing—not of that treacherous boy  
To whom the impure Venus erst gave birth,  
Whose venom’d thatts empoison mortal joy,  
Confounding honour, virtue, rank, and worth ;

Whose midnight orgies stamp on lawless mirth  
 The forged image of celestial pleasure,  
 Drawing from heaven the soul of man to earth,  
 With foul alloy debasing purest treasure—  
 That boy, and that boy's deeds shall not pollute my measure!

P. I.

The poet proceeds to describe love, in that high sense in which it is taken by Lucretius,—and indeed, more sentimentally, as the universal bond of union through all nature. The growth and childish pastimes of the infant god are described in the following lines with equal fancy and elegance—

‘Awhile, as if entranced, he gazed around :  
 He moved, and heaven with unknown radiance gleamed ;  
 He spoke, and listening angels hailed the sound ;  
 He smiled, and universal nature beamed.  
 By infant Love subdued creation seemed :  
 And time transported all his power confessed ;  
 Of present joys and future bliss he dreamed,  
 Of constant hearts with lasting union blessed ;  
 Then fondly clasped the cherub to his glowing breast.

‘As, when from parent fountain first discharged,  
 The silver Thames pursues his new-born course,  
 His narrow pebbly bed with rushes marged  
 Scarce feels the influence of his humid source ;  
 He, as he onward rolls, acquires new force,  
 His ample current proud thro’ meads to guide,  
 And ’twixt his banks to keep a wide divorce ;  
 While Britain’s sons to his expanse confide  
 Britannia’s bulwarks and her merchant’s pride.

‘Thus feeble were at first the powers of Love.  
 His soft round limbs had yet to learn their use :  
 If latent vigour prompted him to move,  
 He felt his infant legs their aid refuse.  
 But falls on æther could not much misuse  
 Ætherial substance : quickly stronger grown,  
 No more his weak attempts his hopes abuse ;  
 With native grace his playful tricks are shewn,  
 He tries—he steps—he shouts to find he goes alone.

‘Pure silvery curls his polished forehead deck,  
 Skirt his encrimsoned cheeks with modest grace,  
 And hang enamoured o’er his ivory neck :  
 The smile of extacy illumines his face ;  
 His looks, his steps, proclaim his heavenly race ;  
 While the bright lustre of his liquid eye  
 Insidious tempts the fond regard to trace



The thousand charms which there in ambush lie—  
To catch one blissful glance, then pine, perhaps, and die.

‘ But his free spirit no such perils feared ;  
Gaily he tript, around diffusing joy :  
Where e’er he turned, the face of heaven was cheered,  
And sportive cherubs flocked to join the boy.  
He taught the day in fresh delights t’ employ :  
Now, to outstrip fleet Time he’d shew his powers ;  
And then, with playful wantonness, decoy  
Thro’ many an artful maze the rosy Hours,  
To weave with him the dance beneath celestial bowers.’ p. 6.

Love, however, as he advances towards maturity, begins to sigh for some more appropriate exercise of his powers. While he is musing on his own destination, a bow and arrows are dropt from heaven at his feet. He instinctively catches them up with eagerness, but finds no object on which to employ them. At length—

‘ Tired by the conflict which oppressed his mind  
Love sought repose. His languid limbs outspread  
On soft ætherial couch, he lay reclin’d :  
One hand a little raised his drooping head ;  
While from the other hung his arms so dread,  
With feeble and half-conscious grasp retained :  
But, as approaching sleep his influence shed,  
And o’er his frame relaxed dominion gained,  
They fell, and at his feet confusedly remained.’ p. 15.

In this situation a seraph is sent to show him in a vision the solar system, and to inform him that the fifth of the planets which he sees, is to be the sphere of his dominion. He awakes, transported with joy, and prepares to seek his destined habitation. As he sails through æther, the guardian spirits of each planet come out to meet and offer him their gratulations. At length he comes within sight of this earth, attractive with verdure and beauty, but empty of inhabitants ; for man is not yet created. He is particularly attracted,—the reader might suppose, perhaps, by the soft shores of Ionia, the luxurious climate of Greece, or the myrtle groves of Parthenope : but, as alighting on these would not serve the author’s purpose, he must be permitted to find superior charms in *a far sequestered island*, lying in between 50 and 60 degrees of north latitude. Here then

‘ On a high cliff with light descent he stands,  
And, first on Britain’s shores the world’s great master stands.’

And thus concludes the first canto.

The second canto opens with a beautiful description of the face of nature, as seen by Love in the deep repose of perfect solitude, in the early dawn, the mountains being yet covered with mist.

‘ And soon, his golden tresses waving high,  
The mounting sun his dazzling orb unveiled :  
From his refulgent chamber thro’ the sky  
Conscious of proud pre-eminence he sailed.  
Enraptured Love his genial influence hailed ;  
And, as from earth’s wide surface odours sweet  
Ascending fast his ravished sense regaled,  
With ardour yet unfelt his bosom beat

The unknown object of his destined search to meet.’ p. 30.

Wandering on, he comes to a forest (Windsor forest) : here he amuses himself with shooting against the trees,—but, being as yet a very indifferent marksman, is disappointed, and in vexation breaks his bow and arrows. At an unfortunate moment he broke them, for soon after he sees a very strange appearance indeed, for—

‘ ——— sudden crosses his path disporting flew,  
Or seemed to fly, along the verdant plain,  
An undefined form of sanguine hue,

Which sometimes seemed to court, sometimes to shun his view.

‘ It’s tapering point now lightly skimmed the ground,  
Half-hid beneath the herbage ; while above  
Its broad unequal surface, smooth and round,  
With shadowy wings displayed appeared to rove  
Thro’ all the varied windings of the grove.  
Not far remote a kindred form was straying,  
Of equal power from place to place to move,  
Yet for the other’s near approach ne’er staying,

But still in different lines and separate orbits playing.’ p. 36.

Love having atoned for his pettishness by repentance and prayer, two doves are sent to him with a new bow and arrows, with which he pursues the hearts, which lead him a chase of many miles. At length he comes to the *hill of difficulty* : — this the hearts easily fly over ; but Love is left floundering in a sort of slough of despondency at the bottom, where, after having wept a while, he is going to kill himself with his dart ; but in that moment *Hope* appears, and brings him an *anchor*, assisted by which he flies to the top.

‘ Grasping the anchor fast, his plumes he spreads,

And

And thro' the region with contagion fraught  
Intrepid soars—

Who ever heard before of an *anchor* assisting people to fly? We must say that John Bunyan has managed his *hill of difficulty* better. When Love has got to the top by the help of this anchor, he sees again the objects of his pursuit, and discharging his arrow, transfixes at once both the hearts. And now, whom does the reader suppose these hearts, thus predestined to each other, and the objects of such a grand apparatus of mythology, belong to?—They are the hearts, gentle reader, of our most gracious king and queen! and they are carried off by Love in his triumphal chariot drawn by doves, and safely laid up in the empyreal heavens, from whence, in due time, they were to descend again to bless mankind, and extend the empire of Love over Britain—

‘ And now victorious Love the world forsook.  
Yet, as thro’ æther’s fields his course he bent,  
Towards his loved planet a departing look,  
And an unconscious sigh he fondly sent.  
But soon regret gave way to pure content :  
For now the gates of heaven far beaming shone,  
Now thro’ angelic hosts he joyful went,  
His quest performed, his high achievement won,  
To lay his glorious prize before th’ eternal throne.’ p. 58.

Sir J. Bland Burges has shown himself, by this production, capable of a higher walk of poetry, than the nature of his subject fairly admits. If his invention has been assisted in some instances by the pencil of the fair artist, it has been likewise confined to a track: and what was in the first instance an elegant complimentary trifle, is found in the poet’s hands too weak to sustain the dignity and importance to which, by his mythological system, he has endeavoured to raise it:—*Mæseriam superabat opus.*

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*The History and Antiquities of the City and Suburbs of Worcester.* By Valentine Green, Fellow of the Society of Antiquaries, London. 2 Vols. 4to. 2l. 22s. 6d. Boards. Edwards. 1796.

IT is of great advantage to a reader to understand the title of the book which he means to peruse, lest he should fruitlessly employ his time, and find little or nothing on those subjects which he may deem most interesting. The word ‘History’ is so continually used in a vague sense, that, whether it is the history of Tom Two-shoes, of England, of Worcester,

or

or of any other place, the author seems entitled to take it into his service. The histories of countries are frequently nothing else but the history of a few men, and generally the worst men in that country. The intrigues, the follies, the actions of a court, are displayed with ridiculous minuteness, while the reader in vain looks for an account of those causes which raised a nation to wealth and consequence, or reduced it to poverty and ignominy. The present work may, upon the same grounds, be entitled a 'history;' and it is also a history of Worcester, that is of walls and stained glass, of tombs and old churches. The cathedral church affords matter for the greater part of the first volume. An Appendix, with parochial churches, divides the second. Should a reader wish to know what was the state of the city in each century, what were the changes it has successively undergone, what were the manners of the inhabitants, what was its trade,—*al-tum est silentium*. These are of trifling importance, compared with a dispute between the married priests and the monks, of which we have read over and over again in all histories of England,—or with the investigation of the name of a bishop or a dean, or the explanation of an old monument. But still much useful information may be derived from this work: it may be said to contain some excellent materials for a history of Worcester; and in its present state it will naturally gratify the curiosity of strangers in many respects; and the inhabitants will be pleased with being able to point out the ancient cellars and eating parlours of the former residents in the cathedral.

The style of our author is stiff and affected. He seems to be studying every moment, in what words he is to express a very plain thought: and we must confess that he is not often happy in his choice. As a specimen, we shall give his reflections following the account of a chapel, whose ornaments had been judiciously plaistered over, to preserve them from fanatical outrage—

‘The design of this chapel was evidently defective while those figures were detached from it, and remained unseen. They were intended to form the groundwork of its purpose, to which every other part of the structure has a reference. And as indispensable to its history, they are thence seen to occupy the first station in its arrangement.

‘It is neither incurious, nor unworthy of remark, that these objects which had their origin in the purity of paternal affection, mingled with the ardency of pious devotion that characterized the age in which they were produced, in less than fifty years afterwards became utterly obnoxious, from that very devotion that had called them



them into existence, which, from its having not only become suspected, but convicted, of fostering principles inimical to civil authority, for that offence was rooted up and abolished. To that exploded influence, regal power, consolidating spiritual and temporal interests, succeeded, and in both functions became absolute. The next century saw the complete overthrow of that system, and the iron age of democratic usurpation and fanatic hypocrisy prevail. Scarcely half another century elapsed, in the early part of which period a restoration of royal authority was effected, and in the latter part a revolution took place, that elicited a constitution capable to stand the test of time, guarantee the blessings of union and peace to future ages, and has thence "made these odds all even." Such have been the great national vicissitudes the two last centuries have witnessed, and to which the narrow spot we have thus long been busied about, has borne more than a common share of interesting testimony.

'Considered as one of the earliest efforts existing of that class of refined Gothic art that has ventured to address itself to the sublimity of sentiment, and not less successfully directed to the judgment than to the passions, we cannot but admire the skill with which its leading points are managed. As a lesson prepared with profound reasoning, capable of inducing wholesome reflection in minds at all susceptible of thought, this "sermon in stone," which even he who runs may read to the most useful purpose: this spectacle of solemn magnificence, teeming with instruction, produced in that eventful age for pure Gothic architecture, in which its modest and simple beauties bloomed and expired, cannot be contemplated without pleasure, nor studied without advantage.' Vol. i. p. 106.

The progress of the reformation, drawn from a manuscript of bishop Blandford, will show the changeable disposition of the English priests in the sixteenth century—

'When the royal fiat had pronounced that the tyranny of pontifical power should cease in England, we trace the operation of that mandate in this church through a regular progression of its effects, to the final closing of that important scene. The consequent removal and destruction of chapels, altars, shrines, tombs, relics, images, crosses, missals, &c. which took place in this cathedral, and in other churches and parts of this city, have in part already been noticed under their respective heads and dates. Bishop Blandford's Manuscript furnishes the following detail in addition, which appears to complete the eventful history of the overthrow of the ancient church discipline on the monkish system at Worcester, carried down to the time of the full adoption of the ritual of the reformed church of England, as by law established.

"In January, A.D. 1539, the monks of this church put on secular habits, and the priory surrendered.

"A. D.

" A. D. 1547. On candlemas day, no candles were hallowed, or borne. On Ash Wednesday no ashes hallowed.

" A. D. 1548. March 25th, being Palm Sunday, no palms hallowed, nor cross borne on Easter eve; no fire hallowed, but the paschal taper, and the font. On Easter day the pix, with the sacrament in it, was taken out of the sepulchre, they singing "Christ is risen," without procession. On Good Friday, no creeping to the cross.

" Also on the 20th of October was taken away the cup with the body of X<sup>i</sup> from the high altar of St. Mary's church, (i. e. the cathedral) and in other churches and chapels.

" A. D. 1549. No sepulchre, or service of sepulchre, on Good Friday. On Easter even no paschal hallowed, nor fire, nor incense, nor font. On the 23d April, this year, was mass, matins, even-song, and all other service in English. All books of divine service were brought to the bishop, viz. mass-books, graduals, pies port, and legends, and were burned.

" A. D. 1551. In all the time of bishop Hooper were no children confirmed.

" A. D. 1559. Midsummer service altered."

' At this point the boundary of papal dominion over the church of Worcester appears to have been fixed. It was here all its powers were suspended, and its influence totally overthrown. It was now the hallowed fires of its delusive religion were extinguished, the sweet scented odours of its incense evaporated, and the glories of its splendid altars faded away: it was now that the solemnity of its processions and pageants closed, the voice of its tide and even-songs died away, and all the functions of its vast and ponderous machinery ceasing their movements together, presented to the world an awful example of the mutability of power, in which even that, whose foundation was thought to have been laid on a rock deemed impregnable, and held sacred from the supposed divinity of its origin, disappeared like a vapour from before men's eyes; and its customs and ceremonies, whose observance was the familiar duty of our forefathers, in the present times become obsolete, a bye-word, and almost wholly unknown among us.' Vol. i. p. 127.

The republican fiat in France met with stronger resistance; and in neither case can we lament that a religion, establishing itself by force, was subject to the vicissitudes of power.

We were much pleased with the following extract—

' The city library is an institution established in 1790; its direction is confided to a president, treasurer, and a committee of 15 other subscribing members of the society, under a well digested system of regulations. A librarian is also appointed, with a salary adequate to the nature of his duties. The collection of books is

not as yet very abundant ; but from the presents it receives, and the purchases annually made by the committee, it is in a state of improvement that bids fair to become respectable in its number of books, as well as in the selection of its authors. The building is the property of the Presbyterian society, situated near their meeting-house, on the north side of Angel-street, of whom the subscribers to the library hold it by lease.' Vol. ii. p. 23.

We hope that it will be a reflection soon on every town, not to have a library. The expense is small, the advantage great. There is a London library, which, by a very little attention on the part of the rich merchants, might, in no great length of time, be made the finest in the world : but, whether they do not know of such a thing, or love their money too much or general knowledge too little, the library on Ludgate-hill is probably not superior to that of Worcester.

The work is enriched with plates; which are in general very well executed ; and the two volumes will make a very useful and ornamental addition to the library of an antiquarian, or a citizen of Worcester.

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*Discourses relating to the Evidences of Revealed Religion : delivered in Philadelphia, 1796 ; and published at the Request of many of the Hearers. By Joseph Priestley, LL. D. F. R. S. &c. &c. 8vo. 6s. Boards. Johnson. 1796.*

EVERY liberal and humane mind, to whatever political party it may incline, will rejoice that the author of this work has found an asylum abroad,—and every Christian, of whatever denomination, will be pleased to see, that, still zealous for the cause of religion, Dr. Priestley resists the attacks of the infidels on the other side of the Atlantic. The question is not, which mode of faith adopted by Christians is most consistent with the scriptures,—but whether the scriptures shall have any authority at all ;—whether we are to give up the most important facts in history, the accumulated knowledge of so many centuries, for the sarcasms of a Voltaire or the crudities of a Paine. To place this question in a proper light, is the object of the work before us: the objections of the unbeliever are impartially examined,—the history of past ages is judiciously investigated,—the excellence of revealed religion is placed before our eyes ; and the candid inquirer after truth will here find, in a short compass, the merits of each side of the question very fairly appreciated.

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The table of contents will show the reader what he is to expect—

‘ The Importance of Religion—Of the superior Value of Revealed Religion—A View of Heathen Worship—The same continued—The Excellence of the Mosaic Institutions—The same continued—The Principles of the Heathen Philosophy compared with those of Revelation—The same continued—The Evidence of the Mosaic and Christian Religions—The same continued—The Proof of Revealed Religion from Prophecy—Internal Evidence of Jesus being no Impostor—The Moral Influence of Christian Principles.’ P. xxiii.

The style and manner of Dr. Priestley are well known. Equally perspicuous, he places his sentiments in the plainest manner before his hearers: and it could not be an objection in Philadelphia, that he travels sometimes over the same ground which he has repeatedly trod with success in England.

In examining the heathen worship, he brings together a few of those public facts which must evidently discover the genius of that religion. The traits in it of cruelty, folly, superstition, and indecency, are very properly contrasted with the humanity, the wisdom, the purity, which run through the Jewish system. Reasons are given for those things in the Mosaic code, which are repugnant to our manners; and it would be sufficient to observe, that, if some of the ceremonies in the temple at Jerusalem have, since the revelation of a purer system, lost their value, they do not, like the heathen rites, offend against modesty and morality.

Religion and politics have been declared, by a celebrated bishop, to be the studies most worthy of the attention of a wise man. We would meet the infidels upon that ground, and challenge them to produce any thing from the collective wisdom of all ages upon these subjects, to be compared with what we find in our bibles. We say, as to religion, that the bible is the only work which contains pure notions of God, unmixed with folly or superstition; that it is the only work which teaches the reciprocal duties of man to his neighbour, without countenancing, in the least, the breach of that law of equity, which is in the mouths at last of modern philosophers, but which is the foundation-stone of revealed religion,—begins with Genesis, and pervades the whole to the final event of the Christian system in the Revelations. It is the only book which ascribes nothing to birth, rank, wealth, talents, and, in the example of Christ, prescribes that he who has the greatest advantages in these respects, should make use of them for the benefit of others,—should administer



minister as our Saviour did, to the wants of his brethren. In point of civil policy, we challenge them to show so good a constitution as that of Moses; notwithstanding the wisdom of some thousand years might have been employed to improve upon it. In point of legislation, we desire a comparison only to be made between the laws of our own country and those of Moses. Let a comparison be made of the different spirit which pervades them. 'Thou shalt not give to a man more than forty stripes, lest thy brother be too much humbled in thy sight.'—Let the Englishman read this, and then look to the numberless statutes, which are a disgrace to our code and to humanity.

An examination, in this manner impartially conducted, cannot fail of producing good effects. The wit of infidels, like a blazing meteor, excites momentary surprise; it is gone, the instant that it is brought to the test of sound sense and the scriptures. Sceptics in vain deride the bible: it will continue to be more read than any other book, and afford consolation to the more serious part of mankind. As a proper answer to most of the objections of modern unbelievers, we recommend the perusal of this work to such of our readers as have not leisure to attend to the subject in a voluminous controversy; and particularly so, as the author's peculiar sentiments seldom obtrude themselves, and the arguments in general are equally maintained by every sect of Christians.

*The Poetical Works of the Rev. Samuel Bishop, A. M. late Head-master of Merchant Taylors' School, Rector of St. Martin Outwich, London, and of Ditton in the County of Kent, and Chaplain to the Bishop of Bangor. To which are prefixed, Memoirs of the Life of the Author, by the Rev. Thomas Clare, A. M. 2 Vols. 4to. 2l. 2s. Boards. Cadell and Davies. 1796.*

**T**HOUGH Mr. Bishop's name as a poet may have been unknown till now to the generality of our readers, several little pieces of his, particularly those to his wife, on the anniversaries of her wedding day, with a ring, a knife, &c. have been long handed about in manuscript copies, or inserted in ephemeral publications. They were pretty; and, both from the conjugal tenderness exhibited in them, and the ingenuity of the turn of thought, might have reminded us of the lines of a Swift to his Stella, without suggesting a very disadvantageous comparison. But great is the difference between polishing a pebble and erecting a palace. It has pleased those into whose hands Mr. Bishop's papers have fallen, to give to

the world two quarto volumes of his poetry; and justice obliges us to say, we have seldom, in the course of our labours, seen a more insipid publication. Mr. Bishop was a man who fulfilled, with a very praise-worthy assiduity, the laborious employment to which his life was dedicated,—that of instructing youth. A man's amusements generally take their colour from his more serious occupations. *His* amusement was the literary one of writing verses; he used (say the memoirs of his life, which are prefixed to these volumes) 'to devote the evenings to that employment, and sometimes, after a day spent in the labours of the school, would produce, at one sitting, a copy of verses of seventy or eighty lines.' But it is impossible such hasty productions should be good ones. Mr. Bishop himself does not seem, in general, to have sought any other fruit from these rapid effusions, than the amusement of himself and his friends; and, except there exists some strong reason for it, it seems scarcely fair to bring a man before the judgment of the public, for every idle rhyme with which he may have amused his leisure.

The first volume of this publication consists of odes,—imitations of Milton,—the fairy Benison, a compliment to the royal family,—and a number of verses on all kind of topics, written for the boys of Merchant-Taylors' school, to repeat on their public examination days. There is ingenuity in the turn of some of them, and they were very well for the occasion.

The second volume contains eighteen anniversary compliments to the author's wife; all of them, no doubt, precious in the eye of affection, but not always sufficiently varied to captivate the attention of the indifferent reader. More familiar verses follow, miscellanies, and epigrams, with which last half the volume is filled. The greater part of the pieces do not exceed in length a card of compliments; nor, to say truth, are the subjects of more consequence. We shall give, as a specimen of the work, one of the ingenious compliments of the author to his lady—

' WITH SOME TABLE FURNITURE OF CUT GLASS.

' Esteem, when this glad morn appears,  
Looks back on gratitude's arrears;  
And conscious still of comforts new,  
Whose value with their numbers grew,  
Gives wedded love, a double scope,  
—How much to boast!—how much to hope!  
"Would love," you'll say, "so very prone,  
That boast to urge, that hope to own,

In brittle glass an emblem find,  
For worth of such enduring kind?"

' Yes, girl, affection can pursue,  
On any ground, some trace of you;  
And ev'n in glass, just cause explore,  
To deem the past, a pledge of more!

' From this same glass, the workman's art,  
Has cut, 'tis true, th' exterior part;  
And yet the loss the whole sustains,  
Adds sevenfold price to what remains;  
So time, that saps with gradual stealth,  
Your prime of strength, your bloom of health,  
Lessening their period, year by year,  
Leaves all the residue more dear.

' This glass, o'er which the tool has gone,  
Puts new, tho' native, radiance on;  
And where a deeper touch it shews,  
From pressure, into polish glows;  
Till light in every angle plays,  
Transmits more beams, reflects more blaze:  
So toils, which resolute right procures,  
Raise, by oppressing, minds like yours;  
Bring powers inherent into light;  
Prove them at once, and make them bright;  
While patience multiplies, of course,  
Each effort's lustre, with it's force.

' This glass, in short, whatever end  
It's future fortunes shall attend,  
Useful till broken, and when broke,  
Crush'd, not obscur'd, beneath the stroke,  
Will to transparent fragments pass,  
A shining, tho' a shiver'd, mass:  
So you, whatever hour to come,  
Shall close your active virtue's sum,  
Clear to the last, at last will know,  
Ev'n under dissolution's blow,  
That death (where life was what life shou'd)  
Is only ceasing to do good.  
Then, sorrowing o'er a shock so rude,  
Remembrance, conscience, gratitude,  
Will treasure with religious care,  
Each atom of a fame so fair:  
" Such sense," 'twill say, " such genuine taste,  
Such spirit, by such manners grac'd,  
Such bland sensation's liberal glow,  
So frank with joy, so kind to woe,

Tho' separate rays they now dispense,  
 Form'd once, one general excellence;  
 In Bishop's Mary long display'd  
 The friend's, wife's, mother's praise;—and made,  
 To honour'd age, from brilliant youth,  
 Her bard, at least, the bard of truth!" Vol. ii. p. 49.

We shall give also the last epigram (gentle reader, it is the 297th), conveying the author's sense of the monotonous nature of his own profession—

' Genius, too oft, beneath adversity's frown,  
 Drudges, laborious; vigorous; yet kept down:  
 Never advanc'd, tho' never at a stay;  
 Keeps on; perhaps shines on; but makes no way!  
 — So fares the mottled steed, in harness bound,  
 To drag some ponderous engine round and round!  
 His toil is generous effort;—but 'tis still,  
 Strength, perseverance, progress!—in a mill!" Vol. ii. p. 387.

To a man who has discharged well the duties of an employment so depressing to the more sprightly powers of the mind, it may well be forgiven that he has written verses rather for his own fire-side than for the world.

*Narrative of a Five Years' Expedition against the revolted Negroes of Surinam in Guiana, on the wild Coast of South America; from the Year 1772, to 1777: elucidating the History of that Country, and describing its Productions, viz. Quadrupeds, Birds, Fishes, Reptiles, Trees, Shrubs, Fruits, and Roots; with an Account of the Indians of Guiana, and Negroes of Guinea. By Captain J. G. Stedman. Illustrated with Eighty elegant Engravings, from Drawings made by the Author. 2 Vols. 4to. 2l. 14s. Beards. Edwards. 1796.*

TO enumerate the uses and advantages of accurate and authentic books of travels, would be to make a tedious progress through most of the departments of human science. From these the philosopher, and even the historian, collects some of his best materials. Geography is a science altogether founded on the observations of travellers; and natural history is obliged to them for every thing which is not presented to our view within the restricted boundaries of our native country. By such publications, commerce may be improved if not extended; and even judicious hints may be promulgated for the moral instruction and benefit of mankind. We can not wonder, therefore, if, in every enlightened period of society,



ciety, such works are eagerly desired; and if very liberal encouragement is held forth to the authors and publishers of them; and our wonder will be still more diminished, when we consider, that, independent of their utility, they are the works, which above all others are most calculated for general entertainment. They inform without fatiguing the mind; they demand no extraordinary exertions of intellect for their comprehension; they exhibit frequently nature in her most pleasing garb, and they do not (like history) disgust by the black catalogue of human crimes.

Though Guiana is neither a recent discovery, nor a region untrodden by the intelligent and scientific traveller, yet considering that the soil is perhaps the richest in the world in natural curiosities, there was still ample room for the present publication. If we recollect rightly, no traveller, whose accounts have hitherto fallen under our inspection, ever penetrated so far into the interior of the country as captain Stedman, or at least, from long residence there, was equally well qualified for a minute and accurate description of the colony and its productions. We regret that the author has not given to his style a more uniform polish, though we must acknowledge that the work is not destitute of good writing, as is particularly conspicuous in some parts of the introductory chapters.

The expedition, which has given occasion to the present work, was undertaken against the rebel negroes, who, in the year 1772, had collected in considerable numbers in the woods, and given much disturbance and disquiet to the colony. The question respecting the moral right which these unfortunate persons had to assert their liberty and reclaim their independence, or the moral justice of an armament fitted out for the express destruction of these victims of oppression and avarice, we shall not at present discuss; we shall only observe, that we have never opened any work which is so admirably calculated to excite the most heart-felt abhorrence and detestation of that grossest insult on human nature,—domestic slavery.

The scenes of which captain Stedman was an eye-witness, he describes with a noble sensibility, and a generous horror and indignation:—nor can any man, who has sanctioned by his vote the continuance of the abominable slave-trade, read such accounts as these (if he be really possessed of the feelings of man) without, we apprehend, experiencing a remorse of conscience, which we might almost expect would terminate in the self-rigorous justice of a Clive.

‘When reflecting on the state (says captain Stedman) of slavery altogether, while my ears were stunned with the clang of the whip, and the dismal yells of the wretched negroes on whom it was exer-

cised, from morning till night; and considering that this might one day be the fate of the unfortunate mulatto I have been describing, should she chance to fall into the hands of a tyrannical master or mistress, I could not help execrating the barbarity of Mr. D. B. for having withheld her from a fond parent, who by bestowing on her a decent education and some accomplishments, would probably have produced, in this forsaken plant, now exposed to every rude blast without protection, an ornament to civilized society.

‘I became melancholy with these reflections; and in order to counterbalance, though in a very small degree, the general calamity of the miserable slaves who surrounded me, I began to take more delight in the prattling of my poor negro boy Quacoo, than in all the fashionable conversation of the polite inhabitants of this colony; but my spirits were depressed, and in the space of twenty-four hours I was very ill indeed; when a cordial, a few preserved tamarinds, and a basket of fine oranges, were sent by an unknown person. This first contributed to my relief, and losing about twelve ounces of blood, I recovered so far, that on the fifth I was able, for change of air, to accompany a captain Macneyl, who gave me a pressing invitation to his beautiful coffee plantation, called Sporkesgift, in the Matapaca Creek.’ Vol. i. p. 89.

On this estate—

‘Having observed a handsome young negro walk very lamely, while the others were capering and dancing, I enquired into the cause of his crippled appearance; when I was informed by this gentleman, that the negro having repeatedly run away from his work, he had been obliged to hamstring him, which operation is performed by cutting through the large tendon above one of the heels. However severe this instance of despotism may appear, it is nothing when compared with some barbarities which the task I have undertaken will oblige me, at the expence of my feelings, to relate.’ Vol. i. p. 94.

Captain Stedman proceeds to mention some other instances of cruelty, and of the degradation of these wretched and devoted beings—

‘As we were still in a state of inaction, I made another excursion, with a Mr. Charles Ryndorp. who rowed me in his barge to five beautiful coffee estates, and one sugar plantation, in the Matapaca, Paramarica, and Werapa Creeks; the description of which I must defer to another occasion; but on one of which, called Schovnort, I was the witness to a scene of barbarity which I cannot help relating.

‘The victim of this cruelty was a fine old negro slave, who having been as he thought undeservedly sentenced to receive some hundred lashes by the lacerating whips of two negro-drivers, in the

midst of the execution pulled out a knife, which, after having made a fruitless thrust at his persecutor the overseer, he plunged up to the hilt in his own bowels, repeating the blow till he dropped down at the tyrant's feet. For this crime he was, being first recovered, condemned to be chained to the furnace which distils the kill-devil, there to keep in the intense heat of a perpetual fire night and day, being blistered all over, till he should expire by infirmity or old age, of the latter of which however he had but little chance. He shewed me his wounds with a smile of contempt, which I returned with a sigh and a small donation: nor shall I ever forget the miserable man, who, like Cerberus, was loaded with irons, and chained to everlasting torment. As for every thing else I observed in this little tour, I must acknowledge it to be elegant and splendid, and my reception hospitable beyond my expectation: but these Elysian fields could not dissipate the gloom which the infernal furnace had left upon my mind.

Of the coffee estates, that of Mr. Sims, called Limeshope, was the most magnificent, and may be deemed with justice one of the richest in the colony. We now once more, on the sixth of April, returned safe to Paramaribo, where we found the *Westerlingwerf* man of war, captain Crafs, which had arrived from Plymouth in thirty-seven days, into which port he had put to stop a leak, having parted company with us, as already mentioned, off Portland, in the end of December 1772. This day, dining at the house of my friend, Mr. Lolkens, to whom I had been, as I have said, recommended by letters, I was an eye witness of the unpardonable contempt with which negro slaves are treated in this colony. His son, a boy not more than ten years old, when sitting at table, gave a slap in the face to a grey-headed black woman, who by accident touched his powdered hair, as she was serving in a dish of kerry. I could not help blaming his father for overlooking the action; who told me, with a smile, that the child should no longer offend me, as he was next day to sail for Holland for education; to which I answered, that I thought it almost too late. At the same moment a sailor passing by, broke the head of a negro with a bludgeon, for not having saluted him with his hat.—Such is the state of slavery, at least in this Dutch settlement! Vol. i. p. 95.

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‘I have for some time been happily silent upon the subject of cruelty; and sorry I am, at a time when all appeared harmonious and peaceable, to be under the necessity of relating some instances, which I am confident must inspire the most unfeeling reader with horror and resentment. The first object which attracted my compassion during a visit to a neighbouring estate, was a beautiful Samboe girl of about eighteen, tied up by both arms to a tree, as naked as she came into the world, and lacerated in such a shocking manner by the whips of two negro-drivers, that she was from her neck

to her ancles literally dyed over with blood. It was after she had received two hundred lashes that I perceived her, with her head hanging downwards, a most affecting spectacle. When, turning to the overseer, I implored that she might be immediately unbound, since she had undergone the whole of so severe a punishment; but the short answer which I obtained was, that to prevent all strangers from interfering with his government, he had made an unalterable rule, in that case, always to double the punishment, which he instantaneously began to put in execution: I endeavoured to stop him, but in vain, he declaring the delay should not alter his determination, but make him take vengeance with double interest. Thus I had no other remedy but to run to my boat, and leave the detestable monster, like a beast of prey, to enjoy his bloody feast, till he was glutted. From that day I determined to break off all communication with overseers, and could not refrain from bitter imprecations against the whole relentless fraternity. Upon investigating the cause of this matchless barbarity, I was credibly informed, that her only crime consisted in firmly refusing to submit to the loathsome embraces of her detestable executioner. Prompted by his jealousy and revenge, he called this the punishment of disobedience, and she was thus head alive.' Vol. i. p. 325.

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'At my return to the Hope, I was accosted by Mr. Ebber, the overseer of that estate, who with a woeful countenance informed me he had just been fined in the sum of twelve hundred florins, about one hundred guineas, for having exercised the like cruelty on a male slave; with this difference, that the victim had died during the execution. In answer to his complaint, so far from giving him consolation, I told him his distress gave me inexpressible satisfaction.

'The particulars of this murder were as follow: during the time that captain Tulling commanded here, which was a little time before I came to the Hope, it happened that a fugitive negro belonging to this estate had been taken upon an adjoining plantation, and sent home, guarded by two armed slaves, to Mr. Ebber; which fugitive, during the time Ebber was reading the letter that accompanied him, found means to spring aside, and again escaped into the forest. This incensed the overseer so much, that he instantly took revenge upon the two poor slaves that had brought him. Tying them up in the carpenter's lodge, he continued flogging them so unmercifully, that captain Tulling thought proper to interfere, and beg for mercy; but, as in my case, his interference produced the opposite effect: the clang of the whip, mixed with their dismal cries, were heard to continue for above an hour after, until one of them expired under the cruel lash, which put an end to the inhuman catastrophe. A law-suit was instantly commenced against Ebber for assassination. He was convicted, but condemned



to no other punishment than to pay the afore-mentioned hundred guineas, which price of blood is always divided between the fiscal and the proprietor of the deceased slave; it being a rule in Surinam, that by paying a fine of five hundred florins, not quite fifty pounds per head, any proprietor is at liberty to kill as many of his own negroes as he pleases; but if he kills those of his neighbour, he is also to pay him for the loss of his slave, the crime being first substantiated, which is very difficult in this country, where no slave's evidence can be admitted. Such is the legislature of Dutch Guiana, in regard to negroes. The above-mentioned Ebber was peculiarly tyrannical; he tormented a boy of about fourteen called Cadetty, for the space of a whole year, by flogging him every day for one month; tying him down flat on his back, with his feet in the stocks, for another; putting an iron triangle or pot-hook round his neck for a third, which prevented him from running away among the woods, or even from sleeping, except in an upright or sitting posture; chaining him to the landing-place, night and day, to a dog's kennel, with orders to bark at every boat or canoe that passed for a fourth month; and so on, varying his punishment monthly, until the youth became insensible, walking crooked, and almost degenerated into a brute. This wretch was, however, very proud of his handsomest slaves, and for fear of disfiguring their skins, he has sometimes let them off with twenty lashes, when, for their robberies and crimes, they had deserved the gallows. Such is the state of public and private justice in Surinam. The wretch Ebber left the Hope upon this occasion; and his humane successor, a Mr. Blenderman, commenced his reign by flogging every slave belonging to the estate, male and female, for having over-slept their time in the morning about fifteen minutes.

‘The reader will, no doubt, imagine, that such cruelties were unparalleled; but this is not the case, they were even exceeded, and by a female too.

‘A Mrs. S—lk—r going to her estate in a tent-barge, a negro woman, with her sucking infant, happened to be passengers, and were seated on the bow or fore-part of the boat. The child crying, from pain, perhaps, or some other reason, could not be hushed; Mrs. S—lk—r, offended with the cries of this innocent little creature, ordered the mother to bring it aft, and deliver it into her hands; then, in the presence of the distracted parent, she immediately thrust it out at one of the tilt-windows, where she held it under water until it was drowned, and then let it go. The fond mother, in a state of desperation, instantly leapt overboard into the stream, where floated her beloved offspring, in conjunction with which she was determined to finish her miserable existence. In this, however, she was prevented by the exertions of the negroes who rowed the boat, and was punished by her mistress with three or four hundred lashes for her daring temerity.’ Vol. i. p. 327.

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The reader is not, however, to imagine that the whole of these two volumes is consumed in detailing scenes of horror : there is much excellent local description, and even some humour in different parts of the narrative. The character of the old Swiss colonel Fourgeon, in particular, is sketched with a considerable degree of pleasantry. Of the state of manners and civilisation in this colony, the following anecdotes will afford a tolerable idea—

‘ On the morning of the 22d, an elderly negro-woman, with a black girl about fourteen, entering my apartment, it would be difficult to express my astonishment when she gravely presented me her daughter, to become what she was pleased to term my wife. I had so little gallantry, however, as to reject the offer with a loud laugh ; but at the same time accompanied the refusal with a small but welcome present, with which they appeared perfectly satisfied, and departed with every possible demonstration of gratitude and respect. The girls here, who voluntarily enter into these connections, are sometimes mulattoes, sometimes Indians, and often negroes. They all exult in the circumstance of living with an European, whom in general they serve with the utmost tenderness and fidelity, and tacitly reprove those numerous fair ones who break through ties more sacred and solemn. Young women of this description cannot indeed be married, or connected in any other way, as most of them are born or trained up in a state of slavery ; and so little is the practice condemned, that while they continue faithful and constant to the partner by whom they are chosen, they are countenanced and encouraged by their nearest relations and friends, who call this a lawful marriage, nay, even the clergy avail themselves of this custom without restraint ; witness the rev. Mr. S—d—h—s, Mr. T—ll—t, &c. Many of the sable-coloured beauties will however follow their own penchant without any restraint whatever, refusing with contempt the golden bribes of some, while on others they bestow their favours for a dram or a broken tobacco-pipe, if not for nothing.

‘ The hospitality I had experienced on our first arrival in the colony was not confined to that time only : I had a general invitation to visit, besides his excellency the governor, and colonel Texier, the commandant, in more than twenty respectable families, whenever it suited my convenience ; so that, though the officers of our corps had formed a regimental mess, I had seldom the honour of their company. One gentleman, a Mr. Kennedy, in particular, carried his politeness so far, as not only to offer me the use of his carriage, saddle-horses, and table, but even to present me with a fine negro boy, named Quaco, to carry my umbrella as long as I remained in Surinam. The other gentlemen of the regiment also met with great civilities, and the whole colony seemed anxious to

testify.

testify their respect, by vying with each other in a constant round of festivity. Balls, concerts, card-assemblies, and every species of amusement in their power, were constantly contrived for our entertainment. The spirit of conviviality next reached on board the men-of-war, where we entertained the ladies with cold suppers and dancing upon the quarter-deck, under an awning, till six in the morning, generally concluding the frolic by a cavalcade, or an airing in their carriages. This constant routine of dissipation, which was rendered still more pernicious by the enervating effects of an intensely hot climate, where one is in a perpetual state of perspiration, already threatened to become fatal to two or three of our officers. Warned by their example, I retired from all public companies, sensible that by such means I could alone preserve my health, in a country which has such a tendency to debilitate the human frame, that an European, however cautious to avoid excesses, has always reason to apprehend its dreadful effects.

‘Dissipation and luxury appear to be congenial to the inhabitants of this climate, and great numbers must annually fall victims to their very destructive influence. Their fatal consequences are indeed too visible in the men, who have indulged themselves in intemperance and other sensual gratifications, and who appear withered and enervated in the extreme; nor do the generality of the Creole females exhibit a more alluring appearance; they are languid, their complexions are fallow, and the skin even of the young ladies is frequently shrivelled. This is however not the case with all; and I have been acquainted with some who, preserving a glow of health and freshness in their lovely countenance, were intitled to contend for the prize of beauty with the fairest European. But, alas! the numbers of this last description are so small, that the colonists in their amours most usually prefer the Indian negro and mulatto girls, particularly on account of their remarkable cleanliness, health, and vivacity. For the excesses of the husbands in this respect, and the marked neglect which they meet from them, the Creole ladies most commonly, at a very early period, appear in mourning weeds, with the agreeable privilege however of making another choice, in the hopes of a better partner; nor are they long without another mate. Such indeed is the superior longevity of the fair females of Surinam, compared to that of the males (owing chiefly, as I said, to their excesses of all sorts) that I have frequently known wives who have buried four husbands, but never met a man in this country who had survived two wives.

‘The ladies do not, however, always bear with the most becoming patience the slights and insults they thus meet with, in the expectation of a sudden replete, but mostly persecute their successful false rivals (even on suspicion) with implacable hatred and the most unrelenting barbarity; while they chastise their partners not only with a show of ineffable contempt, but with giving in public  
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the most unequivocal marks of preference towards those gentlemen who newly arrive from Europe; which occasioned the trite proverb and observation in the colony, that the tropical ladies and the musquitoes have an instinctive preference for a newly-landed European: this partiality is indeed so very extreme, and the proofs of it so very apparent and nauseous, that some command of temper is necessary to prevent the disgust which such behaviour must naturally excite, particularly where the object is not very inviting; nay, it was even publicly reported at Paramaribo, that two of these Tropical Amazons had fought a duel for the sake of one of our officers.' Vol. i. p. 25.

We have already intimated that the first part of this work is, in general, better written than the concluding parts, in which we discover, occasionally, not only very coarse language, but considerable inaccuracies, and some bad grammar. Even in the preface, a few instances of false concord occur, such as, 'Tyranny *are* exposed,'—'If the plain and manly truth *are* of any avail,' &c.—Should the work, therefore, reach a second edition (which from its interesting contents, we think may reasonably be expected), we earnestly recommend to the author to submit it to the revision of some intelligent friend, who may prune it of a few excrescences, and particularly of the profaneness which sometimes disgusts the reader, and who may at least give it, what no publication ought to be deficient in, grammatical correctness.

The engravings are executed in a style of uncommon elegance, and are useful and pleasing illustrations of the narrative.

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*A New Inquiry into the Suspension of Vital Action, in Cases of Drowning and Suffocation. Being an Attempt to concentrate into a more Luminous Point of View, the scattered Rays of Science, respecting that interesting though mysterious Subject. To elucidate the Proximate Cause, to appreciate the present Remedies, and to point out the best Method of restoring Animation. By A. Fothergill, M. D. F. R. S. &c. &c. Svo. 3s. Boards. Rivingtons. 1795.*

THIS is an answer to the following questions proposed by the Royal Humane Society,—1. 'What is the proximate cause of death in the various kinds of suffocation?' 2. 'What are the most judicious means to be employed to restore animation?' To this Inquiry the gold medal of the Society was adjudged, as appears from the luminous oration of the president, which is prefixed to the work.

In the introductory part of the Inquiry the author considers the



the merits and importance of the Humane Society, after which he tells us, that—

‘ On the present interesting, but truly recondite subject, much has been already discovered—but much still remains to be explored—

‘ In the prosecution of this laborious undertaking, as in the arduous attempt to ascend the Andes, no sooner have we joyfully gained the overshadowing summit, which bounded our view, than the horizon widens, and discloses still higher eminences, which oppose fresh obstacles to our progress!

‘ *Hills peep o’er hills—and Alps on Alps arise.*’ P. xvi.

Difficult and discouraging as these circumstances may seem, the doctor thinks them by no means insurmountable. They ought, in his opinion, ‘ to stimulate our ardour and renew our zeal.’

He here modestly apologises for not having made ‘ a new series of experiments on brute animals.’ We think with him that knowledge is much too dear, when it can only be purchased at the expense of humanity; and are clearly of opinion that it is highly immoral and criminal to sacrifice the lives of other creatures to ascertain a speculative point.

The ‘ Observations on Life and the Comparative Faculties of Man and other Animals’ afford the reader nothing new. The doctor has indeed only just touched upon the most prominent parts of the subject. What we know respecting the soul, he seems to think, amounts to nothing more than this, that man has a sentient principle existing within him, which thinks, reflects, combines ideas, and performs various operations apparently incompatible with any modification of matter hitherto discovered. ‘ And with this knowledge,’ says he, ‘ I apprehend we must at last endeavour to rest contented. For if this sentient or thinking principle be immaterial, it cannot be an object of our senses; and if it be not an object of our senses, it will probably ever elude our keenest researches.’

On simple vitality or sensitive life, the doctor’s remarks are judicious, though they do not present us with much novelty of remark. He conceives, and perhaps justly, that—

‘ The principle of vitality does not appear to be seated in the blood or animal fluids; nor to have confined its residence to the stomach, the heart, or even to the brain, though parts, which physiologists have emphatically termed vital organs. Where then shall we look next for this fugitive being? While we attempt to trace it to this or that organ, and persist in considering it as a *separate* living principle inhabiting some secret recess of the system,  
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it will continue to elude the search; and we shall probably at length be convinced, that philosophers have been pursuing for many centuries past, a mere phantom of the imagination.' P. 11.

Organization he considers as only a condition or necessary step towards animation.

From this the doctor is led to the consideration of irritability, in which Haller has supposed vitality to consist. But here we meet with nothing satisfactory: indeed the matter is very slightly handled. Respecting the essence of the soul, the intimate nature of irritability, and the means by which they are connected with an organized body, the author thinks we are totally ignorant; though we cannot dispute their existence:

*Causa latet—vis est notissima.*

'Life therefore, says he, consists in motion, and the animal machine, during its existence, exhibits perhaps the most curious *perpetuum mobile* in Nature. All its vital motions proceed in a complete circle, of which we neither know beginning nor end. Thus the heart and vascular system propel the fluids, while these again stimulate the vessels which contain them. Emotions of the soul influence the body, and bodily affections disturb the soul. The circulation of the blood imparts energy to the brain, and affections of the brain disorder the circulation of the blood. Circulation in a great measure regulates secretion, and secretion circulation. The stomach sympathizes with all the vital organs, and all the vital organs with the stomach.' P. 14.

The intelligent physiologist will readily perceive that the definition of our author is equally open to objection, and not less beset with difficulties, than those which he has rejected. Life is surely something more than mere *motion*.

After this, the doctor gives us an account of the manner in which vital action is supposed to be suspended in drowning, hanging, by noxious airs, and from smothering.

On this part of the subject he has done little more than merely collect the results of the experiments which have been made with a view to ascertain these points.

The explanation of the nature of vital air, and of respiration, and its effects on the blood, is, we believe, tolerably correct, though much too confined. Animal heat, and its connection with respiration, is treated in the same concise and summary way. Indeed the author hardly seems to have been sufficiently full on these heads for the complete illustration of the different points of the subject of his inquiry to which he has occasion to apply them. At least, if he had taken a more comprehensive view of these parts of his subject, the work would have been  
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more valuable and more complete. It is indeed upon our obtaining a full and correct knowledge of the effects of these powerful agents, that a considerable part of the difficulty of the investigation depends.

An account of the proximate cause of death in cases of drowning and suffocation is here introduced; and the objections which the doctor has made to the various opinions which have been maintained on this curious subject are in general pertinent; though they do not, in our idea, go so far in overturning the opinions to which they are opposed, as the author supposes.

On the whole, the doctor's conclusion on the subject is, that the effects of the various kinds of suffocation are so very similar that they may be considered as depending on the same cause, viz. the deprivation of vital air. This animating fluid, derived from the atmosphere, being essential to respiration, and respiration to life, he thinks, leads to the following chain of causes and effects.

‘ No sooner is the vital air excluded, than respiration is suspended; respiration being suspended, the passage of the blood through the lungs is intercepted, and of course through the whole system.— The action of the heart being impeded by the same cause, the circulation is suppressed. The brain, unsupported by the circulation, being unable to exert its influence, the mental and corporeal actions cease, and the mind is no longer conscious of the state of the body. The blood being deprived of its power of generating heat, a coldness diffuses itself over the system. Unless aid be now properly administered, the principle of irritability gradually forsakes the fibres, first in the extreme parts, afterwards in the heart itself, when the animal dies.

‘ From an attentive consideration of the various phenomena thus brought into a small compass, the order in which they succeed one another, and the effects which ensue, does it not appear evident that, in these different species of suffocation, the exclusion of vital air from the lungs is the primary cause of suspended respiration, and that suspended respiration is the immediate cause of the suspension of the other vital actions? But since vital action may be suspended by various causes without being extinguished, it is now well known that persons, labouring under such a state of suspension, may often yet be recovered by renewing the action. Such a critical situation, however, may not improperly be considered as an intermediate step between life and death. If to this succeeds the extinction of irritability or of that oscillatory principle (whatever it may be) which renders the heart and muscular fibres susceptible of stimulus, it constitutes the proximate cause of death.

The doctor *here* proceeds to examine more *fully* the influence of vital air in the animal economy. In much, however, of what he has advanced, especially respecting irritability, there is not any thing new. The view which Doctor Brown has taken of this very interesting subject comprehends much of the same kind of reasoning with that which has engaged the author's attention in the present inquiry. In some respects the former has not indeed gone so far as Doctor Fothergill: for the latter concludes, that—

‘As irritability co-exists with animal heat, and keeps pace with it through life, it probably proceeds from a similar cause. But animal heat has already been shewn to depend on vital air, for without vital air no heat can be generated. May not vital air then, so essential to heat, be considered as the proximate cause of irritability, agreeably to what I have hinted at in a former Essay?—Hints on Animation, p. 122.’ p. 67.

This being admitted, our author supposes that we may better account for the following circumstances—

‘1st. Why irritability in a state of excitation may be deemed the principle of life.

‘2ly. Why irritability is increased by breathing pure vital air.

‘3ly. Why noxious air, by destroying irritability, and depriving the muscles of vital air, kills an animal sooner than other modes of suffocation.

‘4ly. Why the heart, being stimulated with blood that has just received oxygen in its passage through the lungs, possesses more heat and irritability than any other muscle in the body.

‘5ly. Why its right cavity, containing a greater quantity of heat evolved in a sensible form, is more irritable than the left, which receives it in a latent state. And, consequently, why the vital motion of the right survives that of the left.

‘6ly. Why the calces of metals, in consequence of the vital air which they imbibe during calcination or solution of mineral acids, become far more active medicines than the metals themselves. Hence the extraordinary power which calcined mercury, corrosive sublimate, red precipitate, and lunar caustic, though applied in very minute quantity, are found to exert on the irritable fibres.

‘7ly. Finally, Why vital air promises to afford the most effectual antidote against the baleful effects of mephitic vapours, putrid animal effluvia, and other species of noxious air, which suddenly extinguish human life.’ p. 67.

Having endeavoured to trace the nature of animal heat and irritability still farther, and to show that they have their origin in vital air, the doctor proceeds to undertake a task of much greater difficulty,



ficuity, and which has hitherto eluded the keenest research of the physiologist: it is, to account for sensibility and voluntary motion, or the cause that actuates the brain and nervous system. On this subject we have not met, in any of the numerous attempts that have been made, with any thing that seemed to approach to truth; nor is the hypothesis or conjecture of doctor Fothergill, which supposes the nervous influence to depend on electricity, more satisfactory. It is a conclusion which is involved in considerable difficulty, and which would seem to rest upon insufficient data. Neither the beautiful discovery of professor Galvani, nor the ingenious experiments of Dr. Valli or Dr. Fowler, though they may be thought favourable to such an opinion by some, afford any very strong or convincing proofs of the justness of the author's position.

We shall therefore quit this unprofitable part of the inquiry, and proceed to the consideration of the more practical conclusions of the author. From the principles which the doctor has laid down, it follows that the circumstances mentioned below are unfavourable to recovery from drowning.

‘ 1. A plethoric, asthmatic, or hectic habit. 2. Intense cold, or submersion under ice. 3. Water imbibed into the lungs. 4. Intoxication. 5. Timidity. 6. Horror.

‘ This last, probably, surpasses all the rest, for when extreme terror seizes a poor timid sufferer, destitute of presence of mind, the terrific idea at once arrests the principle of life, and instantly cuts off every resource. Hence may be conceived why some perish irrecoverably during the first moments of submersion.

‘ On the contrary, why a firm habit, sobriety, fortitude of mind, and a warm season may all tend to protract life, and to insure recovery. If to these be added a skill in diving, an accidental floating of the body with the face upwards, or above all, the *foramen ovale* remaining open (as in some rare instances happens through life), we may account why certain persons resist the watery element so much longer than others. And why a few remarkable escapes of this sort have, in former times, been exaggerated into miracles, and given rise to the most incredible stories.’ p. 88.

Several practical remarks of considerable utility are introduced in this part of the performance.

On the process of nature in restoring animation, we have little more than ingenious conjecture. From the idea which the author entertains respecting the proximate cause of the suspension of vital action, it is natural to conclude, in the cure—

‘ That the 1st grand indication is to renew the action of the lungs, in order to open a free passage to the blood through that organ :

‘ 2dly, To excite the energy, or propulsive power of the heart, in order to enable it to overcome the resistance.’ P. 102.

On the means best adapted to the restoration of suspended respiration, and the most advantageous methods of applying them, the doctor’s observations and directions are clear, judicious and useful.

In an Appendix we have a description of the necessary instruments, and a few hints for their improvement. On the whole, this is a judicious and valuable performance, though on some, and those perhaps the more important points, the author’s conclusions remain to be confirmed by the test of future experiment.

*The Negro Slaves, a Dramatic-Historical Piece, in Three Acts. Translated from the German of the President de Kitzbue. 8vo. 3s. sewed. Cadell and Davies. 1796.*

**B**EATTIE has well observed, that ‘ to instruct is an end common to all good writing, to all poetry, all history, all sound philosophy. But of these last the principal end is to instruct ; and if this single end be accomplished, the philosopher and the historian will be allowed to have acquitted themselves well ; but the poet must do a great deal for the sake of pleasure only ; and if he fail to please, he may indeed deserve praise on other accounts, but as a poet he has done nothing.’

The German tragic writers are wholly free from the cold declamation and dull stateliness of the French school ; but they too frequently exempt themselves from this,—the poet’s first duty,—TO GIVE PLEASURE. With the exception, perhaps, of Lessing, they all overstep the boundary which divides the tragic from the horrid ; the former of which (we avail ourselves of the forcible expressions of Dr. Darwin) ‘ consists of distress attended with pity, which is said to be allied to love, the most agreeable of all our passions ; and the latter in distress, accompanied with disgust, which is allied to hate, and is one of our most disagreeable sensations. Hence when horrid scenes of cruelty are represented, we wish to disbelieve their existence, and voluntarily exert ourselves to escape from the deception : whereas the bitter cup of true tragedy is mingled with some sweet consolatory drops, which endear our tears, and we continue to contemplate the interesting delusion, with a delight which it is not easy to explain.’ Bot. Gar. Vol. ii. p. 95.

These remarks apply with peculiar force against the tragedy  
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 now

now before us. The author indeed, in his Preface, 'entreats his readers, spectators, and critics, not to consider this piece merely as a drama. It is intended to represent at one view all the horrible cruelties which are practised towards our black brethren. The poet has given them a simple cloathing, without any of the embellishments of invention.'

This piece, however, is so far a drama, that it has been acted; and from this circumstance we may fairly estimate the strength of the German nerves. For the truth of the shocking facts which he has introduced in his tragedy, Kotzebue refers us to Raynal, Selle, Sprengel, Isert, and the Black Code: but surely he should have remembered, that a number of scattered events, each of which has actually taken place, may yet, by being combined into one piece, make a more improbable history than that of the seven champions of Christendom. Far be it from us to countenance the false and cowardly sensibility which would prevent the rich and the happy from making themselves acquainted with the distresses of their fellow-creatures. We believe that enormities, at which a Caligula might have turned pale, have been committed in the West Indies, and still may be committed; and even if tyranny should be compelled to relax and soften her features, the trade itself must ever disgrace our country, and even our nature. It is undoubtedly our duty to learn and to publish its cruelties; but we contend that the theatre is not the fit place, nor poetry the proper vehicle.

The negroes in this tragedy are all heroes and heroines, distinguished by a strength of intellect, a refinement of sentiment, and a sublimity of virtue, which would be almost marvellous among the best and most cultivated Europeans. The author, like a skilful ventriloquist, throws his own voice and sentiments into the mouths of all his characters. This, however, seems to have been necessary, in order to make the piece interesting as a drama: and we must except, from the remark, the character of the rich planter (John) which is conceived boldly and truly, and managed with the hand of a master. His sneering observations on the use of the word 'heart,' in pages 11 and 13, are admirably characteristic. We have selected, as specimens of the author's genius, the following dialogues from the first act of the play, as being in themselves truly beautiful and pathetic, and not chargeable with those blood-freezing incidents and narrations which crowd on our feelings in most of the other scenes—

'William. Brother, do you know you are carrying on a vile trade?

'John. How so?

‘ *William.* I cannot relish a morsel in your house.

‘ *John.* I am sorry for that.

‘ *William.* I find no repose in your beds.

‘ *John.* I sleep very well.

‘ *William.* When the overseer flogs out the poor slaves at sunrise, do their cries never wake you?

‘ *John.* I am used to it.

‘ *William.* Righteous God ! is it in the nature of man to reconcile himself to every thing, and even to wean himself from common humanity?

‘ *John.* What can I do ? You would not have me cultivate the sugar-canes myself?

‘ *William.* And is it absolutely necessary they should be cultivated?

‘ *John.* What a wonderful question !

‘ *William.* Tell me, brother, do you think slaves are men ?—I bet a wager he is often asked this question.

‘ *John.* I treat them as men.

‘ *William.* (*ironically*) Indeed ?

‘ *John.* I give them to eat and to drink.

‘ *William.* You do the same to your dogs.

‘ *John.* And they are not much better than dogs. Believe me, brother, they are a race, destined by nature to slavery.

‘ *William.* Where has God stamped the mark of slavery on them ?

‘ *John.* They descend from Cain, they are black, because the father of their family was the first who killed his brother.

‘ *William.* Excellent !

‘ *John.* They are cunning, vicious and stupid. They acknowledge the superiority of our minds, and of course the justice of our dominion.

‘ *William.* They are stupid because slavery destroys all energy of mind ; they are ill-disposed, but they do not shew it to you, as you deserve. They lie, because no one dares to speak the truth to tyrants. They acknowledge the superiority of our minds because we keep them in eternal ignorance ; and the justice of our dominion, because we abuse their weakness.—Alas ! you have done every thing in the world to depreciate these unhappy wretches, and then you complain that they are stupid and evil-inclined.

‘ *John.* But were not negroes born to be slaves ?

‘ *William.* Certainly not. No man can be born a slave. Whether you are a prince, or a father, who gave you that right ?

‘ *John.* But if the negro sold himself ! He is master of his life, why not also of his liberty ? He himself fixes the price.

‘ *William.* The liberty of man is invaluable !

‘ *John.* So much the worse for him, if he sells me a treasure below its proper worth. He is the fool, but I am no knave.

‘ *William*



‘ *William*. Sell himself? he dares not, because he dares not do all that an unjust master requires of him as a slave.—He belongs to his first master, to God, who never gave him his liberty! a man may sell his life as a soldier, but not the abuse of his life as a slave.

‘ *John*. But the greatest part of them were made prisoners in battle; if we had not intervened they would have suffered death.

‘ *William*. They never would have been made prisoners but for you. Their battles are your work. And if the conqueror makes a bad use of his victory, why would you be his accomplice?

‘ *John*. But several were criminals who would have been condemned to death by this time in their own country.

‘ *William*. And are you the African hangman’s deputy?

‘ *John*. At least, are they not just as happy here, as there?

‘ *William*. Then, why do they sigh without intermission after their own country? Why would they chuse rather to live with tigers and lions than with you? Why do they poison and hang themselves? Why out of nine millions of slaves which the new world received, are seven and an half dead?

‘ *John*. Do other nations treat them better than we Englishmen?

‘ *William*. Alas, no! The Spaniard makes the negroes companions of his indolence, the Portuguese makes them subservient to his vices, and the Dutchman abuses them as the victims of his avarice. The Frenchman makes them bend to laborious work, and often refuses them necessaries; but he sometimes laughs with them, which lightens their misery. The Englishman never laughs, never shews them any condescension.

‘ *John*. I will level all your pretended philosophy at one stroke; without us, they never would have known the Christian religion.—They exchange their freedom for the salvation of their souls.

‘ *William*. Oh divine lawgiver! how couldst thou foresee that such cruelties could be justified from thy mild precepts!—If religion sanctifies the crime, away with it for ever! Harangue loudly, ye servants of the church! Preach loudly against it! Zeal would here be wisdom, and silence transgression.

‘ *John*. This is all idle declamation, imported from the universities.—At this rate we shall grow no coffee trees, nor ripen any sugar-canes. You are in possession of a fine fortune, which our father acquired by means of the negro-slaves, and it makes you happy, is not that true? [Exit smiling.]

‘ *William (alone)*. Alas! he is right! I blush for every shilling in my pocket! every morsel I put into my mouth is embittered by the tears of suffering human nature.

‘ SCENE VII.

‘ WILLIAM, ADA, and LILLI.

‘ *Ada*. Good white man, do I find you alone? Be not angry.

When, just now, your brother was so unkind to me, I plainly saw that it gave you concern, and it immediately occurred to me, apply to William, he will protect thee. Good white man, I implore thee to protect me!

‘ *Lilli.* Thy eyes are like thy father’s, friendly good eyes.

‘ *William.* My dear child, would to God I could help thee!

‘ *Ada.* God will assist thee in it, certainly. I am a poor innocent creature who never crushed a worm designedly; why then am I so tormented?

‘ *William.* Do you call it being tormented, to be beloved?

‘ *Ada.* And do you call that love, which your brother requires?

‘ *Lilli.* Have you forgot the burning cotton and needles?

‘ *William.* To be crabbed, and morose, is a habit with him. You should overlook that.

‘ *Ada.* I cannot, if I would.—I have not room in my heart for two men.

‘ *William.* Have you left a lover behind you in Africa?

‘ *Ada.* Only a lover? much more than a lover! a husband!

‘ *William.* It is plain you are not a European.

‘ *Ada.* We had hardly been as long married as the banana is in bloom—We lived on the coast; the sea gave us fish, the forest behind supplied us with wild fowl, on each side of us were the green seedlings of Turkish wheat, and in the centre of all, ourselves, and one heart betwixt us—Believe me, we had enough.

‘ *William.* I do indeed believe thee, my good child.

‘ *Ada.* A little bag with baked Turkey-meal quieted our hunger, and when I brought home my calabash of an evening full of palm-wine, it was more refreshing to us than rum is to the whites. And when we rested together at night on the same woven mat, our sleep was sweeter than that of our chief on his European carpet. Something was with us, and about us, that breathed serenity and a sense of joy, and to which we knew not how to give a name.—It was love!

‘ *William.* And who destroyed your tranquil happiness?

‘ *Ada.* Some white men stole me while my husband was absent. They sold Ada, the stolen slave, to your brother, but they could not sell the loving and beloved Ada. Between those walls of intertwined palm-branches breathes yet the spirit of my love.

‘ *William.* Of what use is this enthusiastic fidelity to a husband whom thou wilt never see again?

‘ *Ada.* I see him continually, and he is before my eyes every where!—Oh you must not talk me out of my last hope!—Never see him again?—What good can it do thee to tear from the hand of an unhappy wretch, the straw to which he clings? and supposing you in the right, what is this instant of time to me?—this little foot of land which you call the world?—A day will come when I

shall

shall see him!—Is it not true that you believe in a better life, where negroes are allowed to be happy?

‘ *Lilli*. Let us laugh then at our white tyrants! This cannot always last.—Our chief called himself master of heaven and earth, but the earth has obtained its mastery over him, and has covered him. Is it not so? the whites torment us for a season, but when it grows too bad, we have a friend who is no friend to them. He bears a hideous name. He is called Death. But who would ask the name of his deliverer? Who would take fright at the name of his benefactor?—Huzzah, Ada! Life is only a toy; we are no longer children, we throw it away.

‘ *William*. Cheerful girl! you suit yourself to your lot!

‘ *Lilli*. I was born in Congo. In Congo and Loango, we are ever gay; we live to-day, and enjoy to-day, and think not of the morrow. Of course hospitality dwells in our cottages, and we abhor all meanness. Therefore we call you Europeans close-handed. We think not of the past, we count our years no more than we do the drops of water which the great river revolves under our feet. We believe in the great God Numbo, but who is too much exalted to care about us. In Congo and Loango, we could laugh whole days at trifles. Our young men are excellent mimics. They understand imitating the cries of animals. They are enlivened whenever they hear music, and dancing never fatigues them.

‘ *William*. Contented people!

‘ *Lilli*. Shall I teach you to be always cheerful?

‘ *William*. Then thou wilt teach me what a thousand European philosophers have failed in.

‘ *Lilli*. Nothing easier. Only observe two rules. Do nothing wrong, and rise hungry from table. By this means the soul and body will always remain in health. I take care of the one, and your brother of the other. *(She laughs.)*

‘ *William*. Golden rules!

‘ *Lilli*. Why golden? I would not confide in the man who compares every thing that is beautiful and good to gold.—Rather call them rules of the sun, for they warm the heart; or rules of death, for they teach us to die cheerfully. Thy father was well acquainted with them. I always rejoice when I recollect how our old master died.

‘ *William*. Thou rejoicest?

‘ *Lilli*. Yes indeed! he sat on a chair in this room—

‘ *William*. *(hastily)* In this room? Where? Where?

‘ *Lilli*. *(pointing to the spot)* There he sat.

‘ *William*. *(agitated)* There?—Go on.

‘ *Lilli*. He called in all his slaves.—Children, he said, I am going to God.—Father, we cried, give us thy blessing!—then he blessed us, and we blessed him. He smiled—and we cried.

‘ *William*. I see then thou canst not always laugh.

‘ *Lilli*. Why not? Do you mean because of the tears which are rolling down my cheeks? When I cry in this way, my heart at the same time laughs.

‘ *William*. Good, amiable creature!

‘ *Lilli*. Of what use are smooth words to us? Do not praise us, but help us.

‘ *William*. I cannot.

‘ *Lilli*. Why not? Are you not a son of our old master?

‘ *William*. I am but the youngest brother.

‘ *Lilli*. Is it then only in the power of the elder brother to do good?—Divide your riches as you will, but the right of doing good ought to be equally shared between brothers.—You are silent? You consider Ada and me with compassion?—Oh trouble not yourself about me; my guardian angels are Hope and Cheerfulness; but protect Ada, she is in want of both.

‘ *Ada*. Protect me, good white man!

‘ *William*. What can I do?—I have offered my brother a large sum for thy liberty;—he refused it.

‘ *Lilli*. He refused money! poor Ada! if he love thee more than money, then thou art lost!

‘ *Ada*. Oh, if thy father had lived but a few weeks longer, the vessel was then equipping to carry me to my husband’s arms.—My benefactor died——Well, I too can die!

‘ *Lilli*. Hear’st thou—Poor Ada! Look at her. Is she not beautiful as the flower Gloriosa? and she is still more good than beautiful.—Fy! you are horrid people! we lacerate our bodies; you, your souls.—We believe that the scars on our faces add to our beauty; you consider your vices as ornaments.—Which ought to reprove the other?’ p. 26.

We have had no opportunity of comparing the translation with the original. The language is every where correct and appropriate.—The last lines of the president de Kotzebue’s dedication to the Danish counsellor of justice, &c. exhibits a charming picture of rural simplicity and literary leisure, and will leave pleasant impressions on the minds of our readers—

‘ Here in rural solitude, at a distance from all that can be justly or unjustly called great, surrounded only by the charms of nature; here, where love, friendship, independence crown my head daily with fresh flowers; from hence will I stretch out my hand to my brave friend, and intreat him in the midst of his more public walk, sometimes to cast an eye on the peaceful shore, where his friend has raised himself a cottage under shady elms.’ p. vi.



*An Historical Treatise of a Suit in Equity : in which is attempted a scientific Deduction of the Proceedings used on the Equity Sides of the Courts of Chancery and Exchequer, from the Commencement of the Suit to the Decree and Appeal ; with occasional Remarks on their Import and Efficacy ; and an introductory Discourse on the Rise and Progress of the equitable Jurisdiction of those Courts. By Charles Barton, of the Inner Temple, Barrister at Law. 8vo. 5s. Boards. Clarke and Son. 1796.*

**T**HERE is no department of publication to which the disgrace of *book-making* can be more justly attributed than in the profession of the law : where one author or editor of a law-book discovers a depth of acquaintance with the principles of the science, and a valuable extent of professional erudition, there are very many (*servum pecus* !) who obtrude their uninformative jargon, or clumsy compilations, to a degree of frequency, which operates as a heavy tax on the *purse* and the *patience* of the legal public.

Whether from indigence or ostentation,—whether to get a few pounds, or to please vanity by a name in the title-page,—from whatever cause this illiberal practice may originate, it cannot be too severely reprobated, as tending to encourage idleness among the junior members of the profession, and greatly to diminish the literary respect which (for we think there is no good reason to the contrary) ought to be commanded by publications of the legal kind, as well as by those in any other science. It becomes our duty, as reviewers, to exclaim, and to exclaim strongly, against this evil, though we do not mean to apply these our animadversions, in their full extent, to the production before us.

The author himself speaks of it in the following terms—

‘ The principal design of the following sketch, is to furnish the student with such a knowledge of the proceedings in our courts of equity, as may enable him to understand them scientifically, and prepare them with accuracy. It is submitted to the judgment of the profession with, it is hoped, a becoming diffidence, but without apprehension ; (*of what ?*) for however conscious the author may be of his own deficiency, he is equally sensible of their liberality : every allowance, he is persuaded, will be made for the errors of a first attempt, and some, perhaps, for the unavoidable inaccuracies of a first impression.’

This is certainly very modest language ; but we are by no means persuaded of the necessity of such a publication, as the books from which it is compiled, generally form a part of the library of the youngest student : with a trifling labour of research,

search, Harrison's Chancery Practice, Mitford's Pleadings, and Woodeson's Vinerian Lectures, will supply ample information, both theoretical and practical, on the subject. Mr. Barton's notes to this historical treatise have however a claim to the praise of industry, though not to much originality of matter.

*Miscellaneous Works of Edward Gibbon, Esq.*

(Continued from Vol. XVIII p. 256.)

**I**N a former Review, we presented our readers with a sketch of the life of Mr. Gibbon; and we shall now submit to their perusal the most interesting of those letters which, with his life, form the first volume. Some of these, as strong proofs of the early period at which his genius began to display itself, must be welcome; and some, from announcing his opinions concerning a revolution which has shaken Europe to the centre, will engage attention. Of the first description are the letters to Mr. Gesner; and of the last are a few from his correspondence with Lord Sheffield.

The first letter to Mr. Gesner contains some doubts concerning Piso, to whom Horace addressed his Art of Poetry, and the time of Catullus' death; it was written in French, though we have adopted the translation: and when we consider that it was written by a youth who had scarcely completed his nineteenth year, we confess we feel, in perusing it, the highest admiration at this proof of his premature genius, of his extensive reading, of his pointed observations.

‘MR. GIBBON TO MR. GESNER.

‘Sir,

‘Among the Romans, that generous people, who had so many institutions worthy of being admired and imitated, the most respectable old lawyers, whose long labours had rendered them the oracles of the bar, did not think their time useless to the community, when it was employed in forming the talents of youth, and in providing for themselves worthy successors. This excellent custom ought to be adopted and extended to other sciences. Whoever is acquainted with your reputation and your works, will not deny you the title of one of the most learned men of the age; and I hope that my foolish presumption does not deceive me, when I ascribe to myself some natural aptitude for succeeding in the pursuits of literature. Your correspondence would be highly useful to me. On this ground only I request it. In the hope that it will not be refused, I proceed to beg your explanation of some difficulties

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culties that I have met with, and your opinion of some conjectures that have occurred to my mind.

‘Who was that Piso, the father, to whom Horace addresses his *Art of Poetry*? Mr. Dacier supposes him to have been the high-priest who obtained a triumph for his exploits in Thrace, and who died præfect of the city in the seven hundred and eighty-fifth year of Rome. But that could not be the man; for Horace’s *Art of Poetry* was written before the year seven hundred and thirty-four, since it makes mention of Virgil (who died that year) in terms which shew that he was still alive: and in another part of the poem, Horace addresses the eldest of Piso’s sons, as a young man of cultivated talents; which implies that he was not less than eighteen or twenty years of age. But L. Piso, the high priest, could not surely have a son so old. He himself died at the age of fourscore, in the seven hundred and eighty-fifth year of Rome. He was born, then, in seven hundred and five; and was not above thirty when the *Art of Poetry* was written. It is clear, therefore, that he is not the person to whom Horace writes; but, among the number of other men who bore that name, I wish that you would help me to discover the Piso to whom that poem was most probably addressed.’ Vol. i. p. 351.

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‘A difference of opinion between Scaliger and Isaac Vossius concerning the time of Catullus’ death, made great noise in the republic of letters. I have not at hand the original arguments of those learned men, which are contained in their respective editions of Catullus; but Bayle has given us a particular account of their dispute, with his own reflections on the subject. I am sorry that I cannot draw from the fountain head; but Bayle’s accuracy as a compiler will not be disputed.

‘Notwithstanding the labours of these great scholars, I am far from thinking the question decided. Vossius seems to me to place Catullus’ death too early, and Scaliger certainly fixes it at too late an æra. That poet surely did not die in the year of the city six hundred and ninety-six; but neither did he live to see the secular games of Augustus celebrated in seven hundred and thirty-six. Let us prove these assertions, and endeavour to find out the true æra in questions which must have been at an intermediate time between the years just mentioned.

‘Catullus speaks of Great Britain and its inhabitants, with which Cæsar first made the Romans acquainted, by his expedition thither, in the year of Rome, six hundred and ninety-eight. Catullus also mentions the second consulship of Pompey, which happened on that same year. He lived so late as the year seven hundred and six, since he speaks of the consulship of Vatinius. I will not make use of Scaliger’s arguments to prove that the poet witnessed Cæsar’s triumphs,

triumphs, because I do not believe them well founded. I will not particularly examine whether the words *paterna prima lacinata sunt bona*, best apply to the first or last victories of Cæsar, because I do not believe them to have any reference to the one or the other. We need only to read the epigram attentively, to perceive that Catullus always addresses Cæsar in the second person, and Mamurra in the third.

‘ The poet alludes, therefore, not to Cæsar’s dissipation, but to that of Mamurra; and all the consequences deduced from his applying his words to the former, are built on a false hypothesis.

‘ Catullus, on the other hand, did not live to see the secular games celebrated by Augustus, since he died before Tibullus. Ovid, in an elegy written on the death of the latter, places Catullus among the poets whom his friend will meet with in the Elysian fields.

‘ But when did Tibullus die? A little epigram of Domitius Marcius informs us, that he died the same day, or at least in the same year, with Virgil. Now it is well known that Virgil died the twenty-second of September, seven hundred and thirty-four. Catullus then could not see the secular games, which were not celebrated till seven hundred and thirty-six.

‘ We may go farther, and affirm, that Catullus was dead before the year seven hundred and twenty-one. This is proved by a contemporary historian, the friend of Cicero and of Catullus; I mean Cornelius Nepos. In his Life of Atticus, speaking of a certain Julius Calpidius, to whom Atticus had rendered very important services, he distinguishes him, “ as the most elegant poet of that age, since the death of Lucretius and Catullus.” The latter, therefore, was dead before Nepos wrote this passage; of which it is not difficult to fix the date. Nepos’ Life of Atticus consists of twenty-two chapters; the first eighteen of which were, as he tells us, written while the subject of them still lived. The passage mentioning the death of Catullus is in the twelfth chapter; from whence it follows, that Atticus survived Catullus. But Atticus died during the consulship of Cn. Domitius and C. Sosius. Did we wish to ascertain still more accurately the precise year of Catullus’ death, we should not be much mistaken in fixing it at the middle term between the years of Rome seven hundred and six, and seven hundred and twenty-one; which will give us the year seven hundred and fourteen; which very well agrees with all other particulars known concerning him.

‘ The only argument adduced by Scaliger, that can occasion any difficulty, is, that Catullus composed a secular poem. Vossius’ conjecture, that the secular games were celebrated at the commencement of the seventh century of Rome, is altogether unwarranted: that of Bayle, I fear, rests not on much better authority. The beginning of that century was deformed by so many disorders,  
and



and by such a marked neglect of ancient ceremonies, that there is not any probability that such games should then have been either exhibited or expected. But it is not necessary to suppose that Catullus' poem was written for the secular games. It might have been intended merely for Diana's festival, which was celebrated yearly in the month of August; as Bentley conjectured. This is confirmed by comparing this poem with Horace's *Carmen Seculare*. In the former, both the boys and girls form but one chorus, which addresses itself to Diana. In Horace, the boys address themselves to Apollo, and the girls to Diana. This distinction had been established by the oracle who commanded the celebration of the games.

'But I have done. This is enough for one letter. Your time is precious, and I would not offend you by carrying too far the liberty I have taken in writing to you. I have the honour to be, with much consideration,

'Yours, &c.

'EDWARD GIBBON.' Vol. i. p. 357.

This letter is indeed a sufficient testimony, that, before he was twenty, Mr. Gibbon might justly assume his rank among the learned; while another, written soon after, in which he exposes the defects of the government of Bern, and the improvident manner of placing out its wealth, is a striking testimony that although he never was distinguished as an active politician in his own country, he was early accustomed to view the administration of every state with more than common sagacity and attention. It is supposed to be addressed to a Swiss friend; and after recapitulating a variety of objections to the government of Bern, it concludes thus:—

'Your taxes, moderate as they are, exhaust the country. This observation requires to be explained. While the great kingdoms of Europe, loaded with expences and debts, are driven to expedients which would alarm the wildest prodigal, Bern is the only state which has amassed a large treasure. The secret has been so well kept, that it is not easy to ascertain its amount. Stanyan, the British envoy at Bern, a man inquisitive, and possessed of good means of information, estimated, forty years ago, the money belonging to that republic, in the English funds, at three hundred thousand pounds, or seven millions of Swiss livres; and the sums remaining in the treasury of Bern, or dispersed through the other funds or banks of Europe, at eighteen hundred thousand pounds sterling, or forty-three millions Swiss. These treasures have not probably diminished since the year 1722. The Canton enriches itself by the simple means of receiving much and expending little. But what is the amount of its receipts? I know not, but I will try to discover it. The twelve bailiwicks, or districts, of the *Païs de*

Vaud

Vaud pay, one with another, during the six years that they are governed by the same magistrate, five hundred thousand Swiss livres. The contributions, therefore, of all the twelve, amount to a million of livres annually. I have always been told, that the bailiffs, or governors, retain ten *per cent.* on the revenues raised within their respective jurisdictions. The million of revenue, diminished by an hundred thousand livres consumed in the appointments of the bailiffs, is reduced to three hundred thousand crowns; of which one hundred thousand may be allowed for the expences of the state, a sum not chosen at random; and the other two hundred thousand crowns, which, in other countries, would be employed in the maintenance of a court and army, whose incomes would circulate through the general mass of the people, on whom they had been raised, are here buried in the coffers of the sovereignty, or dispersed through the precarious banks of Europe, to become one day a prey to the knavery of a clerk, or the ambition of a conqueror. This continual absorption of specie extinguishes industry, deadens every enterprize that requires the aid of money, and gradually impoverishes the country.

‘These, Sir, are your hardships. But I think you will say to me, “Have you thus probed our wounds merely to make us feel their smart? What advice do you give us?” None, unless you have already anticipated it. I would, indeed, advise you to remonstrate. But there are evils so deeply rooted in governments, that Plato himself would despair of curing them. What could you expect to obtain from those masters by remonstrances, who have remained during two centuries insensible to the merit of your faithful service? There is another remedy, more prompt, more perfect, and more glorious. William Tell would have prescribed it; I do not. I know that the spirit of a good citizen is, like that of charity, long-suffering, and hoping all things. The citizen is in the right; since he knows the evils resulting from his submission, but knows not the greater evils which might be produced by his resistance. You know me too well to be ignorant how much I respect those principles, so friendly to the interests of peace and of human kind. I will never, in the language of a seditious tribune, persuade the people to shake off the yoke of authority, that they may proceed from murmur to sedition, from sedition to anarchy, and from anarchy perhaps to despotism.’ Vol. i. p. 410.

There is, indeed, a letter from Mr. Gibbon to his father, which evinces, that, whatever talents he might possess for political life, it was by no means his wish, and that in his own opinion, his genius was better qualified for the deliberate compositions of the closet.

*Mr. GIBBON to his FATHER.*

‘Dear Sir,

1760.

‘An address in writing, from a person who has the pleasure of being

being with you every day, may appear singular. However, I have preferred this method, as upon paper I can speak without a blush, and be heard without interruption. If my letter displeases you, impute it, dear Sir, only to yourself. You have treated me, not like a son, but like a friend. Can you be surprised that I should communicate to a friend, all my thoughts, and all my desires? Unless the friend approve them, let the father never know them; or at least, let him know, at the same time, that however reasonable, however eligible, my scheme may appear to me, I would rather forget it for ever, than cause him the slightest uneasiness.

‘ When I first returned to England, attentive to my future interest, you were so good as to give me hopes of a seat in parliament. This seat, it was supposed would be an expence of fifteen hundred pounds. This design flattered my vanity, as it might enable me to shine in so august an assembly. It flattered a nobler passion; I promised myself that by the means of this seat, I might be one day the instrument of some good to my country. But I soon perceived how little a mere virtuous inclination, unassisted by talents, could contribute towards that great end; and a very short examination discovered to me, that those talents had not fallen to my lot. Do not, dear Sir, impute this declaration to a false modesty, the meanest species of pride. Whatever else I may be ignorant of, I think I know myself, and shall always endeavour to mention my good qualities without vanity, and my defects without repugnance. I shall say nothing of the most intimate acquaintance with his country and language, so absolutely necessary to every senator. Since they may be acquired, to alledge my deficiency in them, would seem only the plea of laziness. But I shall say, with great truth, that I never possessed that gift of speech, the first requisite of an orator, which use and labour may improve, but which nature alone can bestow. That my temper, quiet, retired, somewhat reserved, could neither acquire popularity, bear up against opposition, nor mix with ease in the crowds of public life. That even my genius (if you will allow me any) is better qualified for the deliberate compositions of the cloister, than for the extemporary discourses of the parliament. An unexpected objection would disconcert me; and as I am incapable of explaining to others, what I do not thoroughly understand myself, I should be meditating, while I ought to be answering. I even want necessary prejudices of party, and of nation. In popular assemblies, it is often necessary to inspire them; and never orator inspired well a passion, which he did not feel himself. Suppose me even mistaken in my own character; to set out with the repugnance such an opinion must produce, offers but an indifferent prospect. But I hear you say, it is not necessary that every man should enter into parliament with such exalted hopes. It is to acquire a title the most glorious  
of

of any in a free country, and to employ the weight and consideration it gives, in the service of one's friends. Such motives, though not glorious, yet are not dishonourable; and if we had a borough in our command, if you could bring me in without any great expence, or if our fortune enabled us to despise that expence, then indeed I should think them of the greatest strength. But with our private fortune, is it worth while to purchase, at so high a rate, a title, honourable in itself, but which I must share with every fellow that can lay out fifteen hundred pounds? Besides, dear Sir, a merchandise is of little value to the owner, when he is resolved not to sell it.

‘I should affront your penetration, did I not suppose you now see the drift of this letter. It is to appropriate to another use the sum with which you destined to bring me into parliament; to employ it, not in making me great, but in rendering me happy. I have often heard you say yourself, that the allowance you had been so indulgent as to grant me, though very liberal, in regard to your estate, was yet but small, when compared with the almost necessary extravagancies of the age. I have, indeed, found it so, notwithstanding a good deal of œconomy, and an exemption from many of the common expences of youth. This, dear Sir, would be a way of supplying these deficiencies, without any additional expence to you.—But I forbear—If you think my proposals reasonable, you want no entreaties to engage you to comply with them; if otherwise, all will be without effect.

‘All that I am afraid of, dear Sir, is, that I should seem not so much asking a favour, as this really is, as exacting a debt. After all I can say, you will still remain the best judge of my good, and your own circumstances. Perhaps, like most landed gentlemen, an addition to my annuity would suit you better, than a sum of money given at once; perhaps the sum itself may be too considerable. Whatever you shall think proper to bestow upon me, or in whatever manner, will be received with equal gratitude.

‘I intended to stop here; but as I abhor the least appearance of art, I think it will be better to lay open my whole scheme at once. The unhappy war which now desolates Europe, will oblige me to defer seeing France till a peace. But that reason can have no influence upon Italy, a country which every scholar must long to see; should you grant my request, and not disapprove of my manner of employing your bounty, I would leave England this autumn, and pass the winter at Lausanne, with M. de Voltaire, and my old friends. The armies no longer obstruct my passage, and it must be indifferent to you, whether I am at Lausanne or at London during the winter, since I shall not be at Beriton. In the spring I would cross the Alps, and after some stay in Italy, as the war must then be terminated, return home through France; to live happily with you and my dear mother. I am now two-  
and-



and-twenty; a tour must take up a considerable time, and though I believe you have no thoughts of settling me soon, (and I am sure I have not,) yet so many things may intervene, that the man who does not travel early, runs a great risk of not travelling at all. But this 'part of my scheme, as well as the whole, I submit entirely to you.' Vol. i. p. 418.

Even after he was in parliament, in a letter to Mrs. Gibbon, his mother-in-law, he acknowledges his apprehensions of speaking in public.

'Whether the house of commons may ever prove of benefit to myself or country, is another question. As yet I have been mute. In the course of our American affairs, I have sometimes had a wish to speak, but though I felt tolerably prepared as to the matter, I dreaded exposing myself in the manner, and remained in my seat safe, but inglorious. Upon the whole (though I still believe I shall try) I doubt whether nature, not that in some instances I am ungrateful, has given me the talents of an orator, and I feel that I came into parliament much too late to exert them.' Vol. i. p. 491.

In another letter to that lady, after the abolition of the Board of Trade, and his retreat to Lausanne, he traces the motives of his conduct in quitting England, and compares, with no small degree of elegance and satisfaction, his former situation with his present.

'I begin without preface or apology, as if I had received your letter by the last post. In my own defence I know not what to say; but if I were disposed to recriminate, I might observe that you yourself are not perfectly free from the sin of laziness and procrastination. I have often wondered why we are not sooner of letter-writing. We all delight to talk of ourselves, and it is only in letters, in writing to a friend, that we can enjoy that conversation, not only without reproach or interruption, but with the highest propriety and mutual satisfaction; sure that the person whom we address feels an equal, or at least a strong and lively interest in the consideration of the pleasing subject. On the subject therefore of self, I will entertain a friend, to whom none of my thoughts or actions, none of my pains or pleasures, can ever be indifferent. When I first cherished the design of retiring to Lausanne, I was much more apprehensive of wounding your tender attachment, than of offending Lord Sheffield's manly and vehement friendship. In the abolition of the Board of Trade, the motives for my retreat became more urgent and forcible; I wished to break loose, yet I delayed above a year before I could take my final resolution; and the letter in which I disclosed it to you cost me one of the most painful struggles of my life. As soon as I had conquered that difficulty, all meaner obstacles fell before me, and in a few weeks I found myself at Lausanne,

astonished at my firmness and my success. Perhaps you still blame or still lament the step which I have taken. If on your own account, I can only sympathize with your feelings, the recollection of which often costs me a sigh: if on mine, let me only state what I have escaped in England, and what I have found at Lausanne. Recollect the tempests of this winter, how many anxious days I should have passed, how many noisy, turbulent, hot, unwholesome nights, while my political existence, and that of my friends, was at stake; yet these feeble efforts would have been unavailing; I should have lost my seat in parliament, and after the extraordinary expence of another year, I must still have pursued the road of Switzerland, unless I had been tempted by some selfish patron, or by Lord S.'s aspiring spirit, to incur a most inconvenient expence for a new seat; and once more, at the beginning of an opposition, to engage in new scenes of business. As to the immediate prospect of any thing like a quiet and profitable retreat, I should not know where to look; my friends are no longer in power. With \* \* \* \* and his party I have no connection; and were he disposed to favour a man of letters, it is difficult to say what he could give, or what I would accept; the reign of pensions and sinecures is at an end, and a commission in the excise or customs, the summit of my hopes, would give me income at the expence of leisure and liberty. When I revolve these circumstances in my mind, my only regret, I repeat it again and again, is, that I did not embrace this salutary measure three, five, ten years ago. Thus much I thought it necessary to say, and shall now dismiss this unpleasant part of the subject. For my situation here, health is the first consideration; and on that head your tenderness had conceived some degree of anxiety. I know not whether it has reached you that I had a fit of the gout the day after my arrival. The deed is true, but the cause was accidental; carelessly stepping down a flight of stairs, I sprained my ankle; and my ungenerous enemy instantly took advantage of my weakness. But since my breaking that double chain, I have enjoyed a winter of the most perfect health that I have perhaps ever known, without any mixture of the little flying incommodities which, in my best days, have sometimes disturbed the tranquillity of my English life. You are not ignorant of Dr. Tissot's reputation, and his merit is even above his reputation. He assures me, that in his opinion, the moisture of England and Holland is most pernicious; the dry, pure air of Switzerland most favourable to a gouty constitution: that experience justifies the theory; and that there are fewer martyrs of that disorder in this, than in any other country in Europe. This winter has every where been most uncommonly severe: and you seem in England to have had your full share of the general hardship: but in this corner, surrounded by the Alps, it has rather been long than rigorous; and its duration stole away our spring, and left us no interval between furs and silks. We now enjoy the genial influence

of the climate and the season; and no station was ever more calculated to enjoy them than Deyverdun's house and garden, which are now become my own. You will now expect that the pen should describe, what the pencil would imperfectly delineate. A few circumstances may, however, be mentioned. My library is about the same size with that in Bentinck-street, with this difference, however, that instead of looking on a paved court, twelve feet square, I command a boundless prospect of vale, mountain, and water, from my three windows. My apartment is completed by a spacious light closet, or store-room, with a bed-chamber and dressing-room. Deyverdun's habitation is pleasant and convenient, though less extensive: for our common use we have a very handsome winter apartment of four rooms; and on the ground-floor, two cool saloons for the summer, with a sufficiency, or rather superfluity, of offices, &c. A terrace, one hundred yards long, extends beyond the front of the house, and leads to a close impenetrable shrubbery; and from thence the circuit of a long and various walk carries me round a meadow and vineyard. The intervals afford abundant supply of fruit, and every sort of vegetables; and if you add, that this villa (which has been much ornamented by my friend) touches the best and most sociable part of the town, you will agree with me, that few persons, either princes or philosophers, enjoy a more desirable residence. Deyverdun, who is proud of his own works, often walks me round, pointing out, with acknowledgment and enthusiasm, the beauties that change with every step and with every variation of light. I share, or at least I sympathize with his pleasure. He appears contented with my progress, and has already told several people, that he does not despair of making me a gardener. Be that as it may, you will be glad to hear that I am, by my own choice, infinitely more in motion, and in the open air, than I ever have been formerly; yet my perfect liberty and leisure leave me many studious hours; and as the circle of our acquaintance retire into the country, I shall be much less engaged in company and diversion. I have seriously resumed the prosecution of my history; each day and each month adds something to the completion of the great work. The progress is slow, the labour continual, and the end remote and uncertain; yet every day brings its amusement, as well as labour; and though I dare not fix a term, even in my own fancy, I advance, with the pleasing reflection, that the business of publication (should I be detained here so long) must enforce my return to England, and restore me to the best of mothers and friends. In the mean while, with health and competence, a full independence of mind and action, a delightful habitation, a true friend, and many pleasant acquaintance; you will allow, that I am rather an object of envy than of pity; and if you were more conversant with the use of the French language, I would seriously propose to you to repose yourself with us in this fine country. My indirect intelligence (on which I sometimes depend with more implicit faith than on the

kind dissimulation of your friendship) gives me reason to hope that the last winter has been more favourable to your health than the preceding one. Assure me of it yourself honestly and truly, and you will afford me one of the most lively pleasures.' Vol. i. p. 633.

In the commencement of the French revolution Mr. Gibbon early foresaw and lamented the disorders that were likely to ensue.

'The abuses of the court and government [of France] called aloud for reformation; and it has happened, as it will always happen, that an innocent well-disposed prince has paid the forfeit of the sins of his predecessors; of the ambition of Lewis the Fourteenth, of the profusion of Lewis the Fifteenth. The French nation had a glorious opportunity, but they have abused, and may lose their advantages. If they had been content with a liberal translation of our system, if they had respected the prerogatives of the crown, and the privileges of the nobles, they might have raised a solid fabric on the only true foundation, the natural aristocracy of a great country. How different is the prospect! Their king brought a captive to Paris, after his palace had been stained with the blood of his guards; the nobles in exile; the clergy plundered in a way which strikes at the root of all property; the capital an independent republic; the union of the provinces dissolved, the flames of discord kindled by the worst of men; (in that light I consider Mirabeau;) and the honestest of the assembly a set of wild visionaries, (like our Dr. Price) who gravely debate, and dream about the establishment of a pure and perfect democracy of five-and-twenty millions, the virtues of the golden age, and the primitive rights and equality of mankind, which would lead, in fair reasoning, to an equal partition of lands and money. How many years must elapse before France can recover any vigour, or resume her station among the powers of Europe! As yet, there is no symptom of a great man, a Richlieu or a Cromwell, arising, either to restore the monarchy, or to lead the commonwealth. The weight of Paris, more deeply engaged in the funds than all the rest of the kingdom, will long delay a bankruptcy; and if it should happen, it will be, both in the cause and the effect, a measure of weakness, rather than of strength.' Vol. i. p. 208.

It was not long before his own retirement was menaced by the approach of war; and the neighbourhood of the French troops, whom he strongly depicts, excited no trivial apprehensions.

'At the time when we imagined that all was settled, by an equal treaty between two such unequal powers, as the Geneva Flea and the Leviathan France; we were thunderstruck with the intelligence



intelligence that the ministers of the republic refused to ratify the conditions; and they were indignant, with some colour of reason, at the hard obligation of withdrawing their troops to the distance of ten leagues, and of consequently leaving the Pays de Gez naked, and exposed to the Swifs, who had assembled 15,000 men on the frontier, and with whom they had not made any agreement. The messenger who was sent last Sunday from Geneva is not yet returned; and many persons are afraid of some design and danger in this delay. Montesquieu has acted with politeness, moderation, and apparent sincerity; but he may resign, he may be superseded, his place may be occupied by an *euragé*, by Servan, or Prince Charles of Hesse, who would aspire to imitate the predatory fame of Custine in Germany. In the mean while, the general holds a wolf by the ears; an officer who has seen his troops, about 18,000 men (with a tremendous train of artillery) represents them as a black, daring, desperate crew of buccaneers, rather shocking than contemptible; the officers (scarcely a gentleman among them), without servants or horses, or baggage, lying higgledly piggledly on the ground with the common men, yet maintaining a rough kind of discipline over them. They already begin to accuse and even to suspect their general, and call aloud for blood and plunder: could they have an opportunity of squeezing some of the rich citizens, Geneva would cut up as fat as most towns in Europe. During this suspension of hostilities they are permitted to visit the city without arms, sometimes three or four hundred at a time; and the magistrates, as well as the Swifs commander, are by no means pleased with this dangerous intercourse, which they dare not prohibit. Such are our fears: yet it should seem on the other side, that the French affect a kind of magnanimous justice towards their little neighbour, and that they are not ambitious of an unprofitable contest with the poor and hardy Swifs. The Swifs are not equal to a long and expensive war; and as most of our militia have families and trades, the country already sighs for their return. Whatever can be yielded, without absolute danger or disgrace, will doubtless be granted; and the business will probably end in our owning the sovereignty, and trusting to the good faith of the republic of France: how that word would have founded four years ago! Vol. i. p. 254.

(*To be continued.*)

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*The Progress of Despotism, a Poem. In Two Parts. With Notes. 4to. 5s. Sewed. Griffiths. 1796.*

**F**ICTION, it is commonly said, is the favourite province of poetry: and it is true that poetry derives from thence many of her most elegant ornaments; but it is also true that in every age and nation, the poetry that is read with interest must be derived from other sources. Whatever is venerable

in religion, beautiful and lovely in moral conduct,—whatever is striking in the eventful history of mankind,—whatever agitates the public mind with the progress of new opinions or the shock of contending passions,—these are the genuine subjects of poetry; and without some sentiment calculated to rouse real feeling, this heavenly art would degenerate into mere empty sound. It cannot be wondered at, therefore, that, when political topics are canvassed with so much eagerness as they are at present, they should furnish the subject of a didactic poem;—with what success, we shall proceed to investigate. The author having in his Preface given his political creed, namely, that of all forms of government he prefers our own mixt monarchy; but that he would rather prefer *even popular tyranny to unqualified despotism*,—and by his address to Mr. Fox shown the party with which he chooses to rank,—gives the following picture of tyranny, which is striking and well imagined—

‘ But while e’en now with trembling pen I write,  
 What dreadful spectre blasts my failing sight?—  
 ’Tis Tyranny! at whose petrific frown  
 Whole nations tremble, and his empire own;  
 Lo! from the east with Titan strides he tow’rs,  
 While o’er his shoulders the black tempest low’rs,  
 While lurid clouds his lofty head surround,  
 And ’neath his thund’ring footsteps shakes the ground;  
 On his dark brow a bright tiara gleams,  
 Plays o’er his face and shoots terrific beams;  
 Aloft a sceptre of command he rears,  
 His better hand a glitt’ring falchion bears,  
 And while proud pomp supports his gorgeous train,  
 His purple robes conceal the clanking chain;  
 Coercing powers his dreadful course attend,  
 Observe his nod, and prompt obedience lend,—  
 Grim Force of lion-port, and with’ring Fear,  
 And Death and Ruin stalking in the rear.’ P. 3.

He proceeds to show the origin of man, the progressive state of human knowledge and institutions, as contrasted with the policies of the bee, the beaver, &c. dictated by unerring instinct.

‘ Where Afric’s groves stretch broad their unhewn arms,  
 There reigns in peace, secure from all alarms,  
 The tranquil elephant sedate and sage,  
 Whose temp’rate life prolong’d from age to age,  
 At length by old experience might acquire  
 A Newton’s science, or a Plato’s fire:

‘ But,

‘ But here as careful nature ever wise,  
Limits each creature to its proper size,  
So has she portion’d out her mental store,  
Just as their wants require, but nothing more.’ P. 8.

The manners of hunters and shepherds are described, and the mild patriarchal modes of government; the rise of tyranny from ambition, and its close alliance with superstition, whence the debasement of the human race. This canto concludes with an eulogium on Orpheus, as the first legislator of Greece, and the first teacher of the unity of God. We do not see the propriety of this address; Orpheus is supposed to have begun the civilisation of savages, not to have opposed the progress of despotism; and therefore his efforts, if adduced at all, should have referred to an earlier state of society.

The second part treats of different forms of government, to which, and not to climate, the author refers the chief differences in character. After a sketch of the Greek and Roman establishments, and an account of the origin of Helvetic liberty, the French revolution is described. That the author does not mean to vindicate all its bloody transactions, the following lines will evince—

‘ But chief—the royal mourner felt its rage,  
A sad performer on the tragic stage!  
Behold the queen,—to emperors allid,  
The boast of France, and haughty Austria’s pride,—  
Commence the reign of luxury and joy,  
Which no grave thoughts disturb, or cares annoy;  
While floating bright in pleasure’s wanton gales,  
She gilds with dazzling lustre proud Versailles.  
Ah! see her now — by sad reverse of fate,  
The malefactor’s cart—her coach of state,  
With felons doom’d to taste the cup of death,  
And midst a rabble yield her rosy breath.  
Her regal robes are chang’d, and courtly dress,  
For squallid weeds of lowly wretchedness;  
Her beauteous hands—which late a sceptre grac’d,  
Behind by ignominious cords are brac’d;  
And her fair tresses, now by grief made grey,  
Are shameful cropt—to ruffian hands a prey.  
At length arriv’d at that polluted place,  
Where all her pains, and all her griefs must cease,  
With looks compos’d and firm unalter’d mein,  
She views the terrors of the dread machine,  
Submits her wretched fate to undergo,  
And waits indignant for the fatal blow;

A moment's pause ere yet her mis'ry ends!—  
 'Tis past!—with mortal crash the steel descends,  
 Off flies the gasping head,—the pang is o'er!  
 And the warm quiv'ring trunk ejects the smoking gore.<sup>2</sup>

P. 45.

After an eulogium on the American government and its late president, the poem concludes with an application to our own country, and an apostrophe to Britons, exhorting them to guard their constitution from the rapid encroachments of arbitrary power. Of the powers of the author, the specimens above quoted may have enabled the reader to judge; but we must add, that the language is often prosaic, and the verse feeble and neglected for many pages together. Many instances might be brought of faulty versification: and we must here, as on so many other occasions, complain that the *limæ labor* is greatly wanting.

*Jonah, a faithful Translation from the Original: with Philological and Explanatory Notes. To which is prefixed a Preliminary Discourse, proving the Genuineness, the Authenticity, and the Integrity of the present Text. By George Benjoin, of Jesus College, Cambridge. 4to. 10s. 6d. Boards. Rivingtons. 1796.*

**A**MONG the extraordinary occurrences of the present century, may be set down the eagerness with which the plan of Dr. Kennicott, for collating Hebrew manuscripts, was adopted in various nations of Europe. From the expense of that undertaking, it might naturally have been expected that some good would result to the people at large, and that some steps would have been taken to correct the errors in the present translation of the Bible. A work, acknowledged to be so necessary by all the learned, could not, one would think, have been retarded from want of zeal, by the rulers of the church; and the liberal subscriptions to Dr. Kennicott prohibit us from imagining that the expense would be an object to the English nation. Whence then arises this sluggishness? We are repeatedly tortured with exclamations on the infidelity of the age;—and yet the persons who are the most capable, take the least pains to remove it. For we will venture to say, that the many errors in our translation give more strength to the objections of a Voltaire and a Paine, than all their reasonings; and by the study of the Bible in the original, the clergy of all descriptions would do more good to themselves and hearers, than by all their declamations against heretics and infidels.

But



But perhaps some previous questions are first necessary—Have we yet sufficiently ascertained the integrity of the text to be translated? Have the labours of Dr. Kennicott been attended with the desired advantages? Has he added to our knowledge? Has he given us the means of fairly comparing together the merits of different readings?—or, on looking on the notes at the bottom of his page, does it not seem more than an Herculean task to wade through his figures? These are questions, without doubt, to be investigated by translators; and, as our author maintains so firmly the integrity of the Hebrew text, one question is brought easily to an issue, by the collation of the synagogue manuscripts. This might be done at a small expense: if a deviation from them should be thought necessary, the rectifiers of the text would doubtless give their reasons for every alteration.

Our author has laid down a plan for the new translation. It requires encouragement on the part of the universities. Men are to be encouraged to study Hebrew:—and it doubtless is a matter of triumph to the infidels, that, though the scriptures are the basis of Christian faith, not many of the bishops, and very few of the clergy, are at all acquainted with the Hebrew. *Pudet hæc opprobria*, &c. The interpretation of an indecency in Aristophanes may cover a man with immortal honour, and promote him to dignity. The Hebrew student (we speak it from knowledge and experience) is treated in one of our universities with contempt. What can be a greater reflection upon a man who has time at his command, than to hear, that, instead of delivering God's word to the people, he was preaching to them from a false text? What can be a greater reflection on the present times, than that an excellent custom of the last century should be now considered as pedantry? In the sermons printed in those days, it is common to find, after the text given out of the Bible, a better translation according to the opinion of the preacher. This implied at least, that the preacher then thought it a duty to consult the originals; and it is a duty, without doubt, of the first importance, that every teacher should make his own profession his peculiar study.

We agree therefore with our author in every thing he says on the necessity of an application on the part of the clergy to the Hebrew language; and we are happy that the university of Cambridge, by the encouragement it gives to a very learned Jew, affords its scholars so good an opportunity of becoming acquainted with the first part of the scriptures in the original. This very circumstance leads us to show a defect in our author's plan. He would have his translators all members of the established church, and unprejudiced friends to the state; consequently a learned Jew, the very man most wanted, is excluded;

cluded ;—and we cannot see, what opinions, either of church or state, have to do with an employment for which the great requisite is an accurate knowledge of the English and Hebrew languages.

Our author's remarks on bishop Lowth, Dr. Kennicott, and others, are introduced with great modesty. He laments their errors as very hurtful to the cause of religion, but bears ample testimony to their abilities and integrity. In many parts we cannot agree with him, though we do not by any means join in the unbounded encomiums on the authors whom he censures. The Bible has been termed 'the scanty relics of a language formerly copious.' Our author finds fault with the expression, and brings forward a variety of writers in that language, independent of the Bible ; but he does not recollect that they are all posterior to the Christian æra, and consequently cannot be ranked with Hebrew writers, any more than the latinists of the present days with the classics of the Augustan age. The Bible may be termed scanty relics of a language, since, of the voluminous writings of Solomon alone, it contains only an inconsiderable portion ;—and scarcely any of the works of the wise men of his age have reached posterity.

The remark on the word Jehovah is rabbinical, and strikes us as a conceit—

'First, יהוה is not one distinct word, but three words united. Each of these words is expressive of a distinct tense, namely, the past, the present, and the future. These three tenses being comprised in these letters, the eternity of God is represented to the mind in one view and in the most striking light. The following analysis will, I think, clearly elucidate the above exposition. The four letters as they are before us, thus, יהוה become, by the arbitrary power of the third letter, the ה the third person singular of the future tense, יהיה Yihejeh, *shall* or *will be*. The three last letters are הוה Hoveh, *is*.—The fourth, first, and second letter make היה Hajah, *was*.

'This I take to be the reason why the Jews never pronounce these letters in the manner they are written, and not merely through veneration, as some have supposed, for they do pronounce עליון Higheist ; אל God ; אדני Lord ; שרי Almighty, and many other appellations that are expressive of the deity.' p. 19.

Dr. Kennicott's valuable manuscript in the college at Eton is treated with deserved contempt ; but, whether the author does not go too far when he says all the doctor's copies were as unfit to show the original text, we leave to his maturer judgment : at the same time we think that he cannot be more usefully employed than in ascertaining the merits and demerits

rits of these manuscripts: and we shall with pleasure attend him in an investigation so beneficial to the public.

The preliminary discourse is concluded in the following manner—

‘ I will now endeavour to convince the learned world that I have no slight reasons for asserting, that—The sacred writings of the old testament have not suffered either any corruption or alteration whatever since the time of Ezra, the writer of the law of Moses and the other holy writings, the founder and priest of the second temple, and the first father and chief ruler of the great assembly of the Jews, the **אנשי כנסת הגדולה**.’ P. 26.

This is a bold assertion. Let us hear our author farther—

‘ About four hundred years before Christ, Ezra collected the sacred writings of Moses and the prophets, and arranged them in a proper form. He and an assembly of very learned men, called **אנשי כנסת הגדולה** The great assembly or synagogue, unanimously laid down and established unalterable rules for the preservation of the primitive purity and only true reading of these sacred writings.’ P. 27.

Where is the authority for this assertion? Whom does our author quote? Moses ben Maimon—Abraham ben Dion. Unluckily we ask for some authority between the time of Ezra and Christ; and there is a great hiatus from the time of the destruction of the second temple to the establishment of the points at the conclusion of the Masorah.

The rules laid down for the copying of synagogue rolls are now given: but, from the words of Maimonides himself, a suspicion is excited, that the means now supposed so efficacious have not always been used.

‘ Maimonides then continues—“ I will here write down all the sections of the Pentateuch, as they ought to be written, that this may be an unerring guide to all the rolls that may hereafter be written. That which we always can depend upon is, that well-known book which is now preserved by the Jews in Egypt, and which contains all the twenty-four books. This book was brought from Jerusalem many years ago, for the sole purpose of examining thereby every roll and book of the holy writings. Every writer has made that book his guide.—Ben Asher has taken many years to examine and to investigate it critically: and,” continues Maimonides, “ I have been guided by it with respect to every particular of the roll which I have written myself.”’ P. 36.

Now what could be the use of examining the synagogue rolls by the Jerusalem book, if the rules were not liable to be neglected? A confession of this liability is implied:—consequently

quently those synagogues which had not the means of comparing their rolls with the Jerusalem book, might err; and hence we may fairly presume that a collation of the synagogue rolls in Constantinople, Fez, Jamaica, Holland, and Poland, will discover a tolerable crop of different readings. Our author says not:—*Credat Judæus Apella; Non ego*.

There are some good remarks on the points:—but readers ignorant of French may be misled in the pronunciation of the long *a*, when they are told, that it is like the French *a*, or the English *a* in *ardor*, as reference should rather have been made to the English *a* in all.

A critical dissertation on Jonah precedes the translation. The reasons for Jonah's conduct are taken chiefly from rabbinical writers; and they deserve attention. The history is the common butt of ridicule for skeptics and infidels; and it is our fate to observe, not unfrequently, the little inclination there is to defend it among Christians: but neither the lukewarmness of Christians, nor the jests of unbelievers, will lead us to doubt a fact to which our Saviour has given the sanction of his authority. With men who disbelieve miracles altogether, it is vain to argue on the credibility of a particular miracle; and believers in the power of God can have no more reason to doubt that a man might come alive out of a fish's belly, than that he might be called to life from the grave. The foolish jests on the size of the fish, and the nature of whales, are here out of place: the scripture says only a large fish; and what God ordained was without doubt best suited to his purpose.

The book of Jonah does not afford much scope for a translator to show his powers. In some places the new is superior to the old version; in others we cannot see any improvement;—and the arrangement, at the bottom of each verse, of the English words according to the original, can be of little or no use. The Hebrew scholar does not want it,—the unlearned can make no use of it. We will extract a few places, which the learned reader may compare with the original, and pass his criticism upon our judgment. We shall first mark some of those passages in which the old appears to us superior to the new version—

## OLD VERSION.

## ' CHAP. I.

- ' Ver. 2. *Cry against it.*
- ' Ver. 4. The ship was like to be broken.
- ' Ver. 7. For whose cause this evil is upon us.

## NEW VERSION.

## ' CHAP. I.

- ' Ver. 2. *Prophecy concerning it.*
- ' Ver. 4. The ship appeared as if it had been breaking.
- ' Ver. 7. Who has brought this evil unto us.

' Ver.



## OLD VERSION.

' *Ver.* 11. That the sea may be calm unto us.

## ' CHAP. II.

' *Ver.* 3. Out of the belly of hell.

' *Ver.* 7. Yet hast thou brought up my life from corruption.

' *Ver.* 11. The Lord spake unto the fish.

## ' CHAP. III.

' *Ver.* 6. He arose from his throne.

' *Ver.* 8. And cry mightily unto God.

' *Ver.* 10. And he did it not.

## ' CHAP. IV.

' *Ver.* 1. And he was very angry.

' *Ver.* 2. When I was yet in my country.

' *Ver.* 3. Take my life from me.

' *Ver.* 5. So Jonah went out of the city.

' *Ver.* 8. When the sun did arise, the sun beat upon the head.'

The meaning of the word קרא is rather *to cry* than *to prophesy*; and, though in that cry, prophesying is implicated, a translator should not swerve farther from his original than necessary.

שׂאול does not mean *abyss*. There is a beauty in the figure, which the translator loses. From the *womb of the grave* may suit those better to whom the term *belly* conveys too gross a meaning.

*The Lord spake to the fish.* This is the language, throughout, of scripture; and the words אלהים cannot be referred to אלהים.

*He arose from the throne*, is the literal meaning, and gives also a true picture consistent with eastern manners.

Though we have not the term, *sun beat*, in common use, yet, *stroke of the sun*, is a very common expression.

## NEW VERSION.

' *Ver.* 11. Will the sea be at all calm around us?

## ' CHAP. II.

' *Ver.* 3. From the depth of the abyss.

' *Ver.* 7. Yet thou hast raised my life from that depth.

' *Ver.* 11. The Lord directed the fish.

## ' CHAP. III.

' *Ver.* 6. He descended from his throne.

' *Ver.* 8. Let the people fervently call unto Elohim.

' *Ver.* 10. And had it not brought.

## ' CHAP. IV.

' *Ver.* 1. And he was in great anxiety.

' *Ver.* 2. While I am yet upon the earth.

' *Ver.* 3. Accept my soul now.

' *Ver.* 5. Now Jonah had left the city.

' *Ver.* 8. When the sun shone, the sun scorched the head.'

We will now give some instances in which the new appears preferable to the old version—

## OLD VERSION.

## ' CHAP. I.

' *Ver. 3.* So he paid the fare thereof.

' *Ver. 6.* What meanest thou, O sleeper?

' *Ver. 8.* What is thine occupation?

' *Ver. 10.* Why hast thou done this?

' *Ver. 24.* For thou, O Lord, hast done as it pleased thee.

## ' CHAP. II.

' *Ver. 5.* Then I said, I am.

' *Ver. 7.* The earth with her bars was about me for ever.

' *Ver. 6.* The weeds were wrapped about my head.'

## NEW VERSION.

## ' CHAP. I.

' *Ver. 3.* So he hired it.

' *Ver. 6.* What ails thee? sleeping!

' *Ver. 8.* What thine errand is.

' *Ver. 10.* What! hast thou done this?

' *Ver. 24.* Thou art Jehovah; since it is thy will thou doest it.

## ' CHAP. II.

' *Ver. 5.* Although I thought I was.

' *Ver. 7.* While the earth continually fled from me.

' *Ver. 6.* Destruction hovering over my head.'

We have already remarked that our author's observation on the word *Jehovah* did not meet our ideas; and consequently the use of the word *Lord* for *Jehovah* in a new translation must, in our opinion, be improper. Thus, in c. 1, v. 14, the opposition between *Elohim* and *Jehovah* is striking, and should have been preserved. Again, in c. 1. v. 6. our translation properly has *that God* for *האלים*. Our author destroys the beauty of the passage by saying *the Lord*, as if the seamen conceived as yet any thing different in Jonah's God from their own. They had been all trying their respective favourite gods without success, and, according to their superstition, now called upon Jonah to make his petitions to his favourite god.

In c. 3, v. 8, the word *Elohim* is very improperly used. The order was for the people to cry unto God. By the name *Jehovah* he was not known;—he was the God of Jonah, the God of the universe.

From the author's note on the first word *יהי*, we do not apprehend that he sees the whole force of the *ן*. Whence is it derived? Evidently not from *ן*.

The limits of our Review do not permit us to pursue farther our criticisms. As the author is not an Englishman, we say nothing of the frequent inaccuracies, derived from the want of a perfect knowledge of our idiom, which occur both in the

translation

translation and the discourses; but as we are in hopes that he will pursue his plan, we recommend to him to submit his papers, merely for English correction, to some of his brother scholars in the university. We want a translation founded on Jewish authorities. They have been too much despised,—and unwarrantable liberties have been taken in the field of conjecture. Perhaps our author would be usefully employed at the same time in translating into English the works of some of those Jewish writers whom he holds in the highest esteem. Much of the beauty of the scriptures is lost by passing through the Greek and Latin idioms; and it is to be wished, that we had at least one translation made by a person entirely unacquainted with these languages, and the licentiousness of conjectural criticism. With all the imperfections of the work before us, the author does greater honour to the university of Cambridge, and has employed himself more usefully for the public, than if the labour of his midnight hours had been rewarded with the rank of senior wrangler.

## MONTHLY CATALOGUE.

### POLITICAL.

*Remarks on Mr. Burke's Two Letters on the Proposals for Peace with the Regicide Directory of France.* By S. F. Waddington, Esq. 8vo. 1s. Johnson. 1796.

IT has not escaped the observation of this writer that the *time* of the publication of Mr. Burke's Letters is to be placed 'among the most extraordinary occurrences which have chequered our political world.'

'To brand the directory of France with the stigmatising epithet of "Regicide," and to pronounce that directory unworthy, and indeed incapable of being treated with, at the very moment in which it was so unequivocally declared by the king and ministry capable of negotiation, must surely be strongly indicative of that manly and dignified honesty of mind which could be little expected from a pensioner, nursed and cherished by the very persons whom he opposed, and the most signal and pointed reprobation of their measures; or of a subtle and diabolical piece of art, in counteracting their *ostensible* designs, so solemnly manifested, of establishing a peace with France, by supporting and furthering their *secret* intentions (if such secret intentions can be supposed to exist) of prolonging a war, the odium of which, by such unparalleled duplicity, they would again seek to throw on the republic of France.' P. 4.

This pamphlet is properly entitled *Remarks*, being not a regular attack on the whole, but an occasional refutation of some of the positions advanced by Mr. Burke, respecting the liberty of the press, which that gentleman is jealous of,—the causes of the French revolution, and particularly the trial by jury; Mr. Waddington contends that when doctrines like these, reflecting so grossly on the laws and liberties of the subject are thus openly, in the face of day, avowed by such men as Mr. Burke, it is time for the subject to be jealous of his rights, and incumbent on every Englishman to assert the independence of a British jury. There are a few other passages from Mr. Burke touched upon, but rather slightly. The whole, however, evinces ability, and a knowledge of the true interests of this country.

*A Reply to Mr. Burke's Two Letters on the Proposals for Peace with the Regicide Directory of France. By William Williams, Author of Rights of the People. 8vo. 1s. 6d. Jordan. 1796.*

Mr. Burke sees nothing but what is wrong in the French republic; Mr. Williams sees nothing but what is right. 'The enlarged views, the vast comprehensions, the indefatigable endeavours of the directory, will soon expand the acorn into an oak; unblighted by taxes and monopolies, it will spread its enormous arms, and overshadow the two hemispheres.' In almost every page we have specimens of this awkward imitation of Mr. Burke's imagery. Banking houses are '*volcanoes, discomboguing* unsubstantial paper *lava*, which has deluged the whole land, and which consumes our *Hesperian orchards* of gold and silver fruit.' In another place we have 'the people starving, the *specie* in a *consumption*, and the *taxes* in a *dropsy*.'—'The two *million automatons* are rising into life; and ere the vital spark is well breathed into their nostrils, discover that men have rights, and that the French have merely exercised them; and that their own ancestors formerly exercised theirs, in part, or the house of Hanover would have been yet *mewed* up in its electorate, *highness unsprouted* into majesty.' Writers who frequently recur to such metaphors as these, complain with a very bad grace of Mr. Burke's '*sublime flights*.'

In criticising Mr. Burke's Two Letters, Mr. Williams follows him step by step, pointing out his inconsistencies, repelling the objections he makes to a peace with France, and defending constitutional liberty against the sophisms he advances respecting the trial by jury, &c. All this, setting aside the perpetual recurrence of an inflated style, and a ludicrous mixture of solemn and familiar metaphor, is executed with candour, and evidently from a due consideration of the importance of the subject. The following remark ought to have some weight. After observing that the greater part of Mr. Burke's political writings carry their antidote along with them, he contends, that, in the present pamphlet, 'the glowing picture he has drawn of the falsehood, treachery, corruption, inconsisten-



cy, avarice, imbecillity, stupidity, and cowardice of all the courts of Europe, and of the English cabinet in particular, cannot fail to multiply, and that greatly, the votaries of jacobinism. When the popular writers loaded them with but part of this guilty mountain, a cry of falsehood and misrepresentation was immediately raised; and prosecution and persecution employed for the destruction of such immeasurable liars. But who will contradict Mr. Burke? What sceptic will disbelieve him? His accusations are armed with scriptural authority, and not even Mr. Wyndham's metaphysics can quibble them away.'

*Another Coruscation of the Meteor Burke. The Retort Politic on Master Burke; or, a few Words en passant: occasioned by his Two Letters on a Regicide Peace. From a Tyro of his own School, but of another Class. With Remarks on that Rt. Hon. Author's Condemnation of the Plan of War hitherto adopted.* 8vo. 1s. 6d. Jordan. 1796.

This pamphlet is written with considerable ability, but would not have been less welcome to the friends of candour and good taste, had the author confined himself to a sober discussion of Mr. Burke's opinions, instead of giving loose so frequently to attempts at wit, which are unsuccessful, and to a personal censure which is often vulgar and unmanly. When he quits this track, we find him well-informed and acute in his reasoning. The topics principally insisted on, are the war *ad internecionem*, and the conduct of our ministry in the internal government of this kingdom, Mr. Burke's attack on the liberty of the press and the trial by jury, and his condemnation of the war in the West Indies. What he advances on these subjects accords with the opinions of all who have been literary opponents to the present men and measures, and consequently is not so inviting from its novelty, as for the new dress it appears in, and the propriety of combating Mr. Burke's singular and eccentric assertions, by opinions which have been uniformly consistent with themselves and with experience. He concludes, that it is painful and deplorable to observe an old man, who is continually talking of his approximation to the grave, desirous to leave behind him a legacy of never-ending warfare: and he compares Mr. Burke to an ancient monster, invoking the god of havoc and revenge to change his grey hairs, as those of Medusa, into hissing snakes, that horror may abound! and to convert his deciduous teeth, like those of Cadmus's dragon, into armies of soldiers for the destruction of each other. Such wild comparisons we dislike, and dislike them because the author does not come honestly by them. They are but faint attempts to equal the extravagance of Mr. Burke in his description of the French directory receiving an English ambassador, and other passages. Nor is it fair to argue, as our author does at considerable length at the beginning of his Retort, that Mr. Burke is mad; since the attempt to answer or confute a madman is itself an act of madness.

*Thoughts on a Peace with France; with some Observations on Mr. Burke's Two Letters, on Proposals for Peace with the Regicide Directory.* 8vo. 1s. 6d. Debrett. 1796.

This author is of opinion, that, in the present posture of affairs, Mr. Burke's letters are entitled to much attention from the variety of reflections they suggest, and the influence they are calculated to produce upon the public mind, notwithstanding the extravagant title they bear, and the implacable sentiments they breathe. He enters, therefore, into an examination of those positions which are most general, and most likely to be adopted by the admirers of Mr. Burke's talents. The first which he considers, and which strikes him with astonishment and regret, is conveyed by Mr. Burke in the following words:—'that neither the time chosen, nor the manner of soliciting a negotiation have been properly considered, even though I (says he) had allowed, that with the horde of regicides we could, by any selection of time, or use of means, obtain any thing deserving the name of peace.' Our author considers the latter part of this sentence first, and deduces, fairly enough, that Mr. Burke's object is to carry on the war 'till the existing government of one or both countries is fundamentally changed, an avowal of determined hostility which we have seldom heard of even in barbarous times:' and, putting the matter in another light, he accuses Mr. Burke of a violation of one of his own principles, in appealing from the governors to the governed.

With regard to the former clause of the proposition, namely, 'the time chosen and the manner of soliciting a negotiation,' as this, he thinks, must depend on a review of the events of the war, the nature of our alliances, the situation of the country, its probable resources, and lastly, the general sense and wishes of the nation,—he enters into a consideration of these topics at some length, and sees nothing that ought to prevent our entering into an immediate treaty to restore peace. From this he passes to Mr. Burke's apprehensions from the *neighbourhood* of France, after a peace is made, and maintains that to consider any particular form of government, which has been established by the will of the people who compose the state, as necessarily hostile and repugnant to the existence of another state, and therefore as a nuisance *abateable*, is such a monstrous and unreasonable assumption as will vitiate all the reasoning built upon it, however incontestably the conclusion would follow from the premises laid down. This opinion he defends with great ability, and dismissing the fears which oppress Mr. Burke's imagination, he conceives of France after a peace, what is far more natural, that the industry and activity of her inhabitants will be directed to the re-establishment of her commerce, and the restoration of her manufactures, in order to support the sinking credit of her funds, and that these will be sufficient of themselves to engross all her care, and to fix and concentrate her attention.

Of the present government of France, Mr. Burke says, 'It is

not an old structure which you have found as it is, and are not to dispute of the original end and design with which it had been so fashioned: it is a recent wrong, and can plead no prescription.' Our author, in answer to this, very pertinently asks, what, in all revolutions that have ever taken place, is the boundary line which Mr. Burke would wish to establish between the usurpation which creates the new government, and the possession which legitimates the usurpation? What statute of limitation would he set up to protect such a title?—Another error of Mr. Burke, which he no less justly censures, is his charging all the crimes and enormities of individuals, or particular bodies of men, who have taken any part in the revolution, on the mass and body of the nation now consolidated into one republic. In all forms of government; whether monarchical or republican, the change produced, or the usurpation effected; is, politically speaking, in a great measure legalised, if it is stamped with the consent and approbation of the people. The offence is buried in the success of the measure. This opinion, however, our author ought to have qualified. It is the *recentness* of the events which brought about the French revolution, that fills Mr. Burke's mind. He considers the present race as men who glory in the means as well as the end. Hereafter, and perhaps in a few years, this will be no question. We do not now dispute about the crimes of the Norman conquest. We care not now whether William I. was elected by the voice of the people, or whether he owed his crown to the battle of Hastings. Mr. Burke has rather an odd memory in such matters. He forgets every thing that does not make for his own opinion:—alas! he has forgot all his past life excepting the last five years. Our author concludes one of the best-written pamphlets on the subject, with some excellent remarks on the conduct which *our* government ought to pursue, that peace may be followed by unanimity and happiness at home, whatever be the fate of France.

*Thoughts on the present Negotiation.* 8vo. 1s. Jordan. 1796.

This author commences with a position which we think just; although the authors of the war are desirous to shrink from it,—namely, that if this war was undertaken in defence of *society*, for the good of human nature, and to defend the cause of God and man against universal anarchy, ruin, and confusion, we cannot be warranted in concluding it, without avowing that our principles were unfounded, or our professions were insincere. The minister, he is of opinion, either adopted the sentiments of Mr. Burke and Earl Fitzwilliam, or (by seeming to adopt them) was mean enough to avail himself of their support; and in order to prove that we have not achieved the entire destruction of jacobinism, and that we have not brought our undertakings to a happy conclusion, we have only to read the brilliant pages of Mr. Burke, and the protest of lord Fitzwilliam. This argument he places in a variety of striking lights; and however different in his principles from Mr. Burke,



he borrows from that gentleman largely in support of his censure of the inconsistency of the minister. 'If,' ex. gr. 'the dignity of this nation would have been sacrificed by treating with Chauvelin to prevent a war, it will surely not be preserved by suing for peace to La Croix.'

Presuming, therefore, that the object of the war has not been attained, he endeavours to prove that if it be not acknowledged to be unjust in its principle,—if it be not avowedly abandoned,—nothing can justify our negotiating for peace at this moment : it is in fact declaring that our calamities are the real motives for peace, that we are sinking under our adversities, that we are beaten, that we shrink from the pressure of our calamities, and do not renounce the mistaken policy which produced them. He contends with equal warmth against continuing the war, when we had opportunities by our successes (if ministers may be believed) to have terminated it before the country was drained of its resources, and when indemnity might not have been impracticable.

*Remarks preparatory to the Issue of Lord Malmesbury's Mission to Paris.* 8vo. 6d. R. White. 1796.

This author supposes it possible that the French may demand a reduction of our navy, and may hereafter endeavour to abridge our commerce by depriving us of our principal markets. Possessed, as France now is, of the ports of Holland, Flanders, Spain, (perhaps Portugal) and part of Italy, she may endeavour to retain her influence over all these, in order to exclude Great Britain from the markets of Europe. His chief fear is, however, for our navy, to which power he ascribes the high ascendancy of Great Britain over other nations. But the present war alone ought to have checked him from penning the following ebullition of national vanity:—'If we suppose this naval strength reduced, Great Britain falls back at once to the puny dimensions of her island ; her political existence becomes instantly pared down to the circumference of her soil : her pre-eminence sinks ; and the whole of Europe becomes reduced under the grasp of the continental power, who should thus super-add to her territorial consequence that extent of naval domain, by the possession of which we are now able to keep christendom in equipoise, and to preserve to every state its rights.' How, may we ask, have we preserved the equipoise of christendom? and of what state have we preserved the rights? Have we preserved Flanders, Holland, or Italy? or have we saved Poland from the gripe of the insatiate Catharine? Why, in adjusting the importance of our navy, ascribe to it what it cannot perform?

Fraught, however, with the *supposes* of his own imagination, he cautions his readers against anticipating the very doubtful alternative of peace. 'Let us,' he adds, 'wholly turn our thoughts away from the view of peace, and suppose the interval of negociation to be no other than a pause before the final appeal to arms.' In a



word, let us revive the system of alarm with all the baneful consequences it has produced, and support the minister in continuing the war.

*Sketch of the present State of the Army; with Reflections on the Mode of Recruiting, reviving the Military Spirit, and on the general Encouragement of the Officer and Soldier.* 8vo. 1s. 6d. Owen. 1796.

This well-written and argumentative pamphlet exposes the defects of our military system, and accounts for the degradation which is attached to the condition of the common soldier. This degradation is stated to proceed from the want of due encouragement to the cheerful performance of his duties, by the prospect of rising from the ranks, and the broken spirit produced by the shocking and often petulant inflictions of army punishment. Many other abuses are pointed out, which at any time would be worthy of correction, but which the author, as a friend to the government, judiciously conceives, now call with a *political* urgency for redress.

*Thoughts on the Defence of these Kingdoms. In Two Parts.* 8vo. 1s. 6d. Faulder. 1796.

At the present critical period, when the prospect of peace has vanished, and a part of these realms (Ireland) has been more than threatened with invasion, the most eligible means of defence for Great Britain become an object of serious concern. The observations of this writer on the subject are such as, in point of practical utility, would no doubt recompense any attention they might experience from the government of the country; his hints for the improvement of the militia and the standing army are pregnant with sagacity and humanity; and his strictures on the constitution and proceedings of regimental and general courts martial, particularly deserve the notice of those who have stations of rank and influence in our military department.

*A Letter to the People of the United States of America, from General Washington, on his Resignation of the Office of President of the United States.* 8vo. 1s. Debrett. 1796.

There can be no doubt that the public have already formed their opinion respecting the contents of this letter.—While the love of liberty exists among mankind, the name of Washington will be illustrious:—his courage and prudence facilitated the independence of America, and his political wisdom has auspiciously presided over the councils of the infant republic.

To the sentiments and advice of this great man, it is impossible that his countrymen can be inattentive. About to retire from a situation, the high and important duties of which he has discharged with such honourable celebrity, in this eloquent and penetrating address he takes an affecting and instructive farewell of public life. They who admire the noble effusions of freedom, tempered with a

wife and virtuous moderation, will experience a pleasure in perusing this new testimony of the worth and talents of general Washington, which we are not inclined to anticipate by any extract.

*Letter to a retired Officer, on the Opinions and Sentence of a General Court Martial, held at the Horse Guards, on Friday, November 27, 1795, and on many subsequent Days, for the Trial of Col. John Fenton Cawthorne, of the Westminster Regiment of Middlesex Militia.* 4to. 2s. Debrett. 1796.

The charges established at a court martial against colonel Cawthorne, his subsequent dismissal from the service, and expulsion from the house of commons, are circumstances well known to the public. That the friends of this unfortunate gentleman should anxiously wish to extenuate the disgrace which under such a predicament unavoidably has attached to his character, is very natural: but we much doubt whether their solicitude will be attended with the desired effect. The present apology is indeed artfully laboured, and may satisfy the personal friends of Mr. Cawthorne; but there was something in the nature of his offence, which the stubborn notions of the public will probably consider as not less derogatory to the *man* than the officer.

#### D R A M A T I C.

*The Sicilian Lover. A Tragedy. In Five Acts. By Mary Robinson.* 8vo. 2s. Hookham and Carpenter. 1796.

Whether this tragedy was ever offered to the stage, we know not; at least it has never been represented; we shall therefore dismiss it without criticism, persuaded that in so doing we are acting in the most lenient manner by the fair author.

*The Iron Chest: a Play; in Three Acts. Written by George Colman, the Younger. With a Preface and Postscript.* 8vo. 2s. Cadell and Davies. 1796.

The public has been before-hand with us in criticising this unfortunate piece; the disapprobation with which it was received the first night, is well known. This, the author, in a very angry and indeed abusive Preface, is pleased to attribute to the ill offices of Mr. Kemble; but we rather believe the audience decided in a different manner; and we must confess the reading of the play has not tended to make us think Mr. Colman entitled to a reversion of judgment. We know not whether it was well-judged to take the story of a play from a novel so recent and so much read as the Caleb Williams of Mr. Godwin, because it is impossible to produce a lively interest where the *denouement* is previously known. Besides this original sin of the play, the story is much injured by the author's having omitted the circumstance which weighed heaviest on the conscience of Falkland,—the allowing two innocent people to suffer for his guilt. Of the characters which are the  
creation

creation of Mr. Colman in this piece, Adam Winterton is a tedious old man, and lady Helen an insipid young woman. We had forgotten to mention that Mr. Colman has ventured to peep into the mysterious chest, and disclose the secret of its contents. This is bold : for it is more than Mr. Godwin himself had ventured to do, conscious as he was, that imagination, acting upon a mysterious secret, agitates the mind more by her own workings, than it is possible to do by attempting to reveal it. With regard to the language of the piece, it is very much inflated; aiming at strength, it is turgid. This play is published, we are told, as it was acted the first time at Drury Lane; alterations have since been made, and it has been several times represented at the theatre in the Hay-market.

*Remarks on Mr. Colman's Preface; also a summary Comparison of the Play of the Iron Chest with the Novel of Caleb Williams, By a Gentleman of the Middle-Temple. 8vo. 1s. Miller. 1796.*

An angry man answering an angry man ! the author of this pamphlet, instead of acting the part of a cool critic and disinterested bystander, treats Mr. Colman in the same style of abuse in which he had spoken of Mr. Kemble.—*This maukish dandebrot of an author, —a little priggish dusky man, —who had not licked his literary whelp into shape and frame ! —who desired he should scatter his beggarly morsels among them ?* this is the language in which this elegant writer addresses Mr. Colman. His statement of the facts we have, however, nothing to object to; and his comparison of the play with the novel is sufficiently just.

## RELIGIOUS.

*Sober and serious Reasons for Scepticism, as it concerns revealed Religion. In a Letter to a Friend. By John Hollis, Esq. 8vo. 1s. Johnson. 1796.*

Sober and serious reasons demand a sober and serious investigation; and when a man of respectable private character, uninfluenced by improper motives, rejects christianity, we are naturally anxious to discover what grounds he could have for such a change of opinion, and fearful at the same time lest such a desertion should induce scruples among our friends, and add confidence to our enemies. At the same time it is our duty to weigh with impartiality every argument which can be brought against things we hold the most sacred; and as true christianity boasts that its cause is separate from all worldly interest or prejudice, can neither be supported by numbers, nor wealth, nor power, so it rejoices in being exposed to the utmost scrutiny, and cannot be injured, though, like our Saviour forsaken in the garden, it should be deserted by myriads of professors.

The author of the work before us is become a sceptic; but he still retains his veneration for the morality of the gospel. He is

perplexed, however, with respect to the future destiny of mankind, which he cannot reconcile to his philosophy. The human race he conceived to be in a state of discipline, which would lead it finally to happiness; the Christian system, he thinks, holds out a most melancholy and distressing picture of the future destiny of mankind. This picture is taken from passages of scripture, alluding to hell and everlasting fire; and it is concluded that the greater part of mankind must be inevitably miserable: but it does not seem that the whole subject has been sufficiently considered. The future destiny of mankind is far from being completely ascertained. Very worthy Christians entertain on this head very different opinions; and while some believe in the annihilation of the impenitent, others suppose that temporary punishment will be inflicted; and perhaps an inconsiderable number only reflect much on the absolute eternity of torment. Where there is so much ground for doubt, we might perhaps think our author blamable in forming so decisive a judgment, and suffering it to weigh against arguments derived from matter of fact, from miracles, from prophecy, and the purity of the gospel. But without reference to the various disputes on the nature of the future state, we cannot derive the same conclusion as our author, who appears to us to have overlooked those parables of our Saviour, where a gradation of rewards is pointed out to the good; and as the exact state of the wicked is not ascertained, we may surely leave their destiny, without imputation on the Christian faith, in the hands of a God of mercy and of love.

The extermination of the Canaanites is the next stumbling block. On this head nothing new on either side can be expected. The fate of the children makes the greatest impression on our author's mind. But should we allow this to be a difficulty attendant on our notions of the attributes of God as delivered in the scriptures, we do not see how it can affect the faith grounded upon the history in the New Testament. We, who believe in the Newtonian system, cannot account for every motion in it: yet from a sufficient knowledge of its parts, the general principle is established, which, we doubt not, will solve our difficulty: and in the same manner the general principle of the benevolence and justice of God is so well laid down in scripture, that if we could not apply it to every particular case, from the number of cases in which it may be successfully applied, we have no doubt that it will reach those in which there is an apparent difficulty.

The imprecations in some of the Psalms form another difficulty: but if we took them in the worst light possible, the passionate expressions of a prophet, any more than his faults, cannot be held out as arguments against the truth of religion.

The colloquial discourses of God with man are considered as degrading. They have often been treated in this manner; yet if we allow that there was no degradation in creating man, we do not see the



the propriety of this charge against a mode of instructing him, which seems best suited to his faculties.

We were surprised that our author should find so much difficulty in the foundation of christianity —

‘ After all, I am ready to acknowledge that I feel the force of the argument, for the truth of the Christian revelation, derived from the testimony of the apostles taken together with their subsequent conduct, and the persecutions which they thereby knowingly incurred. If the Christian miracles were not true (and if the apostles were, as they are supposed to have been, competent to judge of that matter), their conduct is altogether unaccountable; and the rapid success of christianity is equally so.’ p. 28.

But being unable to reconcile this to his views of things, he retires, acquiescing in his ignorance and inability, and determined that that religion cannot be true which teaches ‘that everlasting misery is the destination of the great mass of human beings.’ Surely the writer does not do himself justice. Perhaps he might be led to re-consider his argument; and this conclusion might be drawn:—It is not certain, that, according to the Christian religion, everlasting misery is the destination of the great mass of human beings; therefore any conjecture of mine on the future state of mankind cannot be an argument against the truth of revelation. The conduct of the apostles, the non-existence of miracles, and the falsehood of the gospel, cannot be reconciled together; but allowing the existence of miracles, and the truth of the gospel, the conduct of the apostles is accounted for satisfactorily, and *vice versa*. Hence neither the future state of mankind, nor difficulties in the various parts of the scripture history, ought to have weight against arguments of so much greater force.

We have thus noticed the chief doubts of our author. They are stated plainly and calmly. There can be no reason to suspect his sincerity. We hope only that his answerers will write in the same temper: and then this discussion cannot, we are persuaded, be injurious to the cause of truth.

*Reasons for Faith in Revealed Religion; opposed to Mr. Hollis's Reasons for Scepticism; in a Letter to that Gentleman. By Thomas Williams. 8vo. 1s. Hepinstall. 1796.*

In answer to Mr. Hollis's objection, that, according to the Christian system, the greater part of mankind is inevitably doomed to misery, it is urged, that one half of mankind die in infancy, many are idiots, more are converted at the hour of death, and that this must make a vast deduction from this majority. Besides, the human species bears a small proportion to the mass of intelligent beings; and consequently the finally ‘miserable may bear a still less proportion to the happy.’ We cannot look upon this as sound reasoning: for the scriptures say nothing of the future destiny of infants

fants or ideots, nor is the fate of the inhabitants of other worlds at all connected with that of mankind.

On the nature of future punishment, the passages declaratory that every man shall be rewarded according to his works, some beaten with few, and others with many stripes, are properly brought forward. After this it appears to us that little can be said. There are some good reflections on our writer's view of the subject from necessarian principles; and he closes this branch by confessing his ignorance of the future destiny of the wicked.

The usual arguments are brought forward on the extermination of the Canaanites; the imprecations in the Psalms are softened down; and the revelation of God's will to man is proved to be antecedently probable. Having obviated the objections of Mr. Hollis, our author brings forward his proofs in favour of the Christian religion, drawn from the character of Christ, and the present state of the Jews. Some judicious remarks are made on miracles; and the whole letter is written in a temper which does credit to its author, and will we hope make a due impression on the person to whom it is addressed.

*A Letter to John Hollis, Esq. on his Reasons for Scepticism, as it concerns Revealed Religion. By the Rev. J. Trebeck. 8vo. 1s. Rivingtons. 1796.*

Mr. Hollis is blamed for 'disturbing the peace of mind which faith in the Christian religion affords to the serious,' particularly 'at a time so given to infidelity.' Such censure, though founded in truth, will not be admitted as argument. Nor is there any occasion to deprecate the exertions of infidels; since whoever has attended to the late controversy excited by Mr. Paine, and particularly to that able and complete refutation of his trite and futile objections by the bishop of Landaff, must see that the cause of christianity gains by every investigation. In this mode, indeed, the religion of the gospel was originally spread, when every effort of human power was exerted against it; and in enumerating the moral causes for the rapid progress of this religion, Mr. Gibbon ought to have cited the literary controversies which took place concerning its truth in the four first centuries, and the eloquent and convincing arguments of some of its first professors.

*A Sermon, preached at the Assizes, holden for the County of Cornwall, at Bodmin, before the Hon. Mr. Justice Grose, and Mr. Baron Thompson, on Tuesday, July 26th, 1796. By Cornelius Cardew, D. D. &c. &c. 4to. 1s. Richardson. 1796.*

The high sheriff and grand jury of the county of Cornwall have unanimously stamped this sermon with their approbation. It is levelled against infidels: yet neither the authority of the hearers, nor the arguments of the preacher, will make upon the modern sceptics any considerable impression. In fact the arguments are drawn too much from common-place topics; and we have reason

to doubt, on one subject, the statement of the preacher in the very outset. He hints that the judges can bear testimony to the increase of immorality. 'But,' says he, 'if truth compels them, however reluctant, to bear testimony to the increasing depravity of our morals, it very much concerns us all to explore the source of this alarming evil.' In Cornwall perhaps, the list of offences within the judges' cognisance, may have increased:—it is a fact on which we are not competent to speak: but we very much doubt, that, considering the increasing population of the kingdom, the list of affize crimes within the last twenty years is greater than that of any twenty years since the reign of Henry the Eighth. The preacher will do well to examine this question; for nothing but truth should come from the pulpit.

As a specimen of the style, we select the following passage—

'Yet still, though so often repulsed, the unbeliever persists in assailing, with his infernal artillery, the adamant and impregnable citadel of christianity, nay even the everlasting throne of God himself.

'Vain and impious mortal, that thus darest to lift thy puny arm against "the rock of ages!" P. 15.

Surely a Cornish audience might have been better edified on an affize day, than by such declamation against infidels; and are Christians to be continually reminded that the language of the established church at Rome for two centuries after Paul's preaching there, was levelled against christianity and its professors, in the same manner as our author treats infidels and infidelity?

*The Right to Life. A Sermon preached before the University of Cambridge, June 26, 1796. By Richard Ramsden, M. A. &c. Part II. 8vo. 1s. Rivingtons. 1796.*

Our readers recollect, or more likely perhaps they do not recollect, that we have had a sermon already on this subject from the same author. This is of such a curious texture, that we must give an extract or two from it.

'The true, and perhaps, the only reason, why no living thing, but man, is the object of the law, is this; that it's protection had been long wholly withdrawn from the brute creation. At the fall it was withdrawn in part. Animals then began to die in sacrifice. At the deluge was lost all life's privilege. They then began to die also for man's convenience and daily food. From that period man is lord, together with God, of their life and being.' P. 3.

This is so far from true, that the precept on taking a nest of birds has always been admired; and in the precept for observing the Sabbath, the ox and the ass are included.

John the Baptist, when the soldiers came to him, said nothing about the day of battle; and Christians hold in detestation the drum's discordant sound; but our preacher is anxious to bring forward that which is least suited to a Christian audience—

‘ If the foldier point the cannon at a seditious multitude, or at the ranks of a foreign foe, he points it in the name of God.’ p. 17.

But the conclusion is the most curious—

‘ So the king shall never forgive a rival aggression on the state’s strength, in whatever shape it may appear, whether in open array or in ambuscade, whether in forgery or treason, in rebellion or murder.’ p. 28.

The king of England has repeatedly forgiven men in these circumstances: and God forbid that any sacrilegious hand should tear away the brightest jewel in his crown!

This discourse, if possible, is more obscure than the former; the arguments are ill drawn up; the connection is bad; an affectation of erudition, with a quaintness of style, pervades the whole; and we never took up a sermon which breathed so little of the spirit of the gospel.

*Some Duties incumbent upon those who are Members of Corporations, stated in a Sermon: preached in St. Mary’s Church, Stafford, before the Corporation of that Town, on Sunday, October 18th, 1795. With a few prefatory Remarks concerning Reviewers. By W. Ruffel. 8vo. 1s. Longman. 1796.*

The preacher quarrels with the corporation of Stafford in his sermon, and with the Monthly Reviewers in his Preface. To save ourselves from his indignation, we will say nothing of his publication.—contenting ourselves only with congratulating him on his resolution to print no more, except occasionally in some periodical work; a resolution which, we doubt not, the corporation of Stafford, the reviewers, and the public in general, think highly meritorious, and which will certainly tend to his future tranquillity.

*To the Deists. The Insufficiency of Reason, and the Necessity of a Divine Revelation. A Sermon, preached at Gee-Street Chapel, Goswell-Street, on Sunday, September 25, 1796. By the Rev. W. Holland. 8vo. 6d. Jordan. 1796.*

The deists will not read this discourse; and the hearers could scarcely comprehend it.

*Publick Worship. A Sermon preached at the Consecration of All Saints Church, Southampton, before the Right Reverend the Lord Bishop of Exeter, November 12, 1795. By Richard Mant, D. D. Rector of the Parish. 8vo. 1s. Rivingtons. 1796.*

The scriptures instruct us to worship God with a true spirit; and where that spirit is wanting, all outward forms are to no purpose. Much dispute has been excited on these forms. The dissenters, who blame the church, do not consider afterwards that they have forms, though of a different nature from the church. It would be well if both parties attended more to the essence than the mode.



Dr. Mant naturally spoke upon such an occasion in favour of the forms of his church : and it does credit to his heart that he seems anxious to remove every insinuation of disrespect towards his dissenting brethren. On this account we highly applaud the motives for the publication of this sermon ; and we trust that it will be the means of reconciling all parties, and cementing a firm friendship between the author and the good men of every denomination.

*Some Remarks on Religious Opinions, and their Effects. Submitted to the Consideration of the most learned and impartial Persons of every Denomination. By Robert Wallace Johnson, M. D. Small 8vo. 2s. Johnson. 1796.*

The author believes in and worships only one God : he believes also that Christ is inferior to the father, though existing before the creation of the world ; yet many of his remarks, though not very profound, deserve serious attention from all parties. He writes with candour and piety, and sets forth some practices in the first centuries of christianity, which have had and continue to have a fatal effect on the belief and manners of modern Christians. The three creeds are contrasted with passages of scripture ; and the history is very probable.

## N O V E L S.

*Memoirs of Emma Courtney. By Mary Hays. 2 Vols. 12mo. 6s. sewed. Robinsons. 1796.*

Emma Courtney is designed to represent a character, who, though loving virtue, is enslaved by passion, liable to the errors and weaknesses of our fragile nature. This passion, not love at *first sight*, but even *before* first sight (for Emma Courtney's affection for Mrs. Harley is conveyed to her son Augustus Harley, even before she sees him), will perhaps, to some readers, appear to favour of extravagance ; and in its consequences, after Emma Courtney's acquaintance with Harley, to produce eccentricity of character and conduct ; but her errors are represented as the offspring of extreme sensibility ; and the result of an *hazardous* experiment, Miss Hays tells us, is made to operate as a *warning*, rather than as an example.

The following is the character of Emma Courtney in early life—

‘ Thus, in peace and gaiety, glided the days of my childhood. Carested by my aunt, flattered by her husband, I grew vain and self-willed ; my desires were impetuous, and brooked no delay ; my affections were warm, and my temper irascible ; but it was the glow of a moment, instantly subsiding on conviction, and, when conscious of having committed injustice, I was ever eager to repair it, by a profusion of caresses and acknowledgments. Opposition would always make me vehement, and coercion irritated me to violence ;

violence; but a kind look, a gentle word, a cool expostulation—softened, melted, arrested me, in the full career of passion. Never, but once, do I recollect having received a blow; but the boiling rage, the cruel tempest, the deadly vengeance it excited, in my mind, I now remember with shuddering.

‘Every day I became more attached to my books; yet, not less fond of active play; stories were still my passion, and I sighed for a romance that would never end. In my sports with my companions, I acted over what I had read: I was alternately the valiant knight—the gentle damsel—the adventurous mariner—the daring robber—the courteous lover—and the airy coquet. Ever inventive, my young friends took their tone from me. I hated the needle:—my aunt was indulgent, and not an hour passed unamused:—my resources were various, fantastic, and endless. Thus, for the first twelve years of my life, fled my days in joy and innocence. I ran like the hind, frisked like the kid, sang like the lark, was full of vivacity, health, and animation; and, excepting some momentary bursts of passion and impatience, awoke every day to new enjoyment, and retired to rest fatigued with pleasure.’ Vol. i. p. 17.

The early part of this history is pleasing: in the subsequent periods, the principles and the characters must be examined with candour. In Emma’s father we behold a man negligent of parental duties; and Emma Courtney consequently regulates her filial regards by a persuasion that the ties of blood are weak, unless sanctioned by reason and cemented by affectionate intercourse. On her acquaintance with Mrs. Harley, all the passion of Rousseau is raised in her breast. Augustus Harley becomes the St. Preux, the Emilius, of her sleeping and waking dreams. At the commencement of their acquaintance, Augustus Harley calls himself her *new brother*. Emma’s affection soon passes into love; and throwing off the restraints of custom, she endeavours to awaken sympathy, and expresses her desire of being loved again. But Harley becomes cold and distant: a circumstance that excites in Emma’s breast a more eager curiosity, and a more vehement passion. She throws down the rules established by usage; and while her ‘cheeks blush with modesty,’ she demands answers to her questions, reasons, explanations. The more mysterious the conduct of Harley appears, the more severe are the expostulations, and the more explicit the declarations of Emma. When at length it is found that Harley is married, the love of Emma is not to be conquered; her passion takes the character of an ardent friendship; and at the death of the father she adopts the son.

It may be proper to observe that this work is a course of letters addressed to Augustus Harley, the son of Mr. Harley, the idol of Emma Courtney’s passion.

We conclude by observing that we do not hold up Emma Courtney as a character for general imitation, any more than, we presume, the authoress herself would. Whenever great passions

break out, or a strong bias inclines, there reason should direct its more immediate attention; and our conduct must, in a great measure, be regulated by the welfare and good order of society. Strong sensibilities require more than ordinary management: the passions, the source of personal enjoyment and of public utility, may easily become our own tormentors, and the spring of injustice to others.

*Montgomery, or Scenes in Wales. 2 Vols. 12mo. 7s. sewed. Lane. 1796.*

These volumes proceed on principles in some respect similar to the preceding. The title led us to expect some agreeable exertations, in which the charms of poetry, or the brilliancy of prosaic composition, might have embellished rural scenery. The title seemed to promise this, and the work itself absolutely requires it: this expectation, however, was sadly disappointed.

But if, on this account, we were mortified, we were pleased, and agreeably disappointed on another: for though the novel begins very abruptly, it proceeds very agreeably. The style, though not flowery or elegant, is in the main neat and correct; the sentiments are important; the moral is good. The advocate for the female sex will approve it; the benevolent mind will discover traces of a good heart; and youth of neither sex will be betrayed into scenes of wantonness and paths of folly: the story itself is natural, and not uninteresting: the errors of a mistaken, rather than a neglected education, are illustrated, and the unhappy consequences of people suffering themselves to become creatures of morbid feelings, the dupes of their imagination, and the victims of superstition.

*The Female Gamester; or, the Pupil of Fashion. A Novel. 2 Vols. 12mo. 6s. sewed. Vernor and Hood. 1796.*

We must differ from our author respecting a season of distress and mental impression being unfavourable to composition.—On the contrary, sorrow is ever eloquent; and, in works of imagination, *real feelings* blend themselves, with facility, with fictitious incident, affording energy to the sentiment, and a warmer glow to description. The truth of this remark is evinced by various passages in the present production, of which the following may afford a specimen—

‘ You have a warm heart—your feelings run away with you. Ah, how you represent what I was at your age; when the animation of youth glowed at my heart, and all was hope, gaiety, and promise; when the vivacity of my imagination painted every thing in golden tints, when my days passed in an uninterrupted succession of sunshine, hilarity, and joy; when all nature appeared to me one glorious landscape, and every fascination of this world seemed appropriated to my use!—Then was I, like you, full of confidence,

truth,

truth, and ease!—but ease, truth, and confidence, are no more. This heart, so full, so fertile, and enlarged, is narrowed by suspicion, and exhausted by disappointment. Distrust, fear, and agony, distort it with their ten thousand pangs. Hope, that seldom abandons us even in death, has long since resigned her place in my bosom to despair;—the demons that divide me, fallow my imagination, and despair's dim optics tinge all things with the same sombre hue.'

This novel, if it does not rank among the highest class, has spirit and interest; the character of the duchess of Wolsingham is drawn with animation; and the intoxicating nature of gaming, with the easy gradation of thoughtless dissipation into vice and ruin, is not ill depicted. Leaping over a period of seventeen years is scarcely allowable at the tribunal of a severe criticism, and, notwithstanding some respectable precedents might be produced, is always a defect. The style of our author is sometimes lively and forcible, but frequently careless: some vulgarisms might be pointed out in the letters of Stolina, the Italian lady,—such as Mr. Blandford being 'under petticoat government,' &c.—but, upon the whole, this production has merit, and can scarcely fail to arrest the attention, and interest the affections of the reader.

*Berkeley Hall: or, the Pupil of Experience. A Novel. 3 Vols. 12mo. 10s. 6d. Boards. Tindal. 1796.*

The design of the present production is to ridicule (under the form of a novel) political innovation. The story or novel part of the work has little interest; the characters are generally *outré*, and many of the events very improbable. Some humorous experiments and adventures are related, intended to expose the fanaticism and hypocrisy of sectarians, and to exemplify, in the back settlements and wigwams of the native Indians in America, the advantages and satisfactions of the life of nature.

The story of an African prince is introduced, by way of episode, whose marvellous adventures rival those of Sinbad the sailor, in the Arabian Nights' Entertainments,—the hero of the present tale being, in the course of his travels, hospitably entertained by a nation of mer-men and mer-maids inhabiting the ocean, by whom he is conducted to the extremities of the north and south poles, where continents are discovered, illumined and warmed by central fires or volcanos,—the manners of the natives exhibiting a picture of the golden age.

Upon the whole, this performance displays some invention, and would have afforded more entertainment, had it been compressed into a narrower compass, by abridging some conversations and reasonings, which, in their present state, the generality of readers will be inclined to pass over, and by omitting many anecdotes and recitals, which are common and uninteresting, and wholly unconnected with



with the principal narrative.—Unity of plan is as essential to a good novel, as to an epic poem.

## L A W.

*Rules and Orders on the Plea Side of the Court of King's Bench beginning in Easter Term, 1731, and ending in Trinity Term, 1795. With Preface and Index. 8vo. 2s. 6d. Butterworth. 1795.*

The regulations by which legal proceedings are directed, and the conduct of the professional agents controuled, though they may form the least visible, are by no means the least essential part of the administration of justice. The present collection of rules and orders does credit to the judges, for the attention they discover to promote the facility and purity of practice.

*Some Considerations on the Game Laws, suggested by the late Motion of Mr. Curwen for the Repeal of the present System. 8vo. 2s. 6d. Egerton. 1796.*

The writer of this pamphlet opposes, with much earnestness, the proposition of abolishing the game laws, and endeavours to prove that they are not to be traced to the times of feudal tyranny, but that they are wholesome regulations, that have sprung from a much later and more liberal period of our jurisprudence. He imputes the agitation of this topic to the furor of revolutionary enthusiasm; and he enlarges on the idleness and vagrancy which the abolition of the game laws would be likely to introduce among the subordinate classes of society.

*The Trial of the Cause of the King versus the Bishop of Bangor, Hugh Owen, D. D. John Roberts, John Williams, Clerks, and Thomas Jones, Gentleman; at the Assizes, holden at Shrewsbury on the 26th of July 1796, before the Honourable Mr. Justice Heath; by a Special Jury. Taken in Short Hand by Mr. Gurney. 8vo. 2s. 6d. Stockdale. 1796.*

It would have better suited the gravity of justice, and the decorum of the clerical profession, if the quarrel which produced this litigation had never been introduced to the notice of the public: and we would willingly consign it to oblivion.

*A Defence of the Right Reverend the Lord Bishop of Bangor; with Remarks on a most extraordinary Trial. By the Rev. Rice Hughes, A. M. Domestic Chaplain to the Right Honourable the Earl of Poulet, and late of St. John's College, Cambridge. 8vo. 1s. 6d. Walker. 1796.*

The lord bishop of Bangor has been acquitted by a jury: and the less that is now said of this new Bangorian controversy, the better.

Non tali auxilio, nec defensoribus ipsis,  
Tempus eget.

## P O E T I C A L.

*Sappho and Phaon. In a Series of Legitimate Sonnets, with Thoughts on Poetical Subjects, and Anecdotes of the Grecian Poetess. By Mary Robinson, Author of Poems, &c. &c. &c. &c. 8vo. 7s. 6d. Boards. Hookham and Carpenter. 1796.*

These sonnets, forty-four in number, turn upon the different changes of sentiment and situation, incident to the heart which is under the influence of the tender passion. To form them into a whole, the author has connected them by the classical name of Sappho, who is supposed to be the relator of her own passionate fondness, conflicts, and despair. Of the talents of Mrs. Robinson, our readers have had frequent specimens. She certainly possesses a brilliancy of fancy, and command of poetical language; but the ear is oftener addressed than the heart in her productions—a fault particularly striking in verses which are given under the name of the impassioned Sappho. It is however to her praise, that the sonnets are perfectly chaste; they are, moreover, as she takes care to tell us, *legitimate sonnets*. An engraving of the Lesbian poetess is prefixed to the publication, which, on the whole, may be called an elegant trifle. The sixth sonnet, though the idea is not perfectly original, we select as the most interesting—

‘ Is it to love, to fix the tender gaze,  
To hide the timid blush, and steal away;  
To shun the busy world, and waste the day  
In some rude mountain’s solitary maze?  
Is it to chant one name in ceaseless lays,  
To hear no words that other tongues can say,  
To watch the pale moon’s melancholy ray,  
To chide in fondness and in folly praise?  
Is it to pour th’ involuntary sigh,  
To dream of bliss, and wake new pangs to prove;  
To talk, in fancy, with the speaking eye,  
Then start with jealousy, and wildly rove;  
Is it to loath the light, and wish to die?  
For these I feel,—and feel that they are love.’ P. 44.

*Letters from Simkin the Second to his Brother Simon, in Wales; dedicated, without Permission, to the ancient and respectable Family of the Grunters. 8vo. 1s. Debrett. 1796.*

Our readers are no strangers to the humour of Simkin, and his ready knack of versification. This pamphlet is presented to the public as a complete abstract of Mr. Burke’s letters, at the low price of *one shilling*; and we must do the author the justice to allow that he has omitted very few, if any, of the striking arguments and sentiments of his original. The following is a circumstance which, we confess, very forcibly struck us on perusing Mr. Burke’s pamphlet; and it certainly loses nothing of its force in the hands of our friend Simkin.

‘ Then

‘ Then he slips out a secret, a sweet pretty story,  
Which reflects on the parliament honour and glory ;  
For it seems the majority publicly vote  
For war, but in private they alter their note.  
The minority speaking the sense of the nation,  
And therefore our sensible administration  
Take the ground the minority meant to have taken,  
Lest their places be lost, or confoundedly shaken.  
Who knowing this much would not use his endeavour  
To secure them good places for ever and ever?’ p. 5.

*Poems by Thomas Hoccleve, never before printed : selected from a MS. in the Possession of George Mason. With a Preface, Notes, and Glossary. 4to. 6s. 6d. Boards. Leigh and Sotheby. 1796.*

This publication contains six short poems, selected out of seventeen, which make the whole of a MS. in the editor's possession, and were all written by Thomas Hoccleve, a poet who flourished through the latter end of the 14th and great part of the 15th century ; for he lived to the age of eighty. He has been called a disciple of Chaucer, at whose death he was thirty years old ; and is supposed by some to have been patronised by Humphey, duke of Gloucester. In bringing them before the notice of the public, the editor is sensible that he dissenters from a respectable authority in these matters ; for Mr. Warton has condemned the poems as showing ‘ a total want of invention and fancy.’ We, for our part, confess we are inclined to the opinion of the critic ; though the editor thinks he might not have seen most of the poems now published. We are sensible, however, that writings may be valuable as matters of curiosity, which have no title to be considered as monuments of genius, and that to many every thing is attractive that smells of antiquity. The language is not materially different from that of Chaucer ; but of the wit and spirit of Chaucer, his nominal disciple does not appear to us to have caught a single particle. With the antiquaries, therefore, we shall leave him.

*The Pin Basket. To the Children of Thespis. A Satire. By Anthony Pasquin, A. With Notes Biographical, Critical, and Explanatory. Dedicated to the Countess of Jersey. 4to. 3s. Jordan. 1796.*

Mr. Anthony Pasquin may be Mr. Anybody ; nor is it of the least consequence either to us or to the public, whether this gentleman be a spurious Pasquin or not. The Dedication to the countess of Jersey is followed by a long note, in which the author has introduced, with some impropriety, the names of certain gentlemen, as the conductors or authors of the several Reviews. If, however, the author is not more successful in his guesses with respect to other publications than he is with respect to ours, the public curiosity will be very little gratified by his pretended discoveries. As it may

not, therefore, be very agreeable to gentlemen to be held forth to those authors who may incur our censure, as their literary enemies, we think it right to do Messrs. Holcroft and Godwin the justice to say, that to our knowledge they have neither of them ever written a line in our Journal, except the extracts which we have occasionally taken in reviewing their respective publications; and with respect to the other gentleman whom he has done us the honour of considering as our associate, it is rather too ridiculous to suppose that the secretary of the earl of Liverpool, and an avowed advocate of ministry, should take any part in a review, which Mr. Anthony Pasquin is pleased to term democratical. Of the poetry let the following specimen suffice—

‘ So, so, the green-room’s in a pretty rout,  
And long to know what ’tis that you’re about.  
Tell me, my Pasquin, as a friend I ask it,  
Who is’t you mean to cram into your basket?’ P. 14.

*Epistle from R ch---d Br-nf-y Sh---d-n, Esq. to the Right Honourable H-n-y D-nd-s.* 4to. 2s. 6d. Owen. 1796.

If our readers wish to have a specimen of the *politics* of this epistle, he may take the following lines—

‘ Lose but one atom of the royal power,  
And anarchy would Britain soon devour.’

or these—

‘ I marvel much that Britain’s guardian law,  
Left English Syeyes [*meaning Mr. Horne Tooke*] one mile  
from Abershaw.’

or these—speaking of Mr. Pitt—

‘ As in this war ’gainst hell’s *philosophasters*,  
He’s saved Britannia from all Blood’s disasters,  
Oh, let us ne’er condemn the glorious mode,  
Should he have strained one law, to save the code.’

If a specimen of the *poetry*—but, on recollection, we believe they will be of opinion that the above lines may serve for both.

*Poems by the Rev. Henry Rowe, LL.B. Rector of Ringshall in Suffolk.* 2 Vols. 8vo. 7s. Boards. Cadell and Davies. 1796.

If we are rightly informed of the circumstances under which these poems were written, the subscribers to them will have more pleasure in the consideration of having contributed to the relief of an unfortunate clergyman (suffering the hardship of confinement in the King’s Bench prison for debt) than they could have received from the sublimest flights of the most poetical imagination. We cannot indeed say that much of the genius of our celebrated dramatic poet has been transfused into the poems of his relative:—but verses at least as bad are every day given to the public.



*An Equestrian Epistle in Verse, to the Right Hon. the Earl of Jersey. Adorned with Notes. By the Author of the Epistle to the Rev. Dr. Randolph. 8vo. 1s. Parsons. 1796.*

The proverb says, it is an ill wind which blows nobody good. The loss of the famous packet is one of the incidents which the writers of the day have eagerly laid hold on as a vehicle for satire, or a stimulus to curiosity. This slight piece is evidently written by a classical scholar; and the poetry is full as good as the occasion demands.

## E D U C A T I O N.

*The Latin Primer : in Three Parts. By the Rev. Richard Lyne. 12mo. 2s. 6d. Bound. Stockdale. 1795.*

We do not remember to have seen a more useful publication than the present, as a guide to the knowledge of the Latin language. The rules are plain and simple, and, which we think an advantageous plan, in the English language. The examples are necessarily in Latin, and extracted from the best classical authors. The two first parts, which relate to the CONSTRUCTION and POSITION, will easily enable a person to acquire a very accurate and elegant knowledge of the Latin language without a teacher; and with respect to those who give instruction, they will shorten the labour of both master and scholar beyond any book we ever saw.

Most initiatory books, received as guides to the Latin language, are defective in the prosodical part: this primer goes much at large into the subject, explaining not only the general laws of the hexameter, pentameter, iambic, trochaic, and anapæstic verses, but all the peculiarities of Terence and Horace's metres, and is much more comprehensive and exact, than any grammatical work written on the same scale.

*The Parent's Assistant ; or, Stories for Children. By E. M. 3 Vols. 12mo. 4s. 6d. Boards. Johnson. 1796.*

It is always with peculiar pleasure that we give a testimony in favour of books designed for the instruction and benefit of youth. The present production is particularly sensible and judicious: the stories are well written, simple, and affecting; calculated, not only for moral improvement, but to exercise the best affections of the human heart.

## M I S C E L L A N E O U S.

*An Examination of Events, termed Miraculous, as reported in Letters from Italy. By the Rev. J. Berington. 8vo. 1s. Booker. 1796.*

The prodigies which this pamphlet is written to refute, are as follow—

‘ At Ancona, a sea-port town in the papal territories, on Saturday between the 25th and 26th of June last, certain women, alarmed by the report of a conspiracy for the plunder of the town and

massacre of its inhabitants, ran in crouds to the cathedral, where was a picture of the Virgin Mary, reported to work miracles, and to which these women, it is said, were particularly devout. While they were here fervently praying before the picture, a little child, whose unusual composure had been remarked, cried out to its mother, "That the Holy Virgin moved her eyes," or, as another account states, "That the Holy Virgin had heard her mother's prayers." Thus was the first impression made. The mother looked, and beheld the prodigy. Others beheld the same; a general cry among the spectators ensued; soon the whole town was in motion; all flocked to the cathedral; and the most incredulous, even the ringleaders of the conspiracy, returned, convinced, from inspection, of the reality of the prodigy. Thirteen days the picture continued to move its eyes, and it was only on the 8th of July, that the door of the church was closed. During that period, the French gentleman who writes the letter, an emigrant, and formerly a canon of Lyons, on the 28th, at midnight, was admitted to a near sight of the picture, the motions of the eyes of which he describes minutely. They moved first horizontally; then opened wider than was their ordinary position; and finally closed. These changes happened twice, during the quarter of an hour he remained before the picture. On the following day, at noon, he returned to the same spot, and beheld the same motion of the eyes, which he is ready to attest on oath.—On the 6th of July, three painters, men of probity, were introduced by authority, when the vicar general, attended by his officers, directed them to take down the picture, and examine it. This they did; and as their hands passed over the face, they observed the eyes to open; and one of them afterwards assured the writer, that what struck him most was, to feel the eyes, as if they had been animated, move under his fingers.

‘Such is the relation from Ancona; and on the 10th, other accounts, which confirm the above, state, that the prodigies had not then, or only then, ceased, and that a statue of St. Ann, the mother of our lady, had joined the daughter, and also moved its eyes. This statue, to remove all suspicions of fraud, was examined by the same painters.

‘We come to Rome. About the time that the prodigies at Ancona ceased, a series of the same commenced in the capital. On the 9th of July, as some pious persons were praying before a picture of our lady, called of Archetto, it was observed to open and shut its eyes. The report soon spread through the city, while other persons, equally impressed with devotion, in the same street, before another picture, were heard to exclaim, "Most Holy Virgin, favour us with a miracle." Scarcely were the words uttered, when the eyes moved; and presently, all the pictures, which are numerous in the streets, exhibited the same phenomenon, moving their eyes in various directions, and almost without interruption. The contagion, within a few days, reached to the churches, where the same

same prodigies took place. The streets, meanwhile, incessantly resounded with the cry of *Viva Maria!* and canticles and hymns were sung.—Some similar motions were likewise observed in pictures of our Saviour, and in crucifixes; and the wonders did not confine themselves within the walls of Rome, but extended to Civita Vecchia, and to other towns in the neighbourhood. Many miraculous cures, it is added, on the blind, the dumb, and the lame, particularly at Perugia, were operated.

‘A new prodigy now presents itself. Three lilies, by way of decoration, had been placed near to a picture of the Virgin, where they had remained so long, as to be completely withered and dry. But, on the 9th of July, a bud, perfectly fresh and green, was seen on one, and soon three other buds on the others, which promised a speedy expansion, while the stalks remained in their withered state. These, however, grew green; and in this state, for nearly fifteen days, the renovated plants continued, though the heat of the weather was intense, and no rain or vapour fell to refresh them.—At Viterbo, meanwhile, the body of St. Rose was covered with an abundant perspiration.—Near Mandola, an illumined cross, with three lilies, was seen in the air, which moved and rested over the celebrated chapel of Loretto.—At Perugia, three stars of a resurgent brightness appeared on the cheeks of the Virgin, and on the forehead of the infant Jesus, whom she holds in her arms.—In other places, some statues of saints altered their positions.’ p. 7.

These ridiculous stories our author very sensibly accounts for, from the illusions to which the sense of sight is liable; from the time of the occurrence of some of them, viz. in the dusk of the evening, and from the circumstances of the witnesses.—Some of them, as that of the lilies for instance, he does not hesitate to ascribe to a trick played off upon the credulity of the people. This pamphlet is well written, and bears the marks of a liberal and inquiring mind.

*A Narrative of the Loss of the Catherine, Venus, and Piedmont Transports, and the Thomas, Golden Grove, and Eolus Merchant Ships, near Weymouth, on Wednesday the 18th of November last, drawn up from Information taken on the Spot, by Charlotte Smith, and published for the Benefit of an unfortunate Survivor from one of the Wrecks, and her Infant Child. 8vo. 2s. Low. 1796.*

The loss of six ships off Portland island, out of the fleet under convoy of admiral Christian, in the tremendous night of the 18th of November, 1795, must be fresh in every one's memory. The humanity of Mrs. Charlotte Smith has led her to draw up a short account of the melancholy catastrophe, for the benefit of a woman passenger, the sole survivor from one of the vessels. The admiral made the signal for standing out to sea: but these vessels, beaten back to the eastward, attempted to make St. Helen's or some other port:

‘But

‘ But the fog now gathered more heavily around them, mingling the sea with the sky in drear confusion.—They could distinguish nothing through the impenetrable gloom—they could hear nothing but the roaring of the wind;—yet, imagining they had sea-room enough, they were not aware of the extreme peril they were in, and that, instead of having cleared the Isle of Portland, they had driven to the westward of it, and were rapidly approaching the tremendous breakers that, driven by a south-west wind, thunder with resistless violence against that fatal bank of stones, which beginning at the village of Chisle, on the presqu’ Isle of Portland, connects it with the coast of Dorset.

‘ This extraordinary bank of stones reaches to a place called Burton Cliff, a distance of above sixteen miles, with a singular variation in regard to the pebbles that compose it.—At Chisle, in the Isle of Portland, they are as large as eggs, and gradually diminish from that size till, at Beckington, they are not bigger than peas; and, between a place called Swyre and Burton Cliff, they decline insensibly into a fine soft sand.’ P. 6.

The sight of the wreck must have been truly affecting—

‘ The gentlemen leaving their horses at the Fleet farm-house, crossed the Fleet water to the beach, and there, whatever idea had been formed of the scene they were now to witness, was infinitely exceeded in horror by the spectacle before them. No celebrated field of carnage, where the heroes among mankind have gathered their bloodiest laurels, ever presented, in proportion to its size, a more fearful sight than the Chisel-bank now exhibited. It was strewn for about two miles with the dead bodies of men and animals, with pieces of wreck, and piles of plundered goods, which groups of people were at work to carry away, regardless of the sight of the drowned bodies that filled the newly-arrived spectators with grief and amazement.

‘ On the poor remains of these unfortunate victims death appeared in all its hideous forms, and indeed the particulars cannot be given—either the sea, or the people who had at first gone down to the shore, had stripped of every article of cloaths, those who had probably ventured, or been thrown by the shocks into the water with their cloaths on, as some of the officers certainly were clothed at the fatal moment.—The remains of a military stock, or the wristbands and collars of the shirt, or a piece of blue pantaloons, were all of their cloaths that were left:—and when the rites of sepulture were to be performed, the lieutenant of the South Gloucester, who superintended the performance of this melancholy duty, had no other means of distinguishing some of the officers than by the different appearance of their hands from those of men who had been accustomed to hard labour.’ P. 33.

The whole number of dead found on the beach was 234.





## CRITICAL REVIEW.

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For FEBRUARY, 1797.

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*The Jurisdiction of the Lords House, or Parliament, considered according to antient Records. By Lord Chief Justice Hale. To which is prefixed, by the Editor, Francis Hargrave, Esq. an introductory Preface, including a Narrative of the same Jurisdiction from the Accession of James the First. 4to. 1l. 7s. Boards. Cadell and Davies. 1795.*

FROM the juridical learning and virtuous integrity of sir Matthew Hale, the administration of justice in this country has derived no inconsiderable honour; and it must be acknowledged that the deep and accurate researches of that venerable judge, on points of constitutional importance, form a peculiarly valuable part of our legal history.

The claims of jurisdiction, principally discussed in this treatise, have long been deserted by the house of lords: but it is interesting to the public to be acquainted with the proceedings in which a high constituent part of the legislature widely overstepped its functions, with the arguments in favour of those extra-judicial encroachments, and with the reasons and spirited conduct by which they were resisted with long perseverance and ultimate success. Mr. Hargrave, whose professional labours have acquired a just celebrity, thus introduces the publication to the notice of the reader—

‘ For the original manuscript of the following treatise by lord chief justice Hale, on the jurisdiction of the house of lords or parliament, the editor is indebted to the very obliging communication of a most respectable gentleman; who is the present possessor of the chief justice’s paternal seat and estate at Adderley, in Gloucestershire; and whose lady not only is descended from, but is sole heir at law to, the chief justice.’ p. i.

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‘ It is a long time since this treatise was printed. Some preface was certainly proper; and it was the wish of the editor to write one, as suitable to the importance of the treatise as his feeble power.

ers would allow. But hitherto he has been prevented from performing this task, sometimes by professional avocations, sometimes by the pressure of domestic cares and anxieties, sometimes by broken or languid spirits, and not unfrequently by distrust of himself. At length, however, he feels such an averseness to further postponing a publication of the treatise, and such other reasons occur against all further postponement, that he can no longer avoid attempting a Preface of some kind. Accordingly he will now make an effort to introduce his readers to the following treatise, and to the progress of that judicature which is its chief subject; not indeed under the expectation of acquitting himself in any manner adequate to so high, complicated, and delicate a topic, as the right to the supreme jurisdiction of the kingdom; but yet with a hope, that even his humble endeavours may throw some light and be of some small use; and with a reliance, that he shall experience a share of that lenity of criticism, which liberal minds rarely deny to those, who, conscious of great inferiority and imperfection, solicit indulgence.

‘ Lord Hale’s treatise, now published, having immediate relation to the controversy heretofore existing between the lords and commons, about the judicature of parliament, more especially on petitions to the lords, it may be useful, in the first place, to attempt some account of the origin and progress of that controversy.—In the next place it will naturally occur to explain to the readers, how far the writings of lord Hale, particularly the treatise now published, apply to that subject; what share he took in the controversy; what is the general tendency of his opinions; and how far those opinions have, or have not, prevailed; and also how far any point of his doctrine still remains to be decided upon.’ p. ii.

Mr. Hargrave here promises much more than the duty of an editor would have obliged him to perform: and we feel ourselves bound in justice to remark, that he has greatly exceeded even what he has promised. His Preface extends to *two hundred and twenty-six pages*, making more than half the volume. He apologises for its length: but the historical deduction and curious particulars which it contains, will, in our opinion, render the perusal of it highly instructive and agreeable. The following extract presents a concise sketch of the subject—

‘ There are various kinds of judicature exercisable in parliament.—The lords have a judicature for their privileges; and since the union have had a judicature for controverted elections of the sixteen peers for Scotland.—The commons have a judicature for the privileges of their house, and also for determining matters relative to the election of their members.—There is a judicature for impeachment: and under it, on the one hand, the commons, as the great  
representative

representative inquest of the nation, first find the crime, and afterwards, acting as prosecutors, endeavour to support their finding before the lords; whilst, on the other hand, the lords exercise the function both of judge and jury, in trial of the cause and in deciding upon it.—Further, there is a judicature for the trials of peers, by the lords, in parliament.—There is also a kind of judicature exercised by the lords in parliament, over claims of peerage and offices of honour, under references from the crown.

‘But the narrative, the editor means to offer, is not with a particular view to these several kinds of judicature; for the object is chiefly applicable and restricted to the controversy between the two houses of parliament,—about the exercise of an original jurisdiction by the lords in civil causes,—about the exercise of an appellat jurisdiction by the lords in causes of equity, on a petition to themselves, and not as upon a writ of error, but without commission or delegation of any kind from the crown,—about the claim to extend such original and appellat jurisdiction to all causes, whether temporal or ecclesiastical, maritime or military, which the lords shall please to undertake,—about the claim to a jurisdiction thus vast and comprehensive, under the supposition of a primitive and inherent right in the lords, attached to their order by the law and constitution of the kingdom,—and about the exercise of such original and appellat jurisdiction by the lords singly, as being in themselves, without any participation either of the king or the house of commons, the supreme and *dernier* resort.’ P. iii.

The editor, in his retrospective view, assigns the first assumption of the criminal and appellat branches of jurisdiction by the lords, to the third parliament of James the First. The singular circumstances which attended the dissolution of his second parliament, are related in a note, that we shall lay before our readers, as curiously illustrative of the history of those times —

‘The fact is related with great particularity in a curious manuscript, intitled *Liber Familiaris*, by that eminent judge sir James Whitelocke, who was father of the famous sir Bulstrode Whitelocke, and was member of the house of commons in James’s third parliament, and was himself summoned to the council board for his zeal against impositions at the ports without the consent of parliament. This curious manuscript now belongs to the judge’s descendant lieutenant-colonel Whitelocke, and through his favour and that of his brother-in-law Matthew Lewis, esq. the present under secretary at war, the writer of this Preface has been long indulged with the use of it. Though the book was professedly intended for memorials of himself and family, yet the writer often extends beyond that line, and introduces anecdotes and facts, very illustrative of the history of James the First and of the characters of the statesmen and

great lawyers in that reign. The dissolution of king James's second parliament is thus described in this valuable manuscript.

"On Tuesday the 7th of June 1614 the parliament was dissolved, in that manner that all good people were very sorry for it. I think it not fit to play the part of a historiographer about it: but I pray God we never see the like. On Wednesday following, in the morning, myself, Mr. Thomas Crew, and others, that were assigned by the house of commons to be agents in the conference desired by the commons with the lords concerning impositions, were called to the council table at Whitehall, where having every one delivered what part he was assigned unto, we were all commanded to burn the notes, arguments, and collections, we had made for the preparing ourselves to the conference. I brought mine to the clerk of the council Mr. Cottingham, the same afternoon, being twenty-four fides in folio written with my own hand, and saw them burnt.

"The parts were thus assigned.—Sir Henry Montagu, recorder of London and the king's serjeant, was appointed to shew the causes, why we desired this conference. This should have been by itself, and the conference at another time after.—Sir Francis Bacon was to have made the introduction to the business, and so set the state of the question.—Sir Edward Sandys was to shew, that the king's imposing, without assent of parliament, was contrary to the natural frame and constitution of the policy of the kingdom, as that it was a right of majesty and sovereign power, which the kings of England could not exercise but in parliament; as that of law-making, naturalizing, *ultima provocatio*, and the like.—Mr. Thomas Crew was to shew the reason and judgment of the common law of the land, that which is *inter privatum et contentiosum*, to be the same.—I was appointed to shew the practice of the state in the very point, as being the best evidence to shew whether it were a sovereignty belonging to the king in parliament or out of parliament, and to me were assigned the reigns of E. 1. E. 2. and E. 3. the heat of all the business.—The time from 50 E. 3. to 3. and 4. Philip and Mary, during which time there was not an imposition set on but by assent of parliament, was assigned to Thomas Wentworth, of Lincoln's Inn, and to John Hoikins, of the Middle Temple.—The time from 3. and 4. Philip and Mary to this present was assigned to Nicholas Hyde, of the Inner Temple.—There were appointed to answer objections Mr. Jones, Mr. Chibborn, and Mr. Hakewell, of Lincoln's Inn.—Sir Roger Owen was appointed to shew, that no foreign state could or did set on as the kings of England did.—Sir Dudley Diggs was appointed to open the matter of inconvenience to the common profit of the kingdom.—Sir Samuel Sandys was to conclude the business.

"The same 8th of June, after we had been with the lords, there were sent to the Tower four parliament men; sir Walter Chute, Mr. Christopher Nevill, younger son to lord Abergavenny,



Mr. Wentworth, and Mr. Hoskins. All the while the lords sat, the king was in the clerk of the council's chamber. I saw him look through an open place in the hangings, about the bigness of the palm of one's hand, all the while the lords were in with us.

"We were all sent out of the chamber; and then Mr. Wentworth and Mr. Hoskins were sent for back into the chamber, and after some speech unto them by the lords they were sent to the Tower.

"Sir John Savil knight for Yorkshire and sir Edward Sandys were called before the lords and dismissed upon bonds. So was sir Edward Gyles, of Devonshire, and diverse others, as sir Roger Owen. There were diverse put out of the commission of the peace, as sir John Savil, sir Roger Owen, sir Edward Philips, Mr. Nicholas Hide, and others.

"There were committed to the Tower shortly after the parliament, sir Charles Cornwallis and Dr. Sharpe archdeacon of Berks, for conferences laid to their charge with Mr. Hoskins about parliament matters.

"These things I would not meddle with, but they happened where I was an agent.

"In September 1614, sir Edward Philips, master of the rolls, died of an ague. He fell sick at Wantstead in Essex, and came from thence to the rolls, and there died: he was my very good friend. It is thought that grief he took at the king's displeasure towards him for his son's roughness in the parliament, hastened his death: but I cannot think that a man can be such a mope." p. ix.

We question whether, in this boasted age of business, the opposition or the support of any consequential public measure would be arranged with a precision and sagacity equal to the plan detailed in the foregoing extract. It is much to be regretted that our house of commons had so little power, when it had so much patriotism. Since that period there has been a considerable accession of importance to the popular branch of the legislature: and we sincerely hope that no foundation *now* exists for a complaint *vice versa*.

From the third parliament of James the First, till within a century from the present period, the unconstitutional pretensions of the lords to an *exclusive* and *original* right of civil and criminal judicature were at various times vehemently asserted, and were as vigilantly opposed by the commons; the press was not idle: and among the many formidable champions who engaged in the contest, the enthusiast Lilburne and the laborious Prynne were most conspicuous; these two celebrated characters, whose fellow sufferings in the cause of puritanism and liberty are well known in the history of those times, took different sides in this quarrel; Lilburne still fu-

riously asserting popular rights, and Prynne being transformed into an equally indefatigable defender of the claims of the aristocracy. This part of Mr. Hargrave's Preface (p. lxi to lxxxvi), contains an interesting account of the origin and character of the sect called 'Levellers,'—of the controversy on the lords' judicature, between Lilburne and Prynne,—and of the latter's miscellaneous and voluminous writings. Mr. Hargrave examines and refutes several of Prynne's laboured arguments in favour of the high pretensions of the lords, and accuses him of 'aiming to put all the jurisdictions of the kingdom, not only under the controul, but at the entire disposal of an hereditary aristocracy.' This, to be sure, was notoriously inconsistent conduct in a partisan who had formerly *lost his ears* in the defence of democratic opinions. The character of that extraordinary man, as an author, is thus candidly and justly appreciated by our editor—

'It is not intended by these strictures upon Mr. Prynne to deny to him his proper merits. It is necessary to guard, both against too easy a credence of his representations of the judicature of the lords and against the influence of his opinions as a lawyer upon that subject and otherwise; and for that purpose it is fit, that his faults and blemishes as a writer should be in some degree exhibited. Such precautions are more strongly called for; because throughout his legal writings he is continually carping at that great oracle of our law lord Coke with a very disgusting coarseness; and it is sometimes a fashion to countenance Prynne in such licentious disrespect. At the same time it is but justice to him to acknowledge, that his contributions to the elucidation of our law and history, more especially in points relative to our government and constitution, are very numerous and important; that his laborious collections from records and other the best sources are highly valuable; and that his remarks and inferences, though frequently disfigured by the ungovernableness of his bigotry and of his outrageous prejudices, and ever to be received with peculiar caution, evince great force of intellect, and often administer vast aid to the most sober and profound inquiry.' p. lxxxvi.

The last revival of the dispute between the two houses on the subject of judicature occurred in the discussion of the celebrated case of the Aylesbury election, in the first parliament of queen Anne. The editor remarks, that—

'The direct subject of the case was the jurisdiction over the right of voting for members of parliament: the lords adjudging, on a writ of error, that an elector, whose vote is wilfully refused by a returning officer, may maintain an action on the case for damages against him: and the commons most strenuously insisting,

that matters of election were the *peculiar* of their house and only examinable by themselves, except in certain special cases provided for by statute; and that to allow such an action was to expose their decisions on the rights of voting, to the controul, primarily of the courts of Westminster Hall, and secondarily of the house of lords. But incidentally this case so far produced a consideration of the appellant jurisdiction exercised by the lords, as to give to the commons the opportunity of renewing their antient objections on that head. It was not till quite in the latter stage of the long and violent contention between the two houses, that the point of appellant judicature occurred. It was just after two very memorable and interesting resolutions of the lords, one about the right to the writ of habeas corpus, and the other about the right to writs of error. By the first of those resolutions, the lords, as if they disdained the pretension to have even their own commitments left open to examination by the judges than commitments by those acting under royal authority, declared, "that every Englishman, who is imprisoned by any authority whatever, has an undoubted right, by his agents or friends, to apply for and obtain a writ of habeas corpus, in order to procure his liberty by due course of law." *r. cxviii.*

The assertion of these popular and constitutional doctrines by the lords certainly did them great credit: but that credit was scarcely sufficient to palliate the glaring impropriety of their interference with the election judicature of the commons. The result of this violent contest is thus related by the editor—

“The lords, though perhaps for the moment somewhat elevated by the popularity, which from various circumstances was attached to their side of the question in the Ailesbury case, ceased to encourage interference with the judicature of the commons over the rights of election:—ceased to meddle with original jurisdiction:—ceased to countenance attempts to introduce original causes under the disguise of being appellant:—ceased to extend their exercise of appellant jurisdiction beyond examining judgments at law under writs of error and decrees of our courts of equity upon petitions of appeal:—ceased to meddle with appeals from sentences of ecclesiastical courts and other courts of special jurisdiction:—ceased to advance claims of universal jurisdiction both original and appellant:—ceased to state themselves as being inclusively the virtual absorbing and inherent representatives of the king and commons in matters of judicature, and in effect for that purpose the full and whole parliament, and as such the supreme and last resort.

“On the other hand the commons were not wholly unforbearing.—They ceased to interrupt the exercise of appellant jurisdiction by the lords over decrees of our courts of equity.—They ceased to reproach the lords for such exercise of judicature as an assumption

by the lords "contrary to the known laws of parliament, and tending to overthrow the rights and liberties of England."—Nay, they have even forbore to revive considering the right of the lords, to fine the commons of England for breach of privilege, and to imprison them on that account beyond the sitting of parliament; notwithstanding the objections heretofore so strongly urged against both of those practices; and notwithstanding the laudable abstinence of the commons themselves, from attempting to vindicate the breach of their own privileges, otherwise than by an imprisonment, which, if not sooner determined by their own act, of course ceases when parliament is either dissolved or prorogued.' P. ccvii.

After thus terminating the history of the quarrel between the two houses, Mr. Hargrave gives an account of several manuscript treatises on the subject by lord chief justice Hale, together with a summary of that learned judge's opinions, in opposition to the different claims by the peers.

We have hitherto forbore to mention that Mr. Hargrave frequently introduces in his Preface very humiliating professions of inability for the performance of his editorial undertaking. Such effusions of querulous diffidence, as we have met with in several passages on this topic, would, in our opinion, have been unbecoming even in a young editor, and when contrasted with the legal experience and acknowledged abilities of Mr. Hargrave, have something abject in their appearance.—We can sympathize with personal difficulties which may have contributed to contract the editor's favorite researches: but '*ex pede Herculem*:' he has already done that which entitles him to speak of his labours in a more manly tone. Dr. Johnson, in the Preface to his Dictionary, pathetically recounts the various embarrassments under which it was compiled: but the complaints of that illustrious writer, while they powerfully interest our feelings, never violate the sanctuary of our respect. We hope that Mr. Hargrave, in his future publications, will profit by this hint, and that his pen will not produce such another specimen of bloated and ridiculous antithetical verbosity, as the following passage near the conclusion of the Preface—

'He' (the editor) 'is aware, that there are persons, who, with the same advantage of materials and the same industry in the use of them, would have easily managed to avoid such a bulk of preface. It is one of the characteristicks of genius, to create by extracting, to amplify by reducing, to harmonize by distributing, to enliven by disburthening, to allure by adorning, to impress by gratifying, to detain by interesting, to abbreviate by concentrating, and to convince by combining. Through such powers and such lights and shades of composition, the ponderous dross, which adheres to encircles



encircles swells and deadens this preface, would be cleared away. Thus the mist and darkness of constitutional antiquities would be dispersed into clearness, the abstraction of juridical history would be embellished into agreeableness, the copiousness of materials would be analyzed into shortness, and the dryness of information would be ripened into the fulness of conviction.—But to this elevation of writing, the prefacer is a stranger. His humble process consists of the reiterations of industry. What himself with difficulty conceives and obtains, he with like difficulty prepares for communication: and his chief claim upon his readers now is, as it has been upon former occasions, the sincerity of his zeal to contribute to their information, upon such serious topics, as are within the limited sphere of his studies and experience. It is for inferior workmen, such as himself, to dig the clay and to embody it. To light the Promethean torch, and to infuse soul into composition, belongs to those of a far higher order. Such superior persons might be expected to analyze the deep and copious reasonings of lord Hale into compression.' P. CCXXV.

Notwithstanding the blemishes we have noticed in Mr. Hargrave's Preface, we do not retract our praise of the variety of interesting matter it comprehends. Mr. Hargrave's historical documents are correct, and many of them curious and original; he has arranged his materials with perspicuity; and his reasonings are those of a profound lawyer, and a man of talents.

The treatise of lord chief justice Hale on this very important and sharply contested question of jurisdiction is worthy of its learned and venerable author, and of the attention which the respectable editor has bestowed on its publication; to the legal antiquary, it will present a valuable treasure of authorities and illustrations, and to the constitutional lawyer, a satisfactory and spirited vindication of the judicature of the country, from encroachments which threatened serious injury to its radical principles.

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*The Paradise of Taste. By Alexander Thomson, Esq. Author of Whist, a Poem. 4to. 6s. sewed. Cadell and Davies. 1796.*

OF all the works of poetry the most genuine are those which are built, not upon moral sentiment, however elevated, or description, however appropriate, but upon 'the baseless fabric of a vision,'—those, in short, which, leaving the track of cold realities, make excursions into the world of fancy, and create the scenes they paint; and those are the most difficult which join the sober decisions of judgment, or the maxims of important truths, to the splendor of brilliant fiction. A well conducted

conducted *allegory* ranks therefore among the most arduous efforts of genius, and is a walk in which some of the greatest masters have distinguished themselves. Mr. Thomson (advantageously known to the world as the author of a poem on the game of whist) brings to the enterprize no small share of talent and imagination; and though he has not executed the whole of the plan he has laid down to himself, and though his work is in many parts unequal, it will not be denied by those who are qualified to judge, that he has presented the world with a very pleasing poem. The first canto, entitled *the Library*, contains a description of the different species of fine writing, with a general eulogium on the pleasures derived from literature; though the verses are good, it might have been spared without any injury to the plan of the poem. The next canto is entitled *the Vision*:—as the author is musing on the productions of genius which surround him, and forming the wish to deduce from them a sort of code of the laws of taste, an ethereal form appears to him—

‘ A sunny radiance brighten’d all his face,  
And on his cheek in living lustre glow’d  
Unfading beauty and immortal youth :  
On ev’ry quick and penetrating glance  
That beam’d refulgent from his eagle eye,  
Decision hung—and yet the piercing flame  
Was kindly temper’d with a softer ray ;  
His polish’d brow, where open candor shone,  
In turban’d form a silken fillet bound  
Of verdant hue, o’er which an ostrich plume  
Its graceful length of snowy whiteness wav’d ;  
Behind, adown his shoulders’ easy slope,  
The rich luxuriance of his raven hair  
In glossy ringlets fell ; his mantle, dyed  
In all the freshness of ethereal blue,  
Around his limbs in careless beauty flow’d,  
Display’d his matchless symmetry of shape,  
And left each motion free—each motion too  
Was harmony and grace.—The bright display  
Of charms eternal, thus at once reveal’d,  
With quick surprize o’erwhelm’d my dazzled sense,  
And down I sunk, unable to sustain  
The weight of Vision ; but the gracious pow’r  
With pity’s mild regard my weakness view’d,  
And from the ground my fainting courage rais’d ;  
Then thus he spoke—but in a voice, whose tones  
Had more of melody than e’er was call’d,  
In old Arcadian times, from lute or harp,

(Or if aught else more tuneable and sweet  
Than lute or harp) by touch of mortal hand.

“ Why, dearest youth, this useless terror now?  
In me thou see'st no formidable shape  
Of vengeance or of fear—but him, to whom  
Thou still, unbid, hast willing homage paid—  
The judge of beauty, elegance, and grace,  
Both in corporeal and in mental forms—  
The Pow'r of Taste—’ P. 19.

who, after addressing the author in very *flattering terms*, snatches his hand, and carries him a great way out into the open air,—

‘ Until at length’ (says he) ‘ I found myself again  
On solid ground, and constant by my side  
The heav’nly Vision stood.—Before my sight  
Appear’d a wall of adamantine rock,  
Whose lofty summit, mingling with the clouds,  
Ev’n to the fowls of heav’n access denied.—  
One gate alone, of vast gigantic size,  
Whose brilliant structure glitter’d from afar,  
Afforded entrance to the scenes within—  
Fast lock’d it seem’d; and as we nearer drew,  
I saw the frame itself was neither wrought  
Of drudging silver, nor of gaudy gold,  
But polish’d ebony, whose fullen hue  
To most advantage set the lustre off  
Of those symbolic forms, which art divine  
Had there pourtray’d with colours brought from heav’n.  
High in the front the critic balance hung.’ P. 25.

This gate, like that of Dante, has an inscription, the purport of which is, that it will not open to the cold pedant, or the selfish slave of interest, but to those favoured from their birth by the gentler powers of harmony and feeling. The third canto, *the Garden of Beauty*, properly begins the design of the poem, which is to class and arrange in different groupes the great masters who have excelled in every kind of fine writing. The idea might, perhaps, be suggested by Voltaire’s *Temple de Gout*. This is a matter which must be in some degree arbitrary. Though the laws of taste have a real foundation, the application of them depends very much upon each man’s *particular taste*; and it is probable that no two persons would agree upon precisely the same classification. We do not, therefore, feel disposed in general to bring forward our own private opinions,—which, after all, are *but* our opinions,—against those of the author, especially as we fully acquiesce

in his observation delivered in the Preface, that 'in estimating the merit of a poetical performance, the soundness of critical opinion displayed in it, should only be considered as a secondary point.' In the garden of beauty, which is described with much luxuriance of fancy, are placed in pairs Terence and La Fontaine, Theocritus and Gesner, Anacreon and Catullus; then a quartetto of Xenophon, Cicero, Addison, and Voltaire; then in pairs Tasso and Guarini, Racine and Rowe, Horace and Metastasio, Virgil and Pope. We do not perfectly understand the principle on which they are thus grouped; the first pair, and the last but one, seem to be brought together on the principle of contrast. The garden consists in a succession of rich and varied scenes, all illuminated only by the sober light of the dawn. The celestial guide then conducts his pupil to *the Vale of Pity*: here the light of day suddenly fails him, these regions enjoying only a soft romantic moonlight—

'But o'er these barren dales and hills of snow  
The queen of night so soft a mantle threw;  
And slept so sweetly on the banks below,  
That all was beauty to the raptur'd view.  
Descending still, we heard a distant sound  
Of waters murmur'ing soft their liquid song,  
And soon espied a brook, with willows crown'd.' p. 55.

On the bank he espies Sappho, Tibullus, Petrarch, and Shenstone: but while he is contemplating this tender groupe, the power seizes his hand—

'It is not safe, my child, to linger here,  
Where all the air is fill'd with am'rous sighs,  
And the brook swell'd with many a tender tear,  
Descending slowly from enamour'd eyes.' p. 57.

He then takes him further in the vale—

'————— to nobler scenes of manly grief.'

Here he finds on a heath, beneath a blasted birch, *Ossian* alone. As the poetry of *Ossian* is usually thought to belong to the sublime, the propriety of placing him in the Vale of Pity might well be disputed: but the allusion to the *controversy* concerning *Ossian* is ingeniously managed. The poet eagerly advances to the bard to beg him to clear his doubts: but he vanishes in mist, and the power observes—

'We came not here *all* myst'ries to explore.'

We are now carried to the lonely cave of Sorrow—

'Within



' Within that cave two priests of Pity dwell,  
To whom her sweetest, purest notes belong,  
Who dipt their tragic urns in Nature's well,  
And drew from thence alone the weeping song.' p. 60.

These are Euripides and Otway. In a still deeper shade, where even the light of the moon is withdrawn, are placed Sophocles, Southerne, and Crebillon;—further on, Sterne alone;—then in *the Vault of Woe*—

' Where moving passion reached its last degree,'

Richardson, Rousseau, and Goëthe. Richardson, called the *priest of virtue*, is elegantly characterised; but we fear the admirers of Rousseau will hardly forgive Mr. Thomson for placing him at the *feet* of the English novelist—

' Two pensive pupils at his feet were laid.'

This is, however, on the whole, a very pleasing and poetic canto. The next is *the House of Ridicule*; in this canto our author has unfortunately thought it necessary to imitate the burlesque manner of the writers he describes. We say 'unfortunately,' because the Hudibrastic measure, and the buffoonery which he affects, harmonise very ill with the serious air of the rest of the poem, and indeed with what ought to be the design of this part of it, in which it was by no means necessary to make us laugh, but to appreciate the comparative merits of those who had diverted us. Under this mistake, he makes Aristophanes, Plautus, and Rabelais (the first groupe we here meet with) divert themselves with throwing a mess of hot hasty-pudding into each other's faces. He next discovers Martial and Congreve playing at battledore and shuttlecock; next Juvenal and Boileau, Lucian and Swift, Butler and Prior, Cervantes, Moliere, and Fielding. The House of Ridicule is illuminated with artificial light. Though this canto is not void of fancy, it is certainly the least attractive of the seven. We are next invited to climb the *Mountain of Sublimity*. This canto is in blank verse. On a lofty pyramid, but at the foot of the mountain, are placed Statius and Young, described as often sublime, but more frequently obscure and affected;—somewhat higher, Lucan and Corneille;—then, on the mountain itself, which enjoys a brilliant sunshine, three groupes of three, Plato, Demosthenes, and Longinus,—Lucretius, Thomson, and Akenhead,—Pindar, Dryden, and Gray; then, on the very pinnacle, Homer and Milton sitting under a venerable oak: as they sat, the poet adds, they appeared of equal size; but—

' ————— when each uprear'd

His mighty stature, Britain's giant son

Would proudly rise, and leave the Greek below.' p. 101.

We are now conducted to the *Island of Fancy*, the description of which forms the last, and (as from the subject it ought to be) the most poetical of the cantos. This brilliant region is illuminated by two meridian suns, and peopled by all the fictitious beings that have been introduced into works of imagination. He is conveyed to it by a vessel that lies on the beach, as soon as he enters which—

‘ The living bark two wings expanded wide,  
And flew with eagle speed across the foaming tide.’ p. 108.

After sailing some time—

‘ Array’d in mist, an island vast and wide  
Came onward floating thro’ the purple tide.’ p. 109.

On this island when he has set his feet, he finds all the productions different from those of common nature :—

‘ Nor were the trees like those of other soils ;  
Each barren branch was rough with golden ore,  
And each prolific blush’d with precious spoils ;  
The plum with sapphire fruit was cover’d o’er,  
And emeralds the vine and rubies bore ;  
Each quiv’ring leaf was a melodious tongue,  
That still untir’d the sweetest notes could pour ;  
And ev’ry bird that on the branches hung,  
Accordant to the sound, in human accent sung.

‘ The rivers here no vulgar boons bestow’d ;  
Some taught their yellow waves with gold to shine,  
While some with honey, milk, and nectar flow’d,  
And others, rolling down the richest wine,  
Supply’d their happy lords with draughts divine.  
Nor less the mountains huge did our’s surpass ;  
One seem’d of glitt’ring gold a solid mine,  
Of iron one, and one of burnish’d brass,  
Of rugged diamond some, and some of polish’d glass.

‘ Thus far had Fancy wild her frolics play’d  
Within the range of matter’s lifeless reign ;  
But wonders wilder still we now survey’d,  
Encircled sudden by that endless train  
Of monstrous shapes which ancient fables feign.  
Extended there the hideous hound of hell  
Pour’d from his triple throat reproaches vain ;  
There shook their snaky curls the virgins fell,  
And made each living lock with deadly venom swell.

‘ To meet us next a motley monster came,  
The lion, goat and snake in one combin’d ;

'The brutal bull here shar'd the human frame;  
 And with his rider there the horse was join'd.  
 Another feed of nature's genuine kind  
 In these strange climes my chief attention drew;  
 But while my feet a near approach design'd,  
 He stretch'd two pinions wide, and upward flew,  
 And soar'd among the clouds, beyond my dazzled view.

'But now to human forms we turn'd our eyes,  
 Of shape, and size, and substance manifold;  
 'The prince immoveable with marble thighs,  
 The groom of stern, resistless, iron mold,  
 And the fierce carle compos'd of purest gold;  
 The pygmies there we saw in dwarfish bands,  
 And all the haughty brood of giants old,  
 From him in whose broad front his lone eye stands,  
 To him who threatens heav'n, and waves his hundred  
 hands.'

P. III.

The author should not, however, have placed amongst these imaginary beings, the *porcupine man*, nor the *inseparable twins*, these being *real* monsters of *nature's* creation. In this region, by the tree of allegory, are placed Ovid, Ariosto, and Spencer. Proceeding onward, the two suns withdraw their light, and make room for a new appearance—

'For there of dazzling moons an army bright  
 Still broke the silence of the midnight air,  
 With many-shap'd and many-colour'd light,  
 With azure beams and purple splendors rare,  
 And many an oval green and many a scarlet square.

'Here from a leafless tree a stream of blood  
 Pour'd constant forth its crimson current dire;  
 And there, with fatal course, a boiling flood  
 Roll'd down incessant from a fount of fire.  
 Between their waves appear'd a tuneful quire,  
 Four mighty bards, whom no restraints confin'd,  
 Of all their race who struck the boldest lyre,  
 Whose daring hands the wildest shapes design'd,  
 And many a breathing thought and burning word com-  
 bined.'

P. 117.

'To break the silence of the air with light,' is a bold expression. Beneath this tree is a groupe of four,—*Aeschylus*, *Dante*, *Lee*, and *Collins*. 'Lee!' perhaps our readers will exclaim; 'and for what?—Only for writing the mad *Alexander*!' We now come to a flood of flame—

'And there a bridge of ice, as smooth as glass,  
 Unmelted still, o'erhung the hot profound;

A bridge

A bridge that few had ever tried to pass,  
 And fewer still had scatheless passage found,  
 For most were in the fiery current drown'd—  
 No friendly ledge on either side did stand,  
 And arch'd and narrow was the slipp'ry mound :  
 But here my guide indulgent seiz'd my hand,  
 Across the peril bore, and plac'd me safe on land.

‘ There up to heav’n a mass of rock was pil’d,  
 Which seem’d to mingle with the midnight sky ;  
 Of rude access it was, and prospect wild,  
 And rear’d its proud ambitious head so high,  
 As almost left behind the aching eye.—  
 Deck’d was the scene with beauties all its own,  
 Whose pow’rful charms each critic glance defy ;  
 And on its topmost height, the regal throne  
 Of this romantic realm, stood Avon’s bard alone.

‘ Alone he stood—for there was none but he  
 On such a fearful precipice could stand ;  
 Careless he stood, from fear and danger free,  
 And wav’d with ease that more than magic wand,  
 Whose pond’rous weight would numb each other hand ;—  
 For who like him could fairy chaplets twine,  
 Could paint with living hues the airy band  
 Of shapes infernal and of forms divine,  
 Or dive so wond’rous deep in Fancy’s golden mine ?

‘ Reluctant rising from their nether skies,  
 A troop of grisly ghosts before him flood,  
 With iron teeth and staring stony eyes,  
 Demons and fiends, and all the hellish brood  
 Which Fancy figures in her trembling mood ;  
 Around his head those elves and spirits flew,  
 Who taste on earth of heav’n’s ambrosial food,  
 Who suck with bees the cowslip’s honey dew,  
 And steal, to make them coats, the rainbow’s brilliant hue.’

P. 119.

An eulogium on the Englishman’s favourite bard, who might have occupied a place in any of the departments, but is placed in that of fancy as being the highest, concludes the poem. After the liberal extracts we have made, it were needless to remark that there is much of poetry and of fancy in this work ; the grouping might, we may perhaps think, in some places have been better ; but we are sensible that we could not by any other arrangement of this kind fully satisfy even ourselves. We think, however, that the departments might be improved, by giving one to *Passion*, in which that of *Pity*, being only one  
 of



of the passions, should have been included. It remains to speak of the measure; this the author has varied in every canto, and sometimes even in the same canto. This is new, —sometimes perhaps it breaks too abruptly the tide of sentiment; but in the different subjects we really think it has a good effect. The quotations will sufficiently show that the author has succeeded very happily in the richness and melody of the greater part of the modes of versification he has adopted. In his blank verse, we do not think him equally skilful. In the Library and Vision, particularly, the pause recurs regularly at the end of the line for near a page together.

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*A Guide to Health; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students. By the Rev. Joseph Townsend, Rector of Petercy, Author of the Physician's Vade Mecum, and of a Journey through Spain. Vol. II. 8vo. 7s. Boards. Robinsons. 1796.*

WE have already given our opinion of the former volume of this work \*. The diligence of this gentleman, in a profession to which he seems to be invited by no other motives than a desire of being useful, and of acquiring honest fame, is certainly commendable. This ardour, however, sometimes leads him to be rather too sanguine in his expectations from the use of medicines. When treating of amenorrhœa from debility, he observes—

‘ For the encouragement of the student, I can venture to assure him, that in thirty years experience, these chalybeates have never failed to cure, even when hectic had appeared, and symptoms of phthisis had created much alarm for the safety of the patient.’  
P. 453.

In discussing the propriety of detracting blood in cases of plethora attended with debility, he adopts the idea of Dr. Cullen, who maintains that the taking away blood in such cases, though it may afford present relief, tends ultimately to increase the evil, by inducing a habit of forming more blood than is expended in the ordinary functions of the body. This doctrine our author illustrates by a very apposite example, taken from another part of the animal creation—

‘ It is remarkable that parrots, if highly fed, not having exercise in proportion to their food, are apt to suffer by the distention of their plumage. To relieve themselves, they pluck out the most luxuriant feathers. Others quickly supply their place, and in succession are destroyed, till the stimulus of even the smallest feathers become intolerable, and are plucked out as soon as they appear.

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\* See Crit. Rev. New Arr. Vol. XVI. p. 92.

‘ This reasoning might be extended, for the same principle prevails in a variety of cases interesting as well to the moralist as to the medical practitioner.

‘ A venerable professor of Edinburgh, recommending venesection, mentioned to his pupils, as an example of the facility with which the body creates new blood, the case of a lady, whom he bled more than an hundred times in the space of three years for spasmodic affections. Yet he confessed that the laxity of the solids, and the consequent morbid irritability of the moving fibre increased daily, in proportion to the loss of blood.’ p. 49.

In delivering his sentiments on suppuration, he advances a principle to which we can by no means give our assent—

‘ The quality of pus depends wholly on the tone and structure of the parts by which it is produced, and whatever specific qualities the parts possess the pus receives. Hence syphilitic ulcers produce syphilitic matter, and cancers the cancerous matter. The same precisely may be said of small-pox, &c.’ p. 509.

The different parts of this paragraph seem to be in direct contradiction to each other. In the former part, it is asserted that the quality of the pus depends wholly on the tone and structure of the parts by which it is produced; in the latter part, that syphilitic ulcers produce syphilitic matter, &c. We know, however, that syphilitic matter will affect parts of the body very different in structure, and produce more syphilitic matter; therefore the production of syphilitic matter does not depend on the structure of the part to which it is applied. But the fact is, that the latter part of the paragraph is as unfounded as the former: for the ulcers produced in the throat in consequence of the action of syphilitic matter, though they may be called syphilitic with respect to their cause, yet with respect to their effects are not syphilitic, as they do not possess the property of communicating the disorder, like the pustules of small-pox. Nothing is more dangerous either to instructors or learners, than a fondness for general propositions.

Under the head of ulceration, our author remarks—

‘ Nature then proceeds to granulation, that, having cleared away whatever was either useless or offensive, she may speedily repair such losses as have been occasioned by disease. It is thus that spiders, when they have devoured their prey and cast out the useless because indigestible residuum, hasten to renew the injured portions of their web.’ p. 512.

This comparison is neither unapt nor devoid of ingenuity; but it makes very much against nature. The understanding of nature is so very inferior to that of the spider, that her granulations are sometimes so abundant or deficient, as very  
much

much to retard the cure ; whereas the spider knows just when and in what degree its assistance is required.

On the whole, this is a very useful publication to medical students. The errors are neither great nor numerous ; and what medical work is there extant, in which something may not be found which is open to criticism ?

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*On the Prosodies of the Greek and Latin Languages.* 8vo.  
4s. Sewed. Robson. 1796.

**T**HIS is a very learned essay, with the least possible ostentation of learning. The first four pages, in a clear and satisfactory manner, comprise the substance of Foster's two first chapters, namely, the difference between accent and quantity, and the argument that accent does not give quantity in other languages, although it almost always does in the English. The author proceeds to state the signification of the three accentual marks ; the general laws of accentuation among the Greeks ; and in what respects these differ from the Latin rules ; he then points out the superiority of the Greek over the Latin system, and concludes with insisting on the advantages of reading the Greek language by its own accents. Inclusively he endeavours to prove, first, that the present marks are faithful notations of the ancient tones,—and secondly, that the marks themselves are of very high antiquity. On all these points his remarks are ingenious, and for the greater part original ; and, with the exception of the last hypothesis, solid and convincing. Respecting the signification of the three accentual marks, he supposes the acute to be in truth the only accent or tone, the grave being merely a negation of acuteness, and the circumflex nothing more than a compound of the mark of the acute accent (') with the mark of a long quantity (ˉ).

‘ It was probably originally expressed by the two strait lines joined together thus  $\cup$  ; and this stiff mark was changed into the curve~, partly for the convenience of writing expeditiously, and partly, perhaps, for the greater elegance of the shape. Long syllables only could bear a circumflex ; and this compound mark expressed, that the syllable was to be pronounced both with a sharp stroke, and a lengthened sound. It was of great importance, that this circumstance should be suggested to the reader's attention by a distinct mark ; because the natural tendency of the acute accent, contrary to the prejudice of the English ear, is to shorten the time of the syllable on which it falls ; especially of the last syllable of a word, and of the penult, the two seats of the circumflex. The reader, therefore, was to be put upon his guard, when the acute tone fell upon either of these syllables being long, not to suffer any acceleration

ration of his voice, a natural, but by no means a necessary effect of the acute accent, to take place in violation of quantity.' p. 9.

The superiority of the Greek to the Latin system of accentuation in reading the Greek language, is thus stated—

‘The two opposite rules for the accentuation of words of more than two syllables, the Greek rule requiring an acute accent upon the penultima, whatever might be its own quantity, when the final syllable was long; and the Latin rule forbidding the penult to be acute, when itself was short; seem to have been both in some degree arbitrary; since neither was positively inconsistent with quantity. The rule of the Greek language, however, was much the best considered of the two; as it was the best calculated for the preservation of the true rhythm, with ease to the speaker. This will appear by trying the effect of both systems in Greek verse. . . .

..... ‘*Ὀυλομένην, ἣ μοῖσ' Ἀχαιοῖς ἄλλ' ἐΐσηκε.*

‘He who, with the Latins, shall say *ουλομένην*, though he will preserve the brevity of the two syllables -λο- and -μεν-, will find it difficult not to shorten the two long syllables ου- and -ην; especially the former. But he who, adhering to the rule of the Greeks, shall say, *ουλομένην*, will find that without any effort, and almost in spite of himself, he will give the syllables ου- and -ην in their just length. The same thing might be shewn in innumerable instances.’ p. 19.

We indeed of this country read the Greek and Latin as we read the English, which differs in the powers of the vowels from every other language upon earth. Our author well describes the metrical havoc which this occasions. ‘Long is made short, and short is made long; dactyls and anapæsts are confounded; and the former in heroic verse often turned into amphibrachs, cretics, bacchii, and antibacchii.’ To reform this barbarous mode of reading, and to teach the way of giving accent, so as to be not destructive of quantity, but subservient to it, he considers two things only as requisite—‘first, to give every one of the vowels, and of the diphthongs, its true power, in its proper place; and, secondly, to pay a critical attention to the effect of the fundamental rules of accent upon the *tones of words in connection*, a point which, perhaps, has never yet been sufficiently considered.’ He describes at length the powers of the several vowels and diphthongs, and points out the usual errors of our pronunciation, and then enumerates ten changes, which he conceives the *tone of connected words* to have undergone. These changes formed the laws of modulation. ‘Accent marked the tone of the solitary word. Modulation was the effect of accent upon words in connection.’



Dr. Henry Gally, in his dissertation against pronouncing the Greek language according to accents (published anonymously), observes, that ‘nothing would show the absurdity of the modern system of accents more effectually, than to take a piece of poetry, and place the accents according to the quantity which the doubtful and long vowels and diphthongs have in their respective places. This would cause such a variation in the places of the accents, arising from the different length or shortness of the vowels and diphthongs in their different situations, as would make the modern system of accents quite ridiculous.’

Our author thinks \* so differently, that he has actually printed forty lines of Homer, with the accentual marks changed and transposed according to the changes which the quantities of the doubtful and long vowels and diphthongs have suffered from the laws of position; and we certainly are prepared to give our suffrage to the *probability* of his system. The accurate recitation of poetry was held in high esteem among the ancients, and seems to have been studied as an art. Now its difficulty could hardly have consisted in the mere chanting; whereas to watch the changes in the quantities of the final syllables, and transpose the accentual tones according to those changes without error or hesitation, would indeed require much attention and long practice. If the system should pass unhurt through the ordeal of sound criticism, to read regularly a few lines of some Greek poet according to it, would form, we should conceive, an amusing and useful † exercise for the higher classes in our great schools. The young men would at least acquire by it the habit of distinct pronunciation, so important in public speaking, but which so few of our public speakers possess.

We shall now proceed to consider our author’s argument in favour of the antiquity of the present accentual marks. Whether these marks (supposing their antiquity to be incapable of proof) do yet ‘exhibit the true speaking tones of the language, such as were used by the Greeks themselves, when it was a living language, and spoken in its purity,—this question is stated, but not answered. Indeed Foster seems to us to have proved the affirmative unanswerably, although that the words ending in *αι* and *οι* are marked on the antepenult in the present

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\* Dr. Gally’s treatise is not once mentioned by our author, nor Foster’s celebrated Reply to it. His silence respecting the latter admirable work seems strange. Rev.

† It was a part of a learned education among the ancients—Idem Thrax *sexta* fecit partes grammaticas; exercitatum in accentu *hellenicem*; expositionem &c.

system of accentuation, appears to us a suspicious circumstance, and to favour of that 'vile Iotacism,' which began to prevail about the times of Adrian and Antoninus. The present essayist has chosen a ground hitherto unoccupied, and indeed given up by the judicious Foster as untenable. He endeavours to prove that these marks were *in common use in writing* from a very early age, before Plato or Aristotle, if indeed the invention of them were not coëval with the first writing of the language. To prove this, he begins by stating the objection, 'that the marks of the Greek accents are not to be found in monumental inscriptions, in the legends upon coins, nor *in many* of the oldest manuscripts.' Now the assertion from Montfaucon is, that there exist *no* manuscripts with the accentual marks, older than the seventh century. If this be true, it seems a difficulty not to be removed; but Wettstein, in the quotation annexed to this essay, asserts that the marks are found in manuscripts older than the *sixth* century. Montfaucon, if we recollect aright, mentions the particular manuscript which he deemed the most ancient of the accented manuscripts. This circumstance should have been noticed, and his mistake, if it be a mistake, detected. The essayist proceeds to authorities: and the first which he adduces is that of Quintilian. 'First, then, it is certain the *marks* of accent were in use in the time of Quintilian. For we find all the three, the acute, the grave, and the circumflex, mentioned by Quintilian.' But *how* mentioned? As written? or only as to be sounded? Of the latter the proofs are abundantly clear; but we cannot find a single sentence which could lead us to a conjecture in favour of the former. But he goes higher. 'The marks of accents were in common use in writing in the time of Strabo.' We have examined the mutilated passage alluded to; and find, as in the former instance, a convincing proof that words were *sounded* with accents,—and of nothing else. The geographer says, that the Ilienians, by a transposition of the accent, rendered ἐπὶ γόνασιν, 'for supplications,' instead of 'upon the knees,' in a particular line of Homer; contending that it ought to be ἐπὶ γένεσσιν. An old English dictionary now before us, having classed together (in the preface) a number of dissyllable substantives and adjectives, as *absent, abstract, contract*, &c. &c. adds, 'by the transposition of the accent, these become *verbs*.' Would it be a legitimate inference from this passage, that accentual marks were in common use *in writing* in the time of this lexicographer? And what greater force does the διαστρεφειν τας προσηλιας of Strabo possess?—With the same inconclusiveness of argument, our essayist reasons in his authorities from Plato and Aristotle. The passages, to which he alludes, prove indisputably

disputably the use of accentual *tones*, and make it probable that our accentual *marks* faithfully represent them; but they prove nothing more.

‘Aristotle, in his *Poetics*, speaks of acuteness, gravity, and that which is betwixt the two; and, in his *Rhetoric*, mentions the three accents, the acute, the grave, and the middle.’ These expressions have references entirely to *sound*, and in no respect to *figure*. What Aristotle calls the middle, Dionysius Thrax, a grammarian in the time of Pompey the Great, calls *περισπωμενος*; and from this word, as descriptive of the figure of the *written* circumflex, it has been inferred that the mark must then have existed. If this argument prove its existence in the time of Dionysius Thrax, it certainly militates against its existence in the time of Aristotle. But in truth the word is *not* descriptive of the circumflex mark, as it is exhibited in the oldest accented manuscripts. Magliabecchi informed Wetstein, that in all the most ancient MSS. the circumflex bore the form of an inverted v. ‘Circumflexus <sup>^</sup> v inversi formam ubique refert.’ We would render *περισπωμενος*, by ‘drawn out in rounded tones,’ in which sense it would indicate the *sound* only of the accent, in the same manner as its two companions, the grave and the acute. His next argument is, if possible, still more weak. It was an Athenian law, ‘*Ετάρα χρυσία εἰ φορεῖ δημόσια ἔστω*, i. e. If a courtesan wear golden trinkets, let *them* be forfeited to the public. But if the word *δημόσια* were accented on the penult instead of the antepenult, the sense would then be, ‘If a courtesan wear golden trinkets, let *her* become public property.’ Our essayist adds, ‘This is a very notable instance of the political importance of accents, of *written* accents, in the Greek language. For if this law had been put in writing, without any accent upon the word *δημόσια*, there would have been no means of deciding between two constructions, either of which the words, in this state, would have equally admitted; and it must have remained an inexplicable doubt, whether the legislator meant that the poor woman should only forfeit her trinkets, or become a public slave.’ Much *pathos* is here displayed; and we sincerely sympathise with the puzzled judges and the trembling courtesan. But unfortunately we have a parallel case in *our own country*, which takes away all appearance of plausibility from this notable instance. The English statutes are never punctuated; neither are wills: and no man can have attended a court of justice without having witnessed the disputes, and sometimes the important disputes, which this practice occasions. Without doubt, the legislators foresaw this; but they saw likewise, that more disputes and greater ambiguities would arise from a contrary practice. Would the doubtful meaning of an un-

pointed sentence in the law of Moses prove the antiquity of the Masoretic points?

We shall only add, that if our essayist had succeeded in proving the antiquity of the accentual marks, he would have completely overthrown his own ingenious scheme of modulation in poetry. As the marks must have been added (except on doubtful words) solely as assistants to right pronunciation, it is not credible that they should have been placed in poetry, so as not only to give no assistance, but to bewilder and mislead. This phenomenon can be explained by the lateness of the invention only.—On the whole, therefore, we cannot but be of opinion that the essayist should have acquiesced in the following sensible remark of his ingenious predecessor. ‘Many diligent persons have with learning and industry laboured to prove, from passages of ancient authors, and other strong testimonies, that these marks of accentuation were not known to the old Greeks. And they have, I think, proved it satisfactorily: which yet perhaps they might have done as clearly by a shorter way, I mean by this plain argument, that such helps and directions in the pronunciation of a language of any country, are not requisite in writings, drawn up in the vernacular tongue of that nation for the use of its natives, who must be supposed not to want instruction in that respect.’ Foster on Accent and Quantity, p. 178.

The learned and ingenious essay, of which we have given so full an account, is dedicated to lord Thurlow, and has been attributed to a dignitary of the church. It certainly possesses that manliness of style, which distinguishes the more important writings of the champion of orthodoxy. If it has been rightly *fathered*, it is an amusing coincidence, that old bishop Gardiner (the vigorous defender of the then established church) published an essay on a similar subject.

*Wraxall's History of France. (Continued from Vol. XVIII. p. 370.)*

**M**R. Waxall's third volume opens with an account of the state of the kingdom at the death of Henry the Third, and the difficulties the king of Navarre had to encounter in establishing his title to the crown. From the beginning, it seems evident that Henry had no chance of being received by the bulk of the nation, but on condition of making the sacrifice he at length did make to the prevailing religion. Indeed from the very first, he seems to have disposed his mind towards such a measure; for, on the conferences with the catholic party in his camp, after the death of Henry III.—

‘He



‘He represented to the Catholic deputies, that the immediate desertion of a religion, which he had followed from conviction, and the assumption of another, without examination or information of any sort; would dishonor him in his own estimation, and in that of all mankind. He professed, nevertheless, his desire of being instructed, and his disposition to submit himself, and his opinions, to the decision of a general, or a national council, legitimately assembled. He reminded them of the invariable and steady adherence to his promises, on which he had always piqued himself; and offered to submit to any conditions or limitations, which might be judged necessary to secure the catholic faith and ecclesiastical establishment.’ Vol. iii. p. 14.

The memorable siege of Paris, in which the generosity of Henry has been so much extolled, is thus described—

‘Meanwhile, Paris was completely invested on every side, and began to experience the calamities inseparable from a siege. It may be considered as one of the most memorable, recorded in history, and vies, in extent of sufferings sustained by the besieged, with any of antiquity. Every circumstance respecting it, strongly characterizes the age, and attracts attention. The inhabitants appear to have exceeded two hundred thousand, independent of the garrison; which in cavalry and infantry, composed of Germans and Switzers, as well as French, fell short of four thousand. The subsistence and provisions of every nature, were exceedingly inadequate to the wants of such a multitude; and at the moderate allowance of only a pound of bread to each individual, a day, could not last above a month. No timely, or judicious precautions, had been adopted, either for expelling the useless and feeble of both sexes; or for providing magazines to nourish them during the siege. Their hopes of succour from the duke of Mayenne; their enmity to the king; and their enthusiasm in the support of the catholic religion, supplied the place of all other requisites. As the siege advanced, every species of sustenance became more scarce; and after devouring all the animals found in the place, they recurred to the vilest, and most loathsome aliments. It impresses with horror, while it strikingly evinces the inflexible constancy of the people; that, at the suggestion of the Spanish ambassador, recourse was had to the church-yards, and the ashes of the dead were disturbed, to furnish a noxious substitute for food. A paste, composed of human bones reduced to powder, and mixed with water, was administered, to assuage the pangs of hunger; but, far from prolonging, it only shortened the lives of those who ventured to taste so unnatural and detestable a mixture. The grass which grew in the deserted streets of the suburbs, was voraciously devoured by the miserable wretches, who strove by every means to perpetuate their existence. These baneful, or ineffectual experiments, could not prevent the rapid progress

progress of disease; and more than twelve thousand persons perished, during the siege, either of inanition, or of the pernicious nourishment which they were reduced to adopt.' Vol. iii. p. 42.

After mentioning that provisions were, notwithstanding, smuggled into the town by various means, he adds—

' Even the king himself was highly instrumental to prolonging the duration of their resistance. The benignity of his nature melted at their sufferings, and relaxed the severity of his vigilance. Secure, as he imagined, that the duke of Parma would not abandon the Netherlands, to come to the relief of Paris, he trusted, with too much confidence, to the effect of time and famine. He might have accelerated the reduction, by using force; but, he pertinaciously refused to have recourse to violent methods. If he had entered the city by storm, he dreaded the complete destruction of his own capital; and he apprehended the severe revenge, which the Hugonots in his army would, probably, have taken for the massacre of St. Bartholomew. He had a greater interest than any other individual, in the conservation of the metropolis and the inhabitants; nor did he wish to take possession of it, reduced to a heap of smoking ruins, desolated by a licentious and ungovernable soldiery.' Vol. iii. p. 46.

We confess we are of opinion that Henry, on this occasion, did too much for a politician, and far too little for a hero of humanity. To starve a town systematically, and yet allow it to be partially relieved, rather shows weakness than true benevolence; and, after all, we cannot wonder that Henry did not wish to destroy his own capital.

We entirely agree with the reflections of the author on Henry's conforming to the only measure which could close the wounds of civil war—

' The necessary preparations having been made for celebrating with dignity and solemnity, so august a ceremony, Henry, unable to make his abjuration at Paris, chose for the scene of it, the abbey of St. Denis. On the day appointed, he presented himself, habited in white, before the portal of the church, accompanied by the princes of the blood, nobility, and gentry, followed by the guards superbly accoutred. The archbishop of Bourges, seated, and surrounded by a number of prelates, met him at his entrance. Holding in his hands a book of the gospels open, he demanded of Henry who he was, and the nature of his errand. "I am the king," replied he, "who desire to be received into the bosom of the Catholic, Apostolic, and Romish church." Throwing himself on his knees, he then protested to live and die in its defence, and to renounce all heresies contrary to its doctrines. Having signed his profession of faith, and made confession, the archbishop admini-

stered

tered to him absolution. Mass was solemnized, at which the king assisted, under a canopy of state; and after its conclusion, he returned, amidst the joyful acclamations of an immense multitude, to the monastery of St. Denis, where he dined in public. Money was scattered among the populace; and, notwithstanding the manifest danger of assassination, Henry admitted indiscriminately every one to approach his person. It was in vain, that the duke of Mayenne issued the most rigorous orders, to prevent the inhabitants of Paris from being present at the ceremony, and caused the gates of the capital to be kept shut. Nor were even the declamations of the preachers, whose influence over the people had been so unlimited, able to restrain their curiosity and loyalty. They attended in such numbers, as to exceed those of the royal party, and joined in the universal testimonies of joy and exultation. It was evident, that from the moment of Henry's abjuration, the foundation of the league was sapped; and that only time and exertion were necessary, to reclaim the deluded followers of superstition and faction.

‘ If we examine the act itself, by the rules or maxims of policy, we must pronounce it to have been dictated by necessity, and replete with wisdom. In a moral view, it was productive of happiness to a great portion of mankind, and tended more than any other circumstance, to shorten, and finally to extinguish the calamities of civil war. As a private case of conscience, it does not belong to history, and can only be amenable to a higher jurisdiction. The zealous adherents of the reformed religion, his contemporaries, naturally considered it as a measure of state, in which truth, sincerity, and principle, had been sacrificed to views of convenience, or motives of ambition. But, posterity, more just, more enlightened, and more impartial, has weighed the action in other scales; and acquitted, if not applauded, Henry. Even many of the Hugonots themselves, negatively admitted its propriety, and desired, or advanced its accomplishment. At the king's express request, the profession of faith, tendered to him at St. Denis, was conceived in general and indefinite terms; omitting all those dogmas, and points of polemical theology, calculated rather to embarrass and obscure, than to illuminate his mind. It is matter of curious remark, that the scruples or doubts of Henry, were more directed to the minor articles of the Romish creed, than to the great and most essential ones. He hesitated on three points of inferior consequence; but, when the sacrament of the altar, or transubstantiation, was agitated, which includes the doctrine of the real presence in the elements of bread and wine; he said to the prelates, “ I have no doubt upon this head; for I have always so believed.” Vol. iii. p. 110.

It is unnecessary to trace Henry through the various events of his well-known history, from his taking full possession of his kingdom, after the treaty of Vervins, to the re-establish-

ment of the finances under Sully, and the great projects which were cut short by the assassination of Henry. We shall proceed to give Mr. Wraxall's character of that monarch, who, till very lately, has been the favourite hero of the French nation—

‘ The province of the historian may be said in some measure to stop, with the narration of the circumstances attending the death of Henry the Fourth. His character stands little in need of elucidation, and less of panegyric. Whether we consider him as the conqueror of France, or whether we contemplate him in the more amiable light of the legislator and benefactor of his people, he equally excites our admiration. All the great qualities, which during many years of adversity, were exhibited by the king of Navarre, acquired new lustre, and attained to full maturity, on the throne of France. It may be reasonably doubted, whether in any age of the world, a prince has appeared among men, who united in himself more sublime endowments of every kind. We must necessarily regret, but we cannot deny, that they were obscured by material faults and weaknesses. His licentious amours subverted his private felicity, produced public calamity, and were equally contrary to decency, morality, and religion. Nor was his passion for play less violent, though its effects, as confined to himself, were less injurious. We may see in Sully, and in Bassompierre, how much the rage of gaming, encouraged by his example, pervaded the capital and the court. His desire of amassing treasures, though it did not originate in avarice, yet induced him to encourage his ministers, particularly Sully, in exacting from his subjects, contributions beyond their strength. The institution of the “Paulette,” which was a tax on the vacancy, or resignation of all legal employments, excited general murmurs, and was productive of the most scandalous venality in the department of the law.

‘ It excites astonishment to reflect, that in the space of only nine years, from the peace with Savoy to his death, he was able to extinguish almost all the domestic and foreign incumbrances of the crown, which were immense; and to lay up in the Bastille above a million sterling. So large a sum in specie, could not have been taken out of the national circulation, without great injury to commercial transactions. He was accused, probably with reason, of yielding from his facility, to importunity, the rewards which ought only to have been extended to merit, talents, and virtue. Like all princes who have been extricated by the efforts of a party, from a state of adversity and depression, the imputation of ingratitude was laid to his charge. It was said that he forgot, and neglected his ancient adherents, in order to enrich and elevate his enemies. But it must be remembered, that he was compelled to purchase the submission of the heads of the league; and we may doubt whether either his  
courage,



courage, his clemency, or his abjuration of the reformed religion would have extinguished that powerful faction, without the aid of money. Those who severely scrutinized his actions, asserted, that he winked and connived at acts of injustice in the tribunals of law; where the judges found complete impunity, provided that in return, they manifested a blind and implicit obedience to his edicts. There is, nevertheless, at least as much malignity as truth, in the accusation.

‘ If from his defects, we turn our eyes to his virtues, we shall love and venerate his memory. His very name is almost become proverbial, to express the union of all that is elevated, amiable, and good in human nature. Such was his disdain of injuries, that it reached to heroism. The duke of Mayenne became his friend; and the young duke of Guise professed, and felt for him, the warmest degree of affectionate devotion. We know, that he expressly ordered Vitry to receive into the company of body guards, the soldier who had wounded him with a ball, at the combat of Aunale. Henry pointed him out to marshal D’Estrées, as the man mounted guard at the door of his coach. In the single instance of Biron, he remained inexorable; but it ought not to be forgotten, that Biron was at once guilty and obdurate. Henry neither put him to death from personal resentment, nor from mere considerations of state policy. The last necessity alone induced him to refuse pardon to a man, who aspired to independance; and whose projects were levelled at the succession in the house of Bourbon, as well as at the safety of the monarchy of France itself. Nothing can more strongly attest the fact, nor prove the repugnance with which he abandoned Biron to the sword of the law, than his answer to the noblemen who sued for the forgiveness of that criminal.

‘ His affection towards the inferior classes of his subjects, and in particular towards the peasants, whom he cherished and protected, as the most necessary, but the most oppressed and injured description of his people; drew upon him the benedictions of the age in which he lived, and endears him to posterity. He was neither ignorant, nor did he affect so to be, that he merited universal esteem. The sentiment involuntarily burst from him on various occasions. Only a few hours before he was assassinated, upon the morning of that day, as if by a secret warning of his destiny, he said to the duke of Guise, and to Bassompierre; “ You do not know me now; but I shall die one of these days; and when you have lost me, you will know my worth, and the difference between me and other men.” “ The kings, my predecessors” said he on another occasion, addressing himself to the deputies of the clergy, “ have given you splendid words; but, I, with my grey jacket, will give you effects. I am all grey without; but, all gold within.” Vol. iii.

The author proceeds to extol his love of glory, as distinct from ambition, and says—

‘ We see in the *Memoirs of Sully*, that he did not reserve a foot of land to augment France, from the conquests to be made by that vast confederacy, which he was on the point of putting into action, when assassinated. Artois, and French Flanders were to have been distributed in fiefs, to various individuals. Alsace, and the county of Burgundy, were destined for the Switzers. Roussillon and Cerdagne were left to Spain. All these provinces were gained by Richlieu, or by Louis the Fourteenth. It is true that he projected to acquire Lorrain, and the duchy of Savoy; but the former was in virtue of the marriage of the dauphin to a princess of Lorrain: the latter was only contingent, and in the event of Charles Emanuel remaining peaceable possessor of the Milanese.’ Vol. iii. p. 287.

We confess we cannot see that conquests, from a pure love of glory, are at all more defensible than conquests from a desire of aggrandising a monarch’s own country. If, too, the criminal passion Henry entertained for the princess of Condé, had any share in exciting him to war, his conduct had not even the excuse of the politician. Mr. Wraxall concludes—

‘ It is nevertheless, an incontrovertible, though a melancholy fact, that he was neither known nor beloved during his life, as he deserved. The intimate acquaintance which his contemporaries had with his infirmities and defects; together with the implacable animosity of the inveterate adherents of Spain and of the “league,” traduced his character, and aggravated all his faults. But time, the test of truth, has fully unveiled him to mankind; and after the lapse of near two centuries, posterity has justly assigned him one of the highest places among those, whom Providence in its bounty sometimes raises up, for the felicity and ornament of the human race.’ Vol. iii. p. 288.

This eulogium, we cannot help thinking, is too strong. The best that can be said in favour of Henry is, that he was a man as well as a king, and had the amiable feelings as well as the weaknesses of humanity: he was brave, frank, and soldier-like; but to the sublimer virtues he had little claim. He was far from an Alfred or an Antoninus.

*The age of Henry the Fourth* presents a striking picture of the misery and desolation to which France had been reduced by the civil wars, as well as the facility with which that nation, so inexhaustible in resources, repaired its losses.

‘ The suburbs, which, if we may believe Villeroy, exceeded in the beauty of the buildings, and nearly equalled in size, the capital

bital within the walls, were abandoned, pillaged, and destroyed. Horses and cattle sheltered themselves in the university, which became a desert. The courts of law, as well as the shops, were shut; and the principal streets were covered with grass. It is said, that the duke of Parma having visited Paris in September 1590, was deeply affected at the view of so depopulated and melancholy a metropolis. Nor did the horrors of famine terminate with the siege. During several years, from 1590 to its reduction in 1594, the royal forces continued to blockade the city, to occupy the rivers by which it is supplied with provisions, and to levy contributions to the very gates. All the environs were desolated; and the villages, for many leagues on every side, were so destroyed, that in 1593, when the commissioners on the part of the crown and the league were desirous of fixing on a place in the vicinity of Paris for their projected conference, it was not till after a long search, that they could discover any village sufficiently habitable for their reception. Even subsequent to the truce agreed on in the month of August of the same year, between the king and Mayenne, Henry persisted to exact such severe duties upon all commodities, particularly corn, wine, and cattle, entering the metropolis, that the Parisians were reduced to great distress. That it did not immediately recover from its ruined condition, is evident; since in August 1595, l'Etoile assures us, that a wolf swam across the Seine from the southern bank, and devoured a child in the "Greve," one of the most central and frequented places of Paris. This fact, from inferior authority, might be thought incredible. How insecure a residence it was at that time, may be inferred from the incursions made by the garrison of Soissons. The Spanish soldiery continually advanced up to the walls; and they even had the audacity to enter the riding-house of the Tuilleries, from which they carried off prisoners several gentlemen of quality, who, unsuspecting of danger, were amusing themselves in the exercises of the manege.

During the space of about twelve years, between the treaty of Vervins and the close of Henry's reign, Paris rose more beautiful out of its ruins. Tranquillity and peace, aided by the munificence of the sovereign, and the industry of the inhabitants, embellished the capital. Under Henry the Third, there was only one bridge across the Seine, over which carriages of any kind could pass. That, denominated the "Pont neuf," had, it is true, been begun: but the calamities of the kingdom had interrupted its completion, and only two arches were finished. Henry the Fourth resumed the work, and in 1604 it was opened for passengers of every description. Another of the bridges, the "Pont aux meuniers," was so ruinous, that in December 1596 it tumbled to pieces, and near a hundred and sixty persons were suffocated, or drowned, by its fall. The generosity of a private citizen, Marchand, commander of the archers of the city guard, rebuilt it, on condition that it should in  
future



future bear his name. A quay was constructed along the northern bank of the river, from the arsenal to the "Greve." The southern side of the Seine began to be inhabited, and covered with buildings. Margaret of Valois resided, and held her little court, in that quarter. A short time before his death, Henry undertook to build a handsome street, from the end of the "Pont neuf," and he had previously executed a far more splendid work, the gallery which joins the two palaces of the Louvre and the Tuilleries. It had been planned, and the foundation laid, by Charles the Ninth. On the ground-floor, it was intended to lodge and to employ, at the expence of the crown, artists in every branch, from the various nations of Europe. Miron, the first municipal magistrate of the metropolis, re-edified the town-hall, adorned the streets with fountains, and rendered the city more commodious. In this enumeration, it may not be unworthy of remark, that the "Temple," which served for the prison of the late unfortunate Louis the Sixteenth and his queen, was, in 1594, a fortress garrisoned by Spaniards; and before 1610, seems to have been converted by Sully, into a magazine for gunpowder.' Vol. iii. p. 330.

It was much disputed whether the civil wars did not after all enrich the kingdom. Spanish pistoles and doubloons were more common at the end of Henry the Fourth's reign, than the smallest pieces of silver coin at the beginning of Charles the Ninth's.

'The principal injury, sustained by France, from the long dissensions under four reigns, was in population, not in riches. But such were in that age, and such must ever remain, its innate resources; so advantageous is its local position; so fertile its soil; so happy its climate; so various are its productions; and such the energy, industry, and ingenuity of its inhabitants; that no political changes or revolutions can permanently depress its genius. "I remember," says Brantome, "in the first civil wars, Rouen was carried by storm, pillaged, and sacked during several days. Yet when Charles the Ninth and his mother passed through it, about fifteen or sixteen months afterwards, to their astonishment, all traces of that calamity had disappeared, and only opulence was visible. Angouleme and Perigueux, he adds, which were inhumanly destroyed by the Hugonots, and several times plundered, had recovered with equal rapidity, and even become more rich than before their misfortunes. It is apparent from these facts, that, however lamentable and destructive were the immediate effects of the civil and religious wars of France in the sixteenth century, their remote consequences were, in many points of view, beneficial. It will be the province of future historians to determine, whether the present sanguinary race of republicans, who have effected the entire change of landed, and almost of monied property; who have spilt more blood than



than all the tyrants of antiquity ; and who seem to emulate only the crimes of Greece and Rome ; may not, like tempests and hurricanes, purge the moral and civil atmosphere of France : and whether from the bosom of anarchy, infidelity, and carnage, a new and more beautiful order of events may not arise, as it did precisely two centuries ago, under Henry the Fourth, in that distracted and depopulated country.' Vol. iii. p. 336.

'The state of science, during the reign of Henry the Fourth, was still very imperfect. Jurisprudence had made a more rapid progress. Many valuable historical writers appeared, and Malherbes began to refine the French poetry. The Jesuits had attained a formidable power, and were the favourite instructors of youth. The account of the dress, mode of living, and diversions of this reign, is curious and entertaining. It shows that *magnificence precedes comfort*. The state of the theatre was very low. The following piece, performed before the king, queen, and court, at the Hotel de Bourgogne, was looked upon as a most amusing one—

'The scene discovered a mechanic and his wife, engaged in altercation ; the woman complaining, that her husband passed the whole day at the tavern intoxicating himself, while the tax-gatherers, in the king's name, seized on all their little property or gains of every kind. To this reproach the man replied, not without humour, that the oppression of the taxes was an additional motive with him to drink. "For what the devil," added he, "will all the money which we can save avail us, since the king alone will be benefited by it ? I am determined, instead of drinking less, to increase my quantity ; and where I swallowed three-halfpenny worth of liquor, to double my dose. I shall, at least, secure that from this rapacious king. Begone, therefore, and bring me something to quench my thirst." These arguments, however witty or just, not carrying conviction to the woman, she renewed her exclamations ; which were suddenly interrupted by the entrance of a counsellor of the court of aids, a commissary, and a serjeant, who demand payment of the taxes, on pain of seizure of their effects.

'The torrent of abuse is now turned into a new channel, and directed against the unwelcome intruders ; of whom the husband demands their business and functions. "We are," reply they, "officers of justice." "Impossible," says he ; officers of justice do precisely the reverse of every thing practised by you. I don't believe you. Produce your commission.' The counsellor shews the order, in virtue of which he acts ; while the woman, affecting to be apprehensive, that, on account of their inability to pay the tax, their furniture and goods would be seized, flily seats herself on a chest. The commissaries order her to rise in the king's name. She refuses ; but they compel her, and the chest is at length opened. In

an instant out rush three devils, who lay violent hands on the unfortunate collectors of the taxes; and each devil selecting his man, throw them over their backs, and carry them off in triumph. This was the natural conclusion of the piece, which could not be accused of a deficiency in poetical justice.' Vol. iii. P. 408.

The men of the law, we are told, complained of the fatigue; but Henry only laughed at it. Gaming was carried to great excess; both that vice and licentiousness in amours had the sanction of the king's example. Superstitious practices, and belief in charms and omens, were still in full force, as indeed they were for a long time after; and, upon the whole, it is evident, that if Henry the Fourth was a more amiable man than Louis the Fourteenth, at least the age of Louis XIV. was far superior to the age of the former.

Mr. Wraxall's style is easy rather than highly elegant, or even always nicely accurate; and his manner such as to produce pleasant reading, rather than deep observation. Upon the whole, we consider his history as an agreeable present to the public, and shall be glad to attend him through the completion of his design.

*A Defence of the Church of England, in a Series of Discourses, preach'd at Oldswinford, in Worcestershire; on Ephesians 5, 27. By the Rev. Robert Foley, M. A. of Oriel College Oxford, and Rector of the said Parish. 8vo. 5s. Boards. Longman. 1795.*

THE ten sermons that compose this volume, are all from the same text, viz. EPHESIANS, v. 27. *a glorious church, not having spot, or wrinkle, or any such thing*, which the preacher supposes to be 'an allusion to a garment, probably the wedding garment, as that being new and clean for the occasion, would of course be free from spot or wrinkle.' From this explanation, Mr. Foley proceeds to sketch out, in the following manner, the order he means to pursue—

'First then it may be proper to begin with a succinct historical account of our national church; shewing you those corruptions of popery which it so laudably rejected, and marking distinctly the point whereat it stop'd; while some other reformers, possess'd of more zeal than knowledge, proceeded to much greater lengths. This will probably take up two sermons; when the way being thus clear'd, my next object will be that fundamental doctrine, the very groundwork of christianity, which the dissenters of this day almost universally reject, the divinity of Christ; and while on this subject, I shall take occasion to vindicate our church from the out-  
cry

cry rais'd against her for retaining what is usually call'd the Athanasian Creed. This topic discuss'd, which I judge will take up three discourses, what then remains will be to consider and refute the various cavils and objections so industriously and so maliciously thrown out against our church, with its ceremonies, liturgy, and several offices, contain'd in, and prescrib'd by the book of Common Prayer, as set forth by authority. This part of my plan I imagine may require to be branch'd out into about four sermons more.'  
P. 10.

How far the imputation in this passage, cast upon the dissenters, is admissible, we will not undertake to determine; but we apprehend the assertion to be a rash one, and very far from the truth. In the promised vindication of the Athanasian Creed, we confess ourselves much disappointed. The damnatory clauses are passed over unnoticed, and the doctrinal, in the main, but slightly touched on.

'How, they ask, can three be one, and one three? I answer, by no means: no more than it can be noon at midnight, or midnight at noon. But who ever told you this? Your parsons, they reply. Then your parsons must be fools and liars. But do we, or do our creeds affirm that there are three Gods? so far from it, that the Athanasian creed says expressly there are not three Gods, but one God. But how then, answer they, can the Father be God, the Son God, and the Holy Ghost God? Father, Son, and Holy Ghost, are three; and if each of these be God, there are three Gods. This we deny; affirming the three persons to be one God. How can you explain, or even comprehend this? alas! we are totally unable to comprehend, much less can we explain it. Why then do you require it to be believ'd, as an article of faith? On the authority of scripture. I find it to be the uniform doctrine of the Bible, that there is but one God, the Father and Maker of all things. Yet I read in the same Bible such passages applied to Christ and the Holy Ghost, as can be competent to God alone. Some of these passages I shall soon point out to you; but must first notice their sarcasms on creeds and parsons. Creeds, you are told, are of human invention, the work of fallible men. We grant it; but did the compilers of these creeds deliver the doctrines therein contain'd, as their own, or as the doctrines of God in scripture? A judge on the bench is a fallible man; he is bound to decide by the laws of the land: if his sentence be not conformable to those laws, it will be reverd; if it be in conformity with them, it must stand. So with regard to the compilers of creeds and articles; as also with us the preachers of the Gospel. The scriptures are our sole guide. If what we deliver be not consonant to them, reject it: if it be, it is the word of God, and as such infallible, though deliver'd by fallible men. But we are hirelings. By this they can

not mean that we reap any additional pecuniary advantage by preaching this particular doctrine; but that being bound by our subscription to articles, we are of course oblig'd to adhere to the doctrines of the church, whether in unison with our own private sentiments, or otherwise. Suppose we preach in opposition to these articles. We shall incur the guilt of perjury, and be liable to suspension by the bishop. True: he may suspend us from executing the duties of our office; but cannot deprive us of our legal emoluments, our livings being our freeholds. I leave you then to judge, whether a man, who according to their statement can be base enough to preach to others what he disbelieves himself, whether such an one would be likely to boggle at perjury; and not rather gladly take refuge in suspension, as relieving him from the irksome task, and continuing to him the profits, without the labours of his office.' p. 46.

Whatever commendation is due to Mr. Foley for goodness of intention, we cannot forbear adding, that,

Non tali auxilio, nec defensoribus istis,

can the church of England be maintained.

*Almeyda; Queen of Granada. A Tragedy. In Five Acts. By Sophia Lee. As performed at the Theatre-Royal, Drury-lane. 8vo. 2s. Cadell and Davies. 1796.*

THE story of this tragedy, which is purely fictitious, is as follows—

*Almeyda*, daughter to the Moorish king of Granada, has been prisoner from her early years to Ramirez, king of Castile. Treated by him with the utmost tenderness, she becomes attached to her benefactor and to the manners of the Castilians; and a mutual passion takes place between her and Alonzo, the son of Ramirez. In the mean time *Almeyda*, by the demise of her two brothers, becomes heiress to the crown, and is demanded by her uncle Abdallah, regent of Granada. Ramirez gives her up by treaty; and the play opens on the day appointed for delivering her into the hands of the Moors, and placing the crown on her head. To this she expresses the utmost reluctance; which is increased as the fierce character of Abdallah displays itself, and as she is made acquainted with his project of marrying her to his son Orasmyn. As the character of the latter opens, he appears to be a generous and disinterested lover; and when he finds her affections irrevocably fixed on the Castilian, endeavours to shield *Almeyda* from the resentment of his father. In the third act,



act, Abdallah, finding that his niece means to assert her right to govern without a tutor, causes her to be confined in the castle, and pretends to the council that she is subject to fits of insanity.

Meanwhile, Alonzo, who was absent on a military expedition when Almeyda was given up, returns, and obtains an interview with his mistress, alone and in disguise, in which she assures him of her constancy; but while the lovers are together, Abdallah, who had placed himself so as to over-hear their discourse, enters, and orders Alonzo to be dragged to a prison, which is thus described—

‘ —————this steep rock  
Thro’ many a winding path is scoop’d in dens,  
Unknown—impenetrable—one o’erhangs,  
An arm, which parting from the Guadalquiver,  
Deep-plunging seeks an undiscover’d course.—  
There, thro’ a fearful chasm wild nature wrought,  
Full many a victim to the fears of state,  
Has sunk into oblivion.’

P. 64.

Almeyda prevails on Hamet, the keeper of this dungeon, to promise to release him; but when he arrives for that purpose, accompanied by Almeyda, the prisoner is missing, their intention having been forestalled by the generosity of Orasmyn: but she supposes him drowned in the Guadalquiver; this plunges her into a state of real distraction, in which Abdallah is only prevented by the entrance of Orasmyn, from plunging her down the chasm which communicates with the river.

Abdallah then endeavours to set her aside on account of her insanity, and brings her before the council for that purpose; but after a struggle of passions, her reason returns, and she impeaches her uncle, who finding his treachery likely to be unsuccessful, boldly acknowledges it, and boasts that he has prevented her union with Alonzo, for that he has given her poison—

‘ Tis not in medicine to prolong her being—  
A subtle poison sleeps in every pore,  
And steals her from herself—no human art  
Can bid her breathe one hour.’

P. 113.

The scene that follows is striking. Miss Lee, however, with a laudable candour, acknowledges herself obliged to a play of Shirley’s for the incident on which it is founded. Orasmyn, after expressing the agony of his heart, entreats Abdallah, if possible, to save her—

‘ My father! have I then no influence with thee?

Long hast thou studied nature's baleful secrets,  
And well thou know'st their antidotes—

' *Abdallah* (*with bitterness.*) But thou,  
Again perhaps would'st scorn the tainted gift,  
Again despise the giver!

' *Orasmyn*. Oh! my father!  
To this, how little were the life I owe you!

' *Abdallah*. I have not been accustomed to deny thee—  
(*Gives a ring to an attendant, who goes out.*)

' *Orasmyn* (*turning with softness to Almeyda.*)  
"How often did I tell thee I had saved him!  
—Ev'n when thy reason, like a frightened bird,  
Forsook the home round which it fondly flutter'd!  
—Yet, oh Almeyda! not in vain thou'st suffer'd!  
That fatal passion which thy beauty caused,  
By all these miseries chastized to friendship,  
Retains its essence only, and appears,  
Like the cold lustre of a winter sun,  
When all its glow, and purple vapors faded!

' *Abdallah*. To her devoted, he nor hears, nor sees me—  
—Ah! should he dare despise—Oh Mahomet!  
To be the scorn of those for whom we sin—  
This, this, is disappointment's consummation.

(*Attendant brings him a goblet*)

*Orasmyn*, from the memorable hour,  
Thy voice first hail'd me sire, ev'n unto this  
I've granted all thy pray'rs!  
The good I wish myself, be thine Almeyda!  
I taste the draught, that thou may'st fearless share it!

' *Orasmyn* (*presenting the bowl.*) Oh! do not hesitate  
a single moment.

"Hardly can I respire with apprehension—

' *Almeyda* (*fainting.*) "If this be death, how falsely  
do we fear it!

Care, pain, and sorrow, fade before the calm,  
The holy calm o'er-shadowing ev'ry sense!—  
Methinks, without a crime, at once to 'scape,  
The dreadful past, and all the doubtful future,  
Were to accomplish early life's great purpose!

' *Orasmyn*. Oh! spare me all the guilt, the grief,—the  
horror,  
Live, sweet Almeyda, live, tho' for another!

' *Almeyda*. Oh! that this potent essence were com-  
pounded,  
Of herbs might purify alike the soul,  
And lull it to a deep, a long repose.—

(*Drinks the antidote.*)

' *Abdallah*.

' *Abdallah.* Oh, transport! glory! Oh! tremendous triumph!

Sons may forget, but Mahomet remembers!  
He has not scorn'd my pray'r, nor quite renounc'd me  
—Prophetic was thy voice; for thou shalt find  
A long repose indeed! This was the poison  
Which I with an indignant pleasure shared——  
I had, alas! no other means to die:  
Nor would I fall inglorious—unlamented.—  
Almeyda, proud Almeyda! ev'n thy love,  
In all the plenitude of rank and beauty,  
Shall grace my obsequies! and thou, ungrateful!  
Attend us, a true mourner.

' *Orasmyn.* Speech is lost!——  
A deed like this bursts the great chord of nature,  
And makes this gorgeous world but one vast ruin!

' *Abdallah.* Already do I feel the subtle essence——  
It rages onward, like the fires of Etna,  
And nature withers ere it yet approaches.——  
Ah! she too sinks. Upon the lip of beauty!  
Mortality now lays his livid finger!  
—This—This is glorious mischief! and I joy  
To die, the moment life has lost its value.

' *Orasmyn.* But thus to blend me in so black a deed—  
Make *me* the minister of my own destruction  
Oh! I have, guiltless, cropt creation's rose,  
And shook its crimson glories to the dust!  
—Lift not those gracious eyes again to me,  
Thou soft perfection! I no more dare meet them.  
—No, never dare I hope thou shouldst forgive  
Th' unparall'd credulity!——and he——  
Yet, nature, yet thou wring'st me!

' *Abdallah (fiercely shaking him off.)* Hence! begone—  
Fawn on thy minion: but no more approach  
The fire thou hast disgrac'd—betray'd—abandon'd!  
—Ev'n as I lov'd thee once, so now I loathe thee!  
Oh! how I long to shut out life itself,  
Since I with life can shut out thy remembrance!  
—Bear me, I pray you, to the Guadalquivir—

*(turns to the attendants.)*

Plunge, plunge me in at once! My liver's calcined!  
—Oh, find some sudden means to quench this fire,  
Ere yet my eye-strings crack!——Away, away!

*(Abdallah is borne off.)*

' *Almeyda.* Yet, yet, he comes not!——Oh! no  
more these eyes  
Shall dwell delighted on their only object;

Nor this fond heart pronounce its last adieu!

*(turns and sees Orasmyn's bitter grief.)*

Take comfort, prince!—Tho' small is my own portion,  
Yet will I share it with thee! For thy fire,  
May heav'n, like me, forgive him!

' *Orasmyn.* Spotless victim!

His vices have cut short his being here—

But, oh! thy virtues speak his future fate.

' *Almeyda (growing more weak.)*

Among the many wand'ers on this earth,

Few are allow'd to reach the mortal term:

And of those few, scarce one expires content.

—The mind's deep agonies exhaust each pow'r,

And early fit the frame for dissolution—

I only feel a numbness. Hark! I hear him.

*Orasmyn.* It is thy love! Ah, happy he! to know  
The pangs of sorrow only.

' *Alonzo (entering.)* Blest be heav'n!

Which gives me once again to see Almeyda!

—And blest be, too, Orasmyn!

' *Almeyda (leaning fondly over him.)* 'Tis thyself!—

My own Alonzo!—all my soul's fond treasure!

'Thus on the dying eyes of some lone hermit,

O'erhanging angels pour a flood of glory,

Ev'n till his soul exhales in extasy!

' *Alonzo.* Ah! why this mournful sweetness? In thine  
eye

The living lustre fades; and on thy cheek

Each charm grows wan and hollow!

' *Orasmyn (wringing his hand.)* Oh, Alonzo!

No more must we contend for this rich prize!

Heav'n claims its own—and we alike must mourn.

' *Alonzo (shaking him off.)* Prince! if thou'st done this  
deed—

' *Almeyda.* Oh! never think it.—

Orasmyn's gen'rous heart is virtue's temple!

Alonzo, dear Alonzo! honour—love him.

Much wilt thou owe him for my mean injustice.

—I only strove for life till thou wert near.—

It now evaporates: hardly speech is left me.

—I charge ye, ne'er with blood defile the tomb,

Which the true tears of both may nobly hallow.

—And now, indeed, farewell!—A hand for each.

This gives away my crown; and this, oh! this,

The faithful heart that's in it!—I am cold;

And these dim eyes seek vainly for Alonzo!

—Speak to me, love!—Oh! speak to me, once more,  
While



While yet I know that voice!—

‘ *Alonzo.* Lost in a chaos

Of killing anguish, without one expression

May ease this lab’ring heart, how shall I soothe thee?

How mitigate thy pain?

‘ *Almeyda.* Tell me you love me—

(*Lays her head on his hand, and dies.*)

‘ *Alonzo.* Love you!—Oh, God!—

‘ *Orasmya.* (*Kissing and resigning her hand.*) Words—  
vows—weak, vain indulgence!

Never—oh! never shall my soul forget you!

(*Both lovers remain mourning near her.*)

‘ *Hamet.* (*advancing*) Tremendous moment! awful  
pause of being!

—When viewing thus the abdicated frame,

Where the fond soul had treasur’d all her wishes,

How does recoiling nature feel at once

Her imperfection. Yet such scenes alone

Can shew the danger of those cherish’d passions,

Which thus can antedate the hour of death,

Or make existence agony!’ P. 114.

It seems unnatural that the same poison which *calcines the liver* of Abdallah, should make *Almeyda only feel a numbness.*

Though this play does not perhaps exhibit those higher powers of delineating character, and marking the passions with the strength and spirit of nature, which belong to so few, the story is interesting, the language poetical, and we think it deserved a better fate than it met with; but it is evident the taste of the town is more inclined to favour the coarsest and most absurd attempts to divert them, than any design upon their finer feelings.

*Repertory of Arts and Manufactures, (Continued from Vol. XVIII. p. 378.)*

XXIV. **A**CCOUNT of the method of making the Otter of roses, as it is prepared in the East Indies; by Donald Monro, M. D. of London. From the Transactions of the Royal Society of Edinburgh.

XXV. The Process of making Attar, or essential oil, of roses; by Lieutenant Colonel Polier; from the Transactions of the Society instituted in Bengal.

XXVI. Continuation of Mr. Henry’s considerations relative to the nature of wool, &c. as objects of the art of dying.

XXVII. Conclusion of M. Chaptal’s paper, on the method of making alum by the direct combination of its constituent principles.

principles.—In chusing the clays which are to be submitted to the action of the vitriolic acid in the state of vapour, the purest and whitest are to be preferred, not because the formation of alum is more rapid, but because it is more easily extracted and more pure. In order to dispose the clay to combine with the vitriolic acid, it must first be moderately and equally calcined. In order to effect these purposes, the clay must be well beaten, moistened, and formed into balls five or six inches in diameter, in which state they are to be exposed to heat in a furnace of a particular construction. The balls are taken out of the furnace as soon as they are so far heated as to lose the black colour which they receive from the first action of the fire; they are then to be bruised, and in that state exposed to the fumes of the vitriolic acid, by being placed at the bottom of the room. When an efflorescence is formed throughout the whole texture of the clay, it is removed from the room, and exposed to the action of the air under an open shed. It is afterwards exposed to the water; this dissolves the alum, which is obtained in the state of crystals by evaporation.

XXVIII. Process to deprive treacle of its disagreeable taste, and to render it capable of being employed for many purposes, instead of sugar. From the *Annales de Chimie*.—Take of treacle twenty-four pounds, water twenty-four pounds, charcoal, thoroughly burnt, six pounds; bruise the charcoal grossly, mix the three substances in a caldron, and let the mixture boil gently upon a clear wood fire; after it has boiled for half an hour, pour the liquor through a straining bag, and then replace it upon the fire, that the superfluous water may be evaporated; and that the treacle may be brought to its original consistence.

XXIX. Patent granted to Messrs. Henry Wright and John Hawksley, for their invention of certain machinery for combing and preparing wool, &c. &c. With two plates.

XXX. Patent granted to Mr. William Cunningham, of Edinburgh, for his method of preparing and bleaching rags for the manufacture of paper.—Our limits do not permit us to detail all the steps of this operation; the rags are first exposed to a ley made of pearl ashes and quick lime, and afterwards to the action of the oxygenated muriatic acid gas, obtained from a mixture of vitriolic acid, sea salt, and manganese. These processes are to be repeated or varied as circumstances require.

XXXI. Patent of Mrs. Johanna Hempel, for her invention of a certain composition, which, when manufactured into basins and other vessels, hath the power of filtering water and other liquids.—Take  $\frac{4}{5}$  of tobacco-pipe clay, and  $\frac{1}{5}$  of coarse sand; the  
basins,

basins, or other vessels for filtering, are formed on a potter's wheel, and are afterwards baked in the ordinary way. The proportions mentioned above are adapted for the making of vessels holding not more than one gallon; but if they are employed for larger vessels, the composition is apt to crack in the fire. Equal parts, therefore, of clay and sand may be employed, or any other proportions which are found to answer, according to the quality of the clay and sand made use of.

XXXII. Patent granted to Robert Weldon, for his invention of a machine for conveying vessels, or other weights, from an upper to a lower, or from a lower to an upper level, on canals. With a plate.

XXXIII. Idea of a dendrometer, or instrument for measuring distances by one observation; by William Pitt, esq. of Pendeford, near Wolverhampton.

XXXIV. Conclusion of Mr. Henry's considerations relative to the nature of wool, &c. as objects of the art of dying.

XXXV. Observations on gunpowder; by the Hon. George Napier, M. R. I. A. With a plate.

‘When sulphur is bought in a prepared state, it is (notwithstanding the low price) frequently adulterated with wheat flour, which, in moist or hot climates, readily induces fermentation, and irrecoverably decomposes the powder. I am convinced that inattention to this circumstance is a principal cause of British gunpowder being less durable now than formerly.’ Vol. ii. p. 284.

XXXVI. Composition of a water which has the property of destroying ants, caterpillars, and other insects; invented by C. Tatin, seedsman and florist at Paris. From the *Annales de Chimie*.—‘This is composed of black soap, flowers of sulphur, each 1 lb.  $\frac{3}{4}$ ,—mushrooms of any kind, 2 lb.—river or rain water, 15 gallons.

XXXVII. Specification of a patent granted to Bryan Higgins, doctor of physic, for his invention of a water cement, or stucco, for building, repairing, and plaistering, walls; and for other purposes.

XXXVIII. Patent of Mr. John Skeys, for a pump on a new construction. With two plates.

XXXIX. Patent granted to Mr. Thomas Fleet, for his medicine for preventing and checking the rot in sheep.—It consists of the following ingredients; and it is bad luck if one of them does not suit the case of any sheep to which they are administered: *viz.* turpentine, bole-armenic, turmeric, quicksilver, brimstone, salt, opium, alkanet-root, bark, antimony, camphor, and distilled water; to be prepared according to chemical and compounded according to medical art.

XL. Proposal for an universal character, or pangraph;  
6 in

in a letter from Thomas Northmore, esq. of Queen-street, May Fair.—Our limits do not permit us to describe the nature of this design; which, indeed, is in our opinion not clearly explained in this letter.

XLII. Description of a proposed improvement in the construction of cranes. By the Rev. E. C. With a plate.

XLIII. Description of an instrument for taking the levels for watering ground. With a plate.—From the general view of the agriculture of the county of Aberdeen; drawn up for the consideration of the Board of Agriculture. By James Anderson, LL. D.—Dr. Anderson has given a concise and perspicuous account of the manner of employing this simple and useful instrument. We are sorry that the want of the plate prevents us from communicating the same information to our readers.

XLIII. Conclusion of the Hon. Mr. Napier's observations on gunpowder.—With respect to the proportions of the three ingredients of gunpowder, Mr. Napier cannot lay down any positive rule, as variations will happen according to the quality of the materials; as may be found by experiment. The strongest composition will commonly be found to lie within the following proportions—Nitre 3 lb.—charcoal 8 oz.  $\frac{1}{2}$  to 9 oz.  $\frac{1}{2}$ —sulphur 2 oz.  $\frac{3}{4}$  to 3 oz.  $\frac{1}{4}$ . It was found, from the mean of near six hundred experiments, that glazing powder reduces its strength about one fifth, if the powder is good; and nearly one fourth if of an inferior quality. Government powder, manufactured at Feversham, when received from the mills, is considerably stronger than either Dantzic or Battel shooting powder. This paper contains many remarks on powder, and powder-mills, which deserve attention.

XLIV. An improved method of tanning leather; by David Macbride, M. D. of Dublin. From the Transactions of the Royal Society of London.—This improvement rests principally on the discovery, 'that lime-water extracts the virtues of oak bark, more completely than plain water.'

XLV. Addition to the account of the method of bleaching cloths, and threads, by the oxygenated muriatic acid; by Mr. Berthollet.—It is recommended in this paper not to employ wood in the construction of the recipient in the distilling apparatus, nor in that of the vessels in which the subjects to be bleached, are plunged. Mr. Welter has found it of advantage to finish the process of bleaching, by exposing the cloths and thread on the field for three or four days, during which they should be sometimes wetted; and afterwards washed in pure water. Cotton does not require this subsequent exposure.

XLVI. Specification of the patent granted to Mr. Anthony George



George Eckhardt, for his invention and method of applying the use of animals to machinery in general. With three plates.—The peculiar merits of this invention consist in employing cattle, and other bulky animals, to give motion to a variety of machines, by causing them to walk on the top of large wheels, or on inclined planes, in such a way and manner as to produce, by the weight of their bodies, the effect intended. It is doubtful to us, whether this can properly be called an invention, as it is little more than placing oxen in the same situation in which turnspits were formerly employed.

XLVII. Patent granted to Mr. Arnold Wilde, of Sheffield, in the county of York, saw-maker; for making a variety of cutting instruments, from a preparation of cast steel and iron, united and incorporated together by means of fire.

XLVIII. Patent granted to Mr. Samuel Hooper, of the parish of St. Giles, bookseller and stationer; for manufacturing from leather cuttings, &c. and whit-leather, a leather for covering coaches, &c. &c.

XLIX. On the cultivation of willows. From the general View of the County of Nottingham; drawn up for the consideration of the Board of Agriculture; by Robert Lowe, esq.—This paper contains directions for planting willows, which, Mr. Lowe assures us, have answered extremely well. The willow which he recommends as most advantageous on every account, is the broad-leaved red-hearted Huntingdonshire willow. He mentions that he gives this the preference, after having tried every other species.

L. Conclusion of Dr. Macbride's method of tanning leather.—Our limits do not admit of a complete insertion of Dr. Macbride's process; and it does not admit of abridgment. It appears to be very judicious, and we are assured that the directions contained in this paper, were sufficient to enable a gentleman at Belfast to carry on the tanning business in an extensive way for these four years past.

LI. Some observations on ancient inks, with the proposal for a new method of recovering the legibility of decayed writings. By Charles Blagden, M. D. From the Transactions of the Royal Society of London.

Dr. Blagden begins by observing—

‘ In a conversation, some time ago, with my friend Thomas Astle, Esq. F. R. S. and A. S. relative to the legibility of ancient MSS, a question arose, whether the inks in use eight or ten centuries ago, and which are often found to have preserved their colour remarkably well, were made of different materials from those employed in later times, of which many are already become so pale

as scarcely to be read. With a view to the decision of this question, Mr. Astle obligingly furnished me with several MSS on parchment and vellum, from the ninth to the fifteenth centuries inclusively; some of which were still very black, and others of different shades of colour, from a deep yellowish brown to a very pale yellow, in some parts so faint as to be scarcely visible. On all of these I made experiments with the chemical re-agents which appeared to me best adapted to the purpose; namely, alkalies both simple and phlogisticated, the mineral acids, and infusion of galls.

‘ It would be tedious and superfluous to enter into a detail of the particular experiments; as all of them, one instance only excepted, agreed in the general result, to shew, that the ink employed anciently, as far as the above-mentioned MSS extended, was of the same nature as the present; for, the letters turned of a reddish or yellowish brown with alkalies; became pale, and were at length obliterated, with the dilute mineral acids; and the drop of acid liquor, which had extracted a letter, changed to a deep blue or green on the addition of a drop of phlogisticated alkali; moreover, the letters acquired a deep tinge with the infusion of galls, in some cases more, in others less. Hence it is evident, that one of the ingredients was iron, which there is no reason to doubt was joined with the vitriolic acid; and the colour of the more perfect MSS, which in some was a deep black, and in others a purplish black, together with the restitution of that colour, in those which had lost it, by the infusion of galls, sufficiently proved, that another of the ingredients was astringent matter, which, from history, appears to have been that of galls. No trace of a black pigment of any sort was discovered: the drop of acid, which had completely extracted a letter, appearing of an uniform pale ferruginous colour, without an atom of black powder, or other extraneous matter, floating in it.

‘ As to the greater durability of the more ancient inks, it seemed, from what occurred to me in these experiments, to depend very much on a better preparation of the material upon which the writing was made, namely, the parchment or vellum, the blackest letters being generally those which had sunk into it the deepest.’  
Vol. ii. p. 389.

With respect to the best method of restoring decayed ink, it is observed—

‘ The phlogisticated alkali was rubbed upon the bare writing in different quantities; but in general with little effect. In a few instances, however, it gave a bluish tinge to the letters, and increased their intensity, probably where something of an acid nature had contributed to the diminution of their colour.

‘ Reflecting that when the phlogisticated alkali forms its blue precipitate with iron, the metal is usually first dissolved in an acid, I was next induced to try the effect of adding a dilute mineral acid

to

to writing, besides the alkali. This answered fully to my expectations, the letters changing very speedily to a deep blue colour, of great beauty and intensity. It seems of little consequence, as to the strength of colour obtained, whether the writing be first wetted with the acid, and then the phlogisticated alkali be touched upon it, or whether the process be inverted, beginning with the alkali; but, on another account, I think the latter way preferable. For the principal inconvenience which occurs in the proposed method of restoring MSS is, that the colour frequently spreads, and so much blots the parchment as to detract greatly from the legibility; now this appears to happen in a less degree when the alkali is put on first, and the dilute acid is added upon it. The method I have hitherto found to answer best has been, to spread the alkali thin, with a feather, over the traces of the letters, and then to touch it gently, as nearly upon or over the letters as can be done, with the diluted acid, by means of a feather, or a bit of stick cut to a blunt point. Though the alkali has occasioned no sensible change of colour, yet the moment that the acid comes upon it, every trace of a letter turns at once to a fine blue, which soon acquires its full intensity, and is beyond comparison stronger than the colour of the original trace had been. If now the corner of a bit of blotting paper be carefully and dexterously applied near the letters, so as to suck up the superfluous liquor, the staining of the parchment may be in great measure avoided: for it is this superfluous liquor which, absorbing part of the colouring matter from the letters, becomes a dye to whatever it touches. Care must be taken not to bring the blotting paper in contact with the letters, because the colouring matter is soft whilst wet, and may easily be rubbed off.'  
Vol. ii. p. 394.

LII. A method of cutting very fine screws, and screws of two or more threads, &c. by the Rev. Gilbert Austin, A. M. M. R. I. A. With a plate.

LIII. On the use of oak leaves in tanning; by the Rev. George Swayne, of Pucklechurch, near Bristol. From the Transactions of the Society for the Encouragement of Arts, Manufactures, and Commerce. Mr. Swayne deduces from experiment, that half a peck of oak leaves contains nearly as much astringent matter, as one pound of bark; as much of the astringent principle may be had in leaves for four-pence, as would cost five times that sum in bark. It is very properly stated, however, that there would be much trouble, and some expense in drying the leaves, which would be necessary in order to preserve them, and they would also occupy much room. Perhaps, for these reasons, Mr. Swayne observes, the most economical plan would be, to obtain a concentrated extract from them, on or near the place where they should be collected,

collected, which might be stored and conveyed in casks. This likewise remains as the subject of experiment; but, before leaves can, in any way, be legally used by the tanner, it is necessary that the act of parliament be repealed, which confines him to the use of ash and oak bark.

LIV. Account of a violent explosion which happened in a flour warehouse at Turin, December 14, 1785; to which are added, some observations on spontaneous inflammations; by Count Morazzo. From the Memoirs of the Academy of Sciences of Turin.

‘ On the 14th of December, 1785, about six o’clock in the evening, there took place in the house of Mr. Giacomelli, baker in this city, an explosion which threw down the windows and window-frames of his shop, which looked into the street; the noise was as loud as that of a large cracker, and was heard at a considerable distance. At the moment of the explosion, a very bright flame, which lasted only a few seconds, was seen in the shop; and it was immediately observed, that the inflammation proceeded from the flour-warehouse, which was situated over the back shop, and where a boy was employed in stirring some flour by the light of a lamp. The boy had his face and arms scorched by the explosion; his hair was burnt, and it was more than a fortnight before his burns were healed. He was not the only victim of this event; another boy, who happened to be upon a scaffold, in a little room on the other side of the warehouse, seeing the flame, which had made its passage that way, and thinking the house was on fire, jumped down from the scaffold, and broke his leg.

‘ In order to ascertain in what manner this event took place, I examined, very narrowly, the warehouse and its appendages; and, from that examination, and from the accounts of the witnesses, I have endeavoured to collect all the circumstances of the event, which I shall now describe.

‘ The flour-warehouse, which is situated above the back shop, is six feet high, six feet wide, and about eight feet long. It is divided into two parts, by a wall; an arched ceiling extends over both, but the pavement of one part is raised about two feet higher than that of the other. In the middle of the wall is an opening of communication, two feet and a half wide, and three feet high; through it the flour is conveyed from the upper chamber into the lower one.

‘ The boy, who was employed, in the lower chamber, in collecting flour to supply the bolter below, dug about the sides of the opening, in order to make the flour fall from the upper chamber into that in which he was; and, as he was digging, rather deeply, a sudden fall of a great quantity took place, followed by a thick cloud, which immediately caught fire, from the lamp hanging to the wall, and caused the violent explosion here treated of.

‘ The



‘ The flame shewed itself in two directions; it penetrated, by a little opening, from the upper chamber of the warehouse, into a very small room above it, where, the door and window-frames being well closed and very strong, it produced no explosion; here the poor boy, already mentioned, broke his leg. The greatest inflammation, on the contrary, took place in the smaller chamber, and, taking the direction of a small staircase, which leads into the back shop, caused a violent explosion, which threw down the frames of the windows which looked into the street. The baker himself, who happened then to be in his shop, saw the room all on fire some moments before he felt the shock of the explosion.

‘ The warehouse, at the time of the accident, contained about three hundred sacks of flour.

‘ Suspecting that this flour might have been laid up in the warehouse in a damp state, I thought it right to enquire into that circumstance. I found, upon examination, that it was perfectly dry; there was no appearance of fermentation in it, nor was there any sensible heat.

‘ The baker told me that he had never had flour so dry as in that year (1785), during which the weather had been remarkably dry, there having been no rain in Piedmont for the space of five or six months: indeed, he attributed the accident which had happened in his warehouse to the extraordinary dryness of the corn.

‘ The phænomenon, however striking at the time it happened, was not entirely new to the baker, who told me that he had, when he was a boy, witnessed a similar inflammation; it took place in a flour-warehouse, where they were pouring flour through a long wooden trough, into a bolter, where there was a light on one side; but, in this case, the inflammation was not followed by an explosion.’ Vol. ii. p. 417.

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‘ According to the foregoing accounts, it appears to me, that it is not difficult to explain the phænomenon in question. The following is the idea I have conceived of it: as the flour fell down, a great quantity of inflammable air, which had been confined in its interstices, was set free; this, rising up, was inflamed by the contact of the light; and, mixing immediately with a sufficient quantity of atmospheric air, the explosion took place on that side where there was the least resistance. As to the burning of the hair, and the skin, of the boy who was in the warehouse, the cause of it must be attributed to the fire of the fine particles of the flour, which, floating in the atmosphere, were kindled by the inflammable air, in the same manner as the powder from the stamina of certain vegetables, (particularly of the pine, and of some mosses,) when thrown in the air, takes fire if any light is applied to it.’ Vol. ii. p. 422.

Count Morozzo afterwards proceeds to state many other circumstances, in which spontaneous inflammation takes

place. The inflammation of this flour-dust, however, cannot strictly be called spontaneous; as there is no reason to think that it would have taken place if there had been no lamp in the room.

(*To be continued.*)

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*Letters for Literary Ladies. To which is added, an Essay on the noble Science of Self-Justification. 8vo. 4s. sewed. Johnson. 1795.*

THE delicacy of sentiment and humour, the vivacity and elegance of diction, which characterise these Letters, render them worthy of the writer \* to whose pen report has ascribed them. The epistle from a gentleman to his friend on the birth of a daughter, exhibits, in the following passages, a sprightly originality of remark on a topic which has been greatly discussed in these days of innovation and liberty,—the rights of woman.

‘ Your general ideas of the habits and virtues essential to the perfection of the female character nearly agree with mine; but we differ materially as to the cultivation, which it is necessary or expedient to bestow upon the understandings of women: you are a champion for the rights of woman, and insist upon the equality of the sexes. But since the days of chivalry are past, and since modern gallantry permits men to speak, at least to one another, in less sublime language of the fair, I may confess to you that I see neither in experience or analogy much reason to believe that, in the human species alone, there are no marks of inferiority in the female;—curious and admirable exceptions there may be, but many such have not fallen within my observation. I cannot say that I have been much enraptured either on a first view or on a closer inspection with female prodigies. Prodigies are scarcely less offensive to my taste than monsters; humanity makes us refrain from expressing disgust at the awkward shame of the one, whilst the intemperate vanity of the other justly provokes ridicule and indignation. I have always observed in the understandings of women who have been too much cultivated, some disproportion between the different faculties of their minds. One power of the mind undoubtedly may be cultivated at the expence of the rest, as we see that one muscle or limb may acquire excessive strength and an unnatural size, at the expence of the health of the whole body: I cannot think this desirable either for the individual or for society.—The unfortunate people in certain mountains of Switzerland are, some of them, proud of the excrescence by which they are deformed. I have seen women vain of exhibiting mental deformities, which

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\* Dr. Aikin.

to me appeared no less disgusting. In the course of my life it has never been my good fortune to meet with a female whose mind, in strength, just proportion, and activity, I could compare to that of a sensible man.' P. 2.

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' Whenever women appear, even when we seem to admit them as our equals in understanding, every thing assumes a different form; our politeness, delicacy, habits towards the sex forbid us to argue, or to converse with them as we do with one another—we see things as they are, but women must always see things through a veil, or cease to be women.—With these insuperable difficulties in their education and in their passage through life, it seems impossible that their minds should ever acquire that vigour and efficiency, which accurate knowledge and various experience of life and manners can bestow.

' Much attention has lately been paid to the education of the female sex, and you will say, that we have been amply repaid for our care—That ladies have lately exhibited such brilliant proofs of genius as must dazzle and confound their critics. I do not ask for proofs of genius,—I ask for solid proofs of utility. In which of the useful arts, in which of the exact sciences have we been assisted by female sagacity or penetration?—I should be glad to see a list of discoveries, of inventions, of observations, evincing patient research, of truths established upon actual experiment, or deduced by just reasoning from previous principles—If these or any of these can be presented by a female champion for her sex, I shall be the first to clear the way for her to the Temple of Fame.' P. 7.

In politics as well as literature, the pretensions of the sex to celebrity are piercingly scrutinised. We know not what the admirers of great queen Bess and good queen Anne will say to such reflections as these—

' The isolated examples of a few heroines cannot convince me that it is safe or expedient to trust the sex with power—their power over themselves has regularly been found to diminish, in proportion as their power over others has been increased.—I should not refer you to the scandalous chronicles of modern times, to volumes of private anecdotes, or to the abominable secret histories of courts where female influence, and female depravity are synonymous terms, but I appeal to the open equitable page of history, to a body of evidence collected from the testimony of ages, for experiments tried upon the grandest scale of which nature admits, registered by various hands without the possibility of collusion and without a view to any particular system—from these you must be convinced, that similar consequences have uniformly resulted from the same causes in nations the most unlike, and at periods the most distant. Follow the history of female nature from the court of Augustus, to

the court of Lewis the Fourteenth, and tell me whether you can hesitate to acknowledge, that the influence, the liberty, and the power of women have been constant concomitants of the moral and political decline of empires—I say the concomitants: where events are thus invariably connected I might be justified in saying, that they were causes—you would call them effects, but we need not dispute about the momentary precedence of evils, which are found to be inseparable companions—they may be alternately cause and effect,—the reality of the connexion is established, it may be difficult to ascertain precisely its nature.’ p. 10.

Having thus philippicised the political part of the female character, our author moralises on the concessions that some modern philosophers have made on the subject of equality between the sexes—

‘ I am by no means disposed to indulge in the fashionable ridicule of prejudice. There is a sentimental, metaphysical argument, which, independently of all others, has lately been used to prevail upon us to relinquish that superiority which strength of body in savage, and strength of mind in civilized, nations secures to man. We are told, that as women are reasonable creatures, they should be governed only by reason; and that we disgrace ourselves, and enslave them when we insist even the most useful truths as prejudices.—Morality should, we are told, be founded upon demonstration, not upon sentiment; and we should not require human beings to submit to any laws or customs, without convincing their understandings of the universal utility of these political conventions. When are we to expect this conviction? We cannot expect it from childhood, scarcely from youth; but, from the maturity of the understanding, we are told that we may expect it with certainty.—And of what use can it then be to us? When the habits are fixed, when the character is decided, when the manners are formed, what can be done by the bare conviction of the understanding? What could we expect from that woman whose moral education was to begin at the moment when she was called upon to act; and who without having imbibed in her early years any of the salutary prejudices of her sex, or without having been educated in the amiable acquiescence to well-established maxims of female prudence, should boldly venture to conduct herself by the immediate conviction of her understanding? I care not for the names or titles of my guides; all that I shall enquire is, which is best acquainted with the road. Provided women be conducted quietly to their good, it is scarcely worth their while to dispute about the pompous, metaphysical names or precedency of their motives. Why should they deem it disgraceful to be induced to pursue their interest by what some philosophers are pleased to call weak motives? Is it not much less disgraceful to be peaceably governed by weak reasons, than to be incapable



capable of being restrained by the strongest? The dignity of human nature, and the boasted free will of rational agents, are high sounding words, likely to impose upon the vanity of the fair sex, as well as upon the pride of our's; but if we analyse the ideas annexed to these terms, to what shall we reduce them? Reason in its highest perfection seems just to arrive at the certainty of infinité; and truth, impressed upon the mind in early youth by the united voice of affection and authority, gives all the real advantages of the most investigating spirit of philosophy. If the result of the thought, experience, and sufferings of one race of beings is (when inculcated upon the belief of the next) to be stigmatised as prejudice, there is an end to all the benefits of history and of education. The mutual intercourse of individuals and of nations must be only for the traffic or amusement of the day. Every age must repeat the same experiments; every man and every nation must make the same mistakes, and suffer the same miseries, whilst the civilization and happiness of the world, if not retrograde in their course, must for ever be stationary.' P. 16.

The foregoing reflections are, in our opinion, both ingenious and solid; and though we trust we are not ungrateful for the pleasure we have received from the productions of several ladies who ornament the literary world, we cannot deny the point and the truth of the following remarks—

‘ Women of literature are much more numerous of late than they were a few years ago. They make a class in society, they fill the public eye, and have acquired a degree of consequence and an appropriate character. The esteem of private friends, and the admiration of the public for their talents, are circumstances highly flattering to their vanity, and as such I will allow them to be substantial pleasures. I am also ready to acknowledge that a taste for literature adds much to the happiness of life, and women may enjoy to a certain degree this happiness as well as men. But with literary women this silent happiness seems at best but a subordinate consideration; it is not by the treasures they possess, but by those which they have an opportunity of displaying, that they estimate their wealth. To obtain public applause, they are betrayed too often into a miserable ostentation of their learning.

‘ Coxe tells us, that certain Russian ladies split their pearls, in order to make a greater display of finery. The pleasure of being admired for wit or erudition, I cannot exactly measure in a female mind, but state it to be as great as you reasonably can suppose it, there are evils attendant upon it, which, in the estimation of a prudent father, may overbalance the good. The intoxicating effect of wit upon the brain, has been well remarked by a poet, who was a friend to the fair sex, and too many ridiculous, and too many disgusting, examples confirm the truth of the observation. The de-

ference that is paid to genius sometimes makes the fair sex forget, that genius will be respected only when united with discretion. Those who have acquired fame, fancy that they can afford to sacrifice reputation. I will suppose, however, that their heads shall be strong enough to bear inebriating admiration; and that their conduct shall be essentially irreproachable, yet they will shew in their manners and conversation that contempt of inferior minds, and that neglect of common forms and customs, which will provoke the indignation of fools, and which cannot escape the censure of the wise. Even whilst we are secure of their innocence, we dislike that daring spirit in the female sex, which delights to oppose the common opinions of society, and from apparent trifles we draw unfavourable omens, which experience too often confirms.' p. 23.

We have confined our extracts to this part of the volume, on account of the ingenuity with which it discusses a novel and interesting topic.

The Letters of Julia and Caroline form an affecting narrative of the fate of a young lady possessed of talents and sensibility, who indiscreetly sacrificed her happiness at the shrine of wealth and title.—The advice of Caroline to her friend contains many admirable reflections on the mischievous influence of the passions over the reason.

The 'Essay on the Noble Science of Self-justification,' with which the volume before us is concluded, will afford considerable amusement to the reader. Those little affectations and pettish contradictions, by which domestic peace is often disturbed or destroyed, are exposed in a vein of ironical humour, not inferior to Swift, and with an ease and elegance of expression, that would have done credit to the pen of Addison.

*Sorrows. Sacred to the Memory of Penelope. By Sir Brooke Boothby, Bart. Folio. 1l. 1s. Boards. Cadell and Davies. 1796.*

IT is a common observation, but by no means founded in truth, that real grief admits not the embellishments of poetry.—There is indeed a kind of poetry, built upon quaint conceits and fanciful imagery, which it is difficult to conceive the offspring of feeling; but the records of all ages will shew that cultivated minds have sought and found relief, under the most poignant sorrow, from the soothing power of melody and verse. The great observer of human nature tells us that

‘ ——— Grief which will not speak,  
Whispers the o’er-fraught heart and bids it break.’

And, to a mind accustomed to the effusion of its sentiments upon

upon paper, to write is as natural as to speak ; perhaps more so, since it is allowable to assume a higher tone of sentiment and to indulge a more plaintive spirit of regret in poetical composition, than the usages of life will permit in the common intercourses of society. The first paroxysm of grief cannot last long in any case : and when that is over, the elegant and cultured mind vents itself in such expressions of grief, as the monody of Lyttleton or of Shaw, or those of Young for the loss of his Narcissa, as unaffectedly as the common mourner seeks consolation, by dwelling on the circumstances of his loss, amidst his fire-side circle of sympathising friends.

The sonnets now presented to the world by sir Brooke Boothby, owe their origin to the affecting loss of an only daughter of six years old. They are written with great delicacy and tenderness, and present the interesting subject under a variety of points of view, all calculated to lead the reader to sympathise in the disappointment of the afflicted parent. Many of the expressions indicate an abandonment of the mind to grief, which even the severity of such a loss will hardly justify in the eyes of sober reason, though sanctioned by the lamentations of Cicero for his Tullia ; but we will hope they were the feelings of sir Brooke Boothby only while the loss was recent, and that time has ere now subdued them to a milder sentiment of regret. We shall indulge our readers with the following specimens—

‘ Life’s summer flown, the wint’ry tempest rude  
Began to lower on the declining year ;  
When smiles celestial gilt the prospect drear,  
Dispell’d the gloom, and joyful spring renew’d :

‘ Fresh flowers beneath her fairy feet were strew’d ;  
Again soft accents woo’d the enchanted ear ;  
In her bright form, as in a mirror clear,  
Reflected, each gay scene of life I view’d.

‘ Young in her youth, and graceful in her grace,  
In her’s, I lived o’er every joy again ;  
Lived o’er the charms that beam’d upon her face,  
Where Hope and Love revived their smiling train.  
Night o’er the scene her blackest veil has spread ;  
And Death’s pale hand a tenfold horror shed.’ r. 7.

‘ Though since my date of woe long years have roll’d,  
Darkness ne’er draws the curtains round my head,  
Nor orient morning opes her eyes of gold,  
But grief pursues my walks, or haunts my bed.

‘ Visions, in sleep, their tristful shapes unfold ;  
Show misery living, hope and pleasure dead,

Pale shrouded beauty, kisses faint and cold,  
Or murmur words the parting angel said.

‘Thoughts, when awake, their wonted trains renew;  
With all their flings my tortured breast assail;

Her faded form now glides before my view;

‘Her plaintive voice now floats upon the gale.

The hope how vain, that time should bring relief!

Time does but deeper root a real grief.’ p. 19.

The seventeenth sonnet is a beautiful one. It turns upon a locket of the young lady's hair, worn by the author, and has more of fancy in it than some of the rest; for if the tones of grief are in any danger of wearying the ear, it is because they are apt to become monotonous. The sonnets are twenty-four in number, to which are added two elegies, and some concluding stanzas on the same subject. In one of the elegies, we meet with an image of exquisite beauty. Speaking of himself, the author says—

‘Dropp'd from existence, like a scattered tear  
In the vast waves of time's unathom'd sea.’

The second elegy, varying to a measure of more familiar plaintiveness, has not an unhappy effect. We shall gratify our readers by transcribing it—

‘Now the down of the swan o'er my temples is spread,  
And grief and misfortune have bow'd down my head;  
Now old age is at hand, and each sorrowful day  
Something adds to the load, as the strength wears away;  
'Twere fitting, the little that life had to last,  
Free from care and alarm might have quietly pass'd;  
That in studious repose, to my bosom still dear,  
Soft peace might have ended an humble career;  
In the house of my fathers, ah! too much my pride  
On a wife's faithful breast have securely relied;  
With a few dear companions, who knowing my heart,  
Had to faults been indulgent, where that had no part;  
Till the marble, in wait for the rest of its prey,  
To eternal oblivion had snatch'd me away;  
To her again join'd, at whose sad, early doom,  
All my joys, hopes, and pleasures, were hid in the tomb.  
Such once was my wish, nor unworthy to know  
The calm that an innocent life should bestow;  
But vain were my projects, my wishes all vain;  
No repose, no retirement, must soften my pain;  
Strange masters my meadows and groves shall possess;  
For them, my loved plants wear their beautiful dress.



To new regions I go; unfriended, alone,  
Rejected, forgotten, unpitied, unknown.  
Doom'd, perhaps, to behold my dear country no more,  
My bones shall lie white on some far distant shore;  
O'er my poor scatter'd relics no sorrows be shed,  
And nameless the dust that flies over my head.' P. 34.

The rest of the volume is filled up with short miscellaneous poems, and the death of Clorinda from Tasso. We must not omit mentioning that this publication forms a beautiful and splendid specimen of typography. The emblems and other engravings with which it is decorated, are executed with taste and elegance.

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Ευριπίδης Ἰππολύτος Στεφανηφορος; cum Scholiis, Versione Latinâ, varus Lectionibus, Valckenari Notis integris, ac selectis aliorum VV. DD. quibus suas adjunxit F. H. Egerton. 4to. 1l. 16s. Boards. Edwards. 1796.

THE typographical beauty of this volume does honour to the Oxford press; and it may, *prima facie*, be supposed that the work was intended more for ornament than for use. But, on a survey of the great number of notes which accompany the dramatic piece now published, we are inclined to believe that it was destined for regular and studious perusal; a purpose, however, which might have been answered without such a mass of annotation.

The editor informs us, in his Preface, that, when he received the classical instructions of two learned men, who are affectingly called by him Fosterus ὁ μακαριότης et Davisius ὁ πανν, he was accustomed to make *memoranda* of their most striking observations, which he occasionally reinforced with the suggestions of his own mind. A subsequent examination of these collections gave him such pleasure, that he was induced to think of preparing some Greek classic for the press; but, not having an opportunity of exercising his talents and industry on a large work, he selected a solitary drama of Euripides, less for its superior excellence than for its brevity.

The notes which accompany the first act, are principally borrowed, with due acknowledgment, from Musgrave and Barnes; and many parallel passages are introduced. But no grounds of interesting remark, connected with this act, are afforded by any of those annotations which appear to owe their origin to the present editor.

In the second act, where the text exhibits Θανεῖν αἰστέει δ' ἢς ἀποστασιν εἰς, the critic recommends αἰστέει for Θανεῖν; ob-

serving,

serving, that the sense of the passage is, 'We are ignorant of the cause of Phædra's abstinence from food; but the fact is, that she hazards her life by continued fasting.' The previous question is, 'Does she thus abstain in consequence of illness, or from views of spontaneous death?' From the answer given in the text, the apparent meaning is, 'She is inclined to die; and, indeed, she has almost accomplished that intention.' The alteration, therefore, does not seem to be necessary, unless it should be urged, that the conjunction which follows *αὐτῇ*, will more regularly agree with the opinion of Mr. Egerton, than with the explanation which we have given; though even the admission of that point will not disprove the other acceptation of the word.

The reader of this edition will be surprised to find a quotation from 'Sir W. Jones's Reports, anno primo Caroli Regis;' of which we shall only observe, that it is not, strictly, *a case in point*.

From a desponding remark of Phædra, our annotator takes occasion to reprobate the encouragement given by the Greek philosophers and poets to the practice of suicide. On this subject he declaims with an honest warmth; and, in the true spirit of a Christian divine, maintains the insufficiency of the light of nature to guide the wandering steps of frail mortals.

An alteration of *πῶνι* into *πῶνι* is recommended, before *Κυπρί*; and the passage, we think, is improved by the suggestion. We meet with *ἡμαρτηκοσι* for *ἡμαρτηκοτας* (v. 469); and, in other parts of the act, we observe other substitutions which are well-founded.

The speech (in the third act) in which Hippolytus seems to encourage equivocation and perjury, has produced a note of quotation and remark. Bayle condemns Euripides for having introduced so pernicious a sentiment as that which represents the tongue and the mind as not uniting in the same oath: but Brumoy endeavours to excuse the tragedian, by observing that Hippolytus is made to prefer death to a disclosure of that secret which he had sworn to keep. Mr. Egerton declares for neither of those critics; but mentions the disapprobation which was expressed in the theatre of Athens at the recital of this speech, and states the excuse which the poet then made, by referring to the future conduct of Hippolytus. The passage, however, may justly be deemed exceptionable.

In the two last acts, as well as in the former part of the piece, few of the annotations are original; but the editor is willing to display his extent of reading by various illustrative quotations, in dialects both ancient and modern, and in the languages both of Europe and Asia.

*An Historical Sketch of the French Revolution. Commencing with its predisposing Causes, and carried on to the Acceptation of the Constitution, in 1795. By Sampson Perry. 2 Vols. 8vo. 14s. Boards. Symonds. 1796.*

THE author of these volumes gives the following account of his motives and pretensions to public encouragement, in his Introduction—

‘ Little is required to be said with the view to awaken the interest of the reader to the contents of this work. The subject is of the utmost importance, not merely to the inhabitants of any particular country, but to human nature. A people long distinguished for the refinement of their manners, and for the brilliancy of their wit and genius, setting to surrounding nations a glorious example, by vindicating the injured rights of man, against opposition the most formidable that can be conceived, is one of those occurrences which cannot be magnified by the power of language. To spurn under foot the idols of tyranny and superstition, by the influence of reason,—to erect, on the ruins of arbitrary power, the glorious edifice of civil liberty,—is a spectacle worthy of earth and heaven.

‘ A well established system of freedom, cannot but become a bond of union among nations, and open a source of human happiness hitherto unknown. It is the obliquity in the understanding of the sceptic, which makes him doubt the practicability of so vast a work; it is the corruptness of heart in the self-interested, which would thwart every design for its accomplishment. But men whose minds equally glow with the love of freedom, from knowing its value, will, by a sympathy of soul, acquire a more than natural strength to bear down all distinctions of country and climate, and tend to utterly discountenance those prejudices which have contributed to this very hour to make the history of man a history of wickedness and wretchedness.

‘ This volume will carry the reader to nearly the end of the labours of the first, or constituent assembly, to that point of time which may properly be called an interregnum.

‘ The pen of a Tacitus would be barely sufficient to describe, with suitable dignity, the proceedings, and faithfully to paint the energy of many of the members of that august assembly: their stupendous works are known, and have been admired; they have been cursorily set forth in the transitory publications of the times.

‘ If the author has taken upon him to record those transactions with more method and historical precision, to connect that which would otherwise be left broken and obscure for want of arrangement, explanation, and elucidation; if he has undertaken a task which may be thought to require an abler head and hand, the fault is not so much in his presumption as in his captivation.

‘ It

‘It is less in the first than in the succeeding volume, that the sketcher of this history pretends to build on materials exclusively his own. Driven by persecution from England, he was thrown into so peculiar a situation in France, that he may, without fear of contradiction, say, few had the same opportunity of investigating the causes of many of those incidents which the wondering world ascribed to chance or a blind fatality. With respect to the literary execution of this work, the author lays no claim to excellence; he considered the utility of it to be founded on earliness and expedition; it is on that ground alone he hoped for encouragement: when, therefore, it is remembered in how short a time it has been brought forward, he trusts he may, without vanity, say, that with more leisure it would have been less imperfect.’ P. v.

How far these excuses are to be admitted for a work, which neither for matter nor style possesses any considerable degree of merit, is a point which our readers must determine for themselves. Different classes of politicians will view it with different eyes; but the candid, even of those who agree in the republican sentiments of the author, will scarcely fail to notice its gross deficiencies on the score of historical impartiality.

Mr. Perry is not unknown as the editor of a late newspaper, remarkable for its intemperate politics, called the *Argus*; nor are the public unapprised of the legal proceedings had against him, in consequence of certain offensive paragraphs contained in it. The history of these, and other particulars descriptive of the persecutions under which the author represents himself to have struggled, are detailed in upwards of thirty prefatory pages; which likewise includes a narrative of what happened of a revolutionary nature in France, during his detention in that country.

In the second volume, Mr. Perry gives the following account of the unfortunate expedition of the emigrants against France, with which we shall conclude our remarks—

‘An hostile enterprise against France,’ says he, ‘which has neither grandeur in its design, nor wisdom in its execution, is scarce deserving mention in the military history of the revolution of France; nevertheless, as its conduct was intrusted, in a great measure, to the heretofore most distinguished personages of that country, and especially to the nobles residing in those provinces, upon which the operations were first to be made, it cannot well be overlooked. The recent death of the son of Louis the XVI. which had happened on the 9th of June, gave new hopes to the friends of royalty; for although Monsieur, the late king’s brother, had taken upon himself the functions of regent, yet, as he was now to be proclaimed king, it was expected that every foreign power would exert itself more to place him on the throne (being in liberty), than they



they could be persuaded to do in favour of an infant in the hands of their enemy. British politics appear to be more wounded and degraded in reputation, for the part the administration took in this ill-fated project, than for all the other miscarriages of the war put together. As the plans of several of the American campaigns originated in the disappointed loyalists; so this, doubtless, was suggested by the equally mortified emigrants. It was as crude and ill-digested, as ill executed: at one time, it was ostensibly given out, that a considerable British force, under the command of a once popular nobleman, was to aid the undertaking: but whether from the disinclination of the commander to take upon himself such a charge, or from a preface of the consequences; or, which is more probable, that those troops were, from the first, destined for another service, the descent on the coast of France was unaccompanied by any native British troops.

‘ An act of parliament was passed in the sessions of 1794, enabling the king to grant commissions to French officers, and to enlist subjects of France, as soldiers to serve on the continent, on British pay. The Duc de Harcourt was chosen on the part of the emigrants, with lord Grenville and Mr. Windham, to carry it into execution. Seven regiments were to be raised, of one thousand five hundred men each, and money was advanced to the following noble emigrants for the raising those corps, viz. D’Autichamp, D’Hervilly, De Castrie, De Viofmenil, De Dresnay, De Bethisy, and De Mortmari. These corps were to be raised in deserters from the French armies, or in peasants on the frontiers of France. Many were also engaged, during the hard winter of the same year, from the prisons in England, where the temptation of being clothed and fed, induced these miserable captives to enter. With what sincerity they engaged in this service might have been imagined—imprisonment never made a republican a royalist! a part of these corps had been ready for embarkation some time; and others were ordered from the eastern continent to follow them. The amnesty granted by the French government to the Chouans and Vendéans had occasioned a number of emigrants to make their way, with safety, into Normandy and Brittany; and from their correspondence it was, that the greatest expectations were formed of success.

‘ The French government was early apprised of these preparations, by letters found on suspected persons who held communications with the emigrants in Jersey and in England. To prepare the way for this expedition, a fleet put to sea, under the command of lord Bridport. The French fleet also left Brest about the same time. They soon met, close in with Port l’Orient, when, after an engagement of no long duration, the *Alexandre*, the *Tigre*, and the *Formidable*, struck to the British commander. The French have in no part of the war made any figure by sea—on this occasion they did less than ever. Had their ships not run close under the land,

land, it is very probable every one of them had been taken or destroyed. Their fleet consisted of twelve sail of the line, and eleven frigates, with sloops and cutters. This same fleet had, seven days before, fallen in with a small squadron of five ships of the line, and two frigates, under admiral Cornwallis, off Belle Isle, which they had allowed to escape, after a running fight of ten hours. Six of their ships received considerable damage from the stern guns of the English men of war. The superiority of the British naval tactics over those of the French was never more fully illustrated than in these instances. There being nothing now to obstruct the main design, the emigrant corps, with abundance of ammunition, stores, and spare arms for forty thousand men, were embarked on board a suitable number of transport ships, under the command of sir John Borlase Warren; and on the 28th they landed in the northern part of Quiberon bay. They received some annoyance in the commencement of their disembarkation; but in shifting farther from the battery that had reached them, they completed that operation during the day and night.

‘ The capture of Belle Isle appears to have been reckoned upon with some confidence by the projectors of this expedition. On the 26th of the same month, captain Ellison, of the *Standard* man of war, lying in the road, sent a summons to the governor, wherein he mentioned the victory gained over the French fleet on the 23d, and the powerful succours the king his master had furnished to the royal army of Brittany. He offered to supply the garrison with whatever provisions they might stand in need of, if they would surrender; and if not, he should cut off their communication with the land. He assured them they should not be subject to a foreign power, but be placed under their lawful sovereign, with many other arguments of this nature.—The governor answered, that his “garrison were all republicans, and would defend the island while they had life.”

‘ M. Pulfaye, who took the command of the emigrant troops, as soon as landed, to the amount of about six thousand, must have been considerably disappointed at not finding himself joined by those numerous bodies of royalists, which it had been said were on the coast waiting his arrival. The highest amount of the number said to have joined him, was ten thousand of the Chouans. His own had been greatly magnified to the rebels, whose re-commencement of hostility appears to have been in part occasioned by the great expectation of a formidable force from England, to co-operate with them. The emigrants immediately encamped near the little seaport town of Carnac. The French fleet being now blocked up in Port Louis, by the English, and Charette, Stofflet, and Sapineau, the three Vendean chiefs again in arms, it was no wonder the whole country was thrown into the greatest consternation. The emigrants possessed themselves of Aurai; but upon the approach of the republican

publican general, Josuet, with a body of republicans, they retired. General Hoche, another republican general, was in motion too with fifteen thousand troops, who had made forced marches: he had also with him a heavy train of artillery. The emigrants not being strengthened by the reinforcements they expected, and finding the enemy encreasing in numbers every day, began to see the necessity of making their way through the enemy's lines, or being liable to be driven back to the ships. They made more than one effort with ill success, to force their way, losing many men, and a part of their stores and ammunition. They were well entrenched, on the narrowest part of the neck of land which joins the peninsula of Quiberon to the continent; so that, had they been all united, and faithful to each other, they might have defended themselves almost against any force. But as most of the sailors from the English prisons among them had been forced to enlist, from the hardships they had endured, they deserted as soon as opportunity afforded, and joined the enemy. Vast numbers of republican troops were quickly collected at Vannes, from all the neighbouring departments; and general Grouchy, with a detachment from these, forced a body of emigrants which had landed at Sufinia, to re-embark on board their boats before they had time to effect a junction with the rebels. The Chouans too, were beaten in three different places within a few days; so that the prospect of M. Puisaye became truly alarming. He had sent the women and children on board the fleet, in case of the worst. On the night of the 21st of July, the republicans, invited by some of the emigrant soldiers, attacked the advanced guard; they were informed of the countersign, and by that means had passed the picquets. As soon as it was known for certainty who they were, more of the emigrants ran over to them. In this manner they were assisted in taking the fort, by the very guard which had been placed in it. The count d'Attilly, who had succeeded to the command of the regiment after d'Hervilly had been wounded and disabled, was himself fired upon by the troops of his regiment, while he was encouraging the men to resist the enemy. The soldiers of many of the regiments turned their arms upon their officers, and killed them. This main fort had been defended by about three thousand men; but as the republican general had approached unperceived, the main body of the emigrants were not prepared to receive him. They now advanced, and the slaughter became dreadful: the confusion too, was not to be described, any more than the dismay which struck the officers in seeing themselves abandoned and shot at by the men they had commanded. The whole of the entrenchments were soon carried, and the greater part of the emigrant troops who remained in them cut to pieces. Two battalions, under the command of M. Sombreuil, displayed wonderful bravery; but for them, not a man of the whole expedition could have escaped. He covered the retreat of such as

could get off (only a few hundreds, including some women and children who were received on board the ships, and landed on two small adjacent islands) with such distinguished skill and courage as even to attract the admiration of the enemy; but what he enabled others to effect, he was unable to accomplish for his own ill-fated followers. With the exception of the few who reached the ships, all who were on the peninsula were killed or taken prisoners. All the baggage, stores, ammunition, and artillery, fell into the hands of the enemy, besides five American prizes laden with wheat, which had been detained for the use of the emigrants.

‘ This fatal battle and carnage may be called the termination of the expedition; in a way too more disastrous than the most violent opposers of it had predicted. There were, however, two smaller corps of emigrants landed to the north of Quiberon, and are supposed, at the moment this account is written, to be encamped on a little island about four miles from the continent.—What expectation may still be formed in the minds of the sanguine promoters of the expedition, of communicating with the Chouans, or other revolted Frenchmen, it is difficult to say.’ Vol. ii. p. 617.

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*Miscellaneous Poetry, in English and Latin. By the Rev. Joseph Reeve. 12mo. 5s. Sewed. Robson.*

THE first poem only of this volume is in English; the rest are Latin translations of Addison's *Cato*,—Dryden's *Alexander's Feast*,—Pope's *Ode on St. Cecilia's Day*,—a *Description of the Seasons*, from a paper in the *Spectator*,—Pope's *Eclogues*, the latter re-translated, one may almost say, into their original language,—and two *Eclogues on St. Catharine*. Ugbrook park is in Devonshire, the seat, for some generations, of the Clifford family. The author's powers of description are not contemptible: but it requires a good deal of local knowledge to relish the continual reference to places and families which are suggested by the subject. A further disadvantage the poet lies under is the want of harmony in the common appellations, as in the following enumeration, where the places are sufficiently diversified—

‘ Teington and Kerwell first in order rise,  
 Their chalky turrets gleaming thro' the skies.  
 Kings there, 'tis sung, once strove for martial fame;  
 Each village still retains the kingly name.  
 Next lofty Hennock crowns the mountain's height,  
 Here Illington and Bovey greet our sight,  
 There Denbury unfolds his camp, his wood,  
 His hills and rocks, distain'd with Danish blood.  
 Here Highweek's tow'r, the sailor's landmark stands,  
 There Crestow's rock the bosky vale commands.



The heath e'en shines, and with expensive toil.  
 Improving Stoford clothes th' ungrateful soil.  
 Here Whiteway peeps, there pleasant Ingdon smiles,  
 While Brent's dim Torr our wand'ring eye beguiles.  
 Here screen'd from storms and blasts of wintry skies,  
 In the deep shade sequester'd Ideford lies:  
 And here our steps inviting Chudleigh leads  
 Thro' flow'ry fields and ever-blooming meads.' p. 12.

The description of the worked state-bed, and other particulars of the seat at Ugbrook, can interest none but the owners. The Latin translations do honour to the abilities of Mr. Reeve as a scholar; Cato is rendered in iambic verse, the love scenes being left out: this however occasions great obscurity in many parts of the dialogue where they ought to be referred to. The scene particularly where Porcius exhorts his brother Marcus to fortitude, for want of such a reference, seems to throw an imputation upon his courage—

'To quell thy fears, and guard thy drooping heart  
 On this *weak side* ———.'

———— Vincere imbelles metus,  
 Sortemque forti pectore adversam pati,  
 Magni Catonis filium & juvat & decet.

And again—

'A brother's sufferings claim a brother's pity.'

'A fratre lachrymas postulat fratris dolor.'

If these *sufferings* are not from love, they appear to the reader to proceed from a timidity of temper unworthy indeed of the son of Cato. We shall make one or two other remarks, not meaning by them to undervalue the version of Mr. Reeves, but rather to show our attention to it. Act first, scene first,—  
 'Splendide mendax honor,—an impious greatness.'—*Splendidus*, we think, always implies something really excellent, as in the *splendide mendax* of Horace, from which the expression is taken, and cannot be used in a bad sense. Scene second,—  
 'Quæ Romuli urbem cernat immunem jugo.'—The city of Rome was already in the hands of Cæsar. Addison says,—  
 'That e'er shall rise on Roman liberty.'

The following lines—

'Consilia præsens nostra cum Cato regit  
 Secura posito Roma respirat metu,  
 Victorque vel dum bella per mundum vehit,  
 Tremat ipse Cæsar ———'

are not an accurate translation of the English which answer to them; and the third and fourth line should not have been left out—

‘Not all the pomp and majesty of Rome,  
Can raise her senate more than Cato’s presence;  
His virtues render our assembly awful,  
They strike with something like religious fear.’

‘*Frænos pati*’—The Numidians mostly rode without bridles:—‘*trains him to his hand*’ is the English.

The other poems, the odes included, are rendered in hexameter verse, which the author manages with facility. After all, these *nugæ difficiles* fall precisely under the censure which Pope pronounces, when he says—

‘Strip off all which is but show and dress,  
Or learning’s luxury or idleness.’

*A Letter from the Right Hon. Edmund Burke to his Grace the Duke of Portland, on the Conduct of the Minority in Parliament. Containing fifty-four Articles of Impeachment against the Right Hon. C. J. Fox. From the Original Copy, in the Possession of the Noble Duke. 8vo. 2s. 6d. Owen. 1797.*

**T**HOUGH the sale of this singular production has been stopped by an injunction from the court of chancery, yet we have been fortunate enough to obtain a sight of it; and without wishing to trespass on the laws of our country, or on the prerogatives of that honourable court, we are anxious to gratify the curiosity of our readers, by submitting to them a short account of its contents.

We pretend not to be acquainted with the secret history of this pamphlet, nor to be informed from authority either with what view it was written, or by what means it has found its way to the press. We have heard it insinuated that it was not published without the knowledge of the author, and that the injunction from chancery was either a decent disguise, or a stratagem to stimulate more powerfully the curiosity of the public.—Both these suggestions are evidently unfounded.—If there was any breach of confidence, any violation of the social duties in traducing Mr. Fox, the crime was in the writing and not in the publication; neither could any device be necessary to excite the attention of the public to any production of Mr. Burke’s.

From its general tenor, however, and from the circumstances attending its composition, we cannot regard this letter

as intended for a mere private communication. It is a fact now well known, and openly avowed by earl Fitzwilliam in one of his letters to lord Carlisle, that the coalition between the Portland party and Mr. Pitt was the *effect* of a negotiation, and rather a tedious negotiation; that the price and hire of the contracting parties were actually stipulated; and in this very pamphlet Mr. Burke himself remarks, that 'Mr. Fox, if he pleased, might have been comprehended in that system, with the rank and consideration to which his great talents entitle him, and indeed must secure to him in any party arrangement that *could* be made.' There was therefore no necessity for Mr. Burke to write a private letter to the duke to persuade him to what he had already assented to. The pamphlet must then have been written either with a view to circulate it among the friends of the party, who might not be in the secret, or sharers in the spoil, or it must have been designed for publication, as a justification, on popular grounds, of the desertion of their colleagues; but was, probably on the suggestion of some of the more temperate of the party, suppressed. With this idea, the character and style of the pamphlet agree:—it is neither written in the form of a mere epistolary communication, nor with that ease and looseness of diction with which private letters are usually composed. It contains only known and public facts, and alludes but little to the private transactions of the party. Some statements in it the duke must have known to be false; and therefore they could never have been introduced with a view of convincing his private judgment. It will, however, certainly not injure the reputation of Mr. Fox; since, though there is no want of either magnanimity or industry to destroy his character, the charges are the most futile that can well be conceived, and are founded only upon facts which are well known to the public, and for the greater part of which Mr. Fox has been crowned with applause.

The first charge relates to the mission of Mr. Adair to the court of Petersburg, while the dispute was pending between that court and the court of St. James's, relative to the cession of Oczakow, &c. 'to frustrate' (as it is said in the pamphlet) the objects for which the minister from the crown was authorised to treat; and this is represented, on the part of Mr. Fox, as a crime little short of *high treason*. Now the most curious fact respecting this charge is, that the sending of Mr. Adair to Petersburg was not the act of Mr. Fox, but of the whole juncto Burlington house: and in this measure, we have heard it asserted, Mr. Burke was one of the most forward—we have heard that he was one of the last men who took leave of Mr. Adair on his departure,—and that, on the latter expressing a

desire to bid farewell, before he set off, to the duke of Portland. Mr. Burke undertook to say farewell for him, and to convey his parting sentiments to the duke. We do not assert this to be true; we have heard it—and we mention it, that it may be controverted if it be false. The statement, however, receives some corroboration from what our author observes in p. 12 of this pamphlet—that, previous to Mr. Fox's moving the amendment on the address in the session of 1793 (more than two years after), it was an invariable custom, on every measure of importance, to call a meeting of the duke of Portland's friends before it could be adopted.

In the second article, the institution of the society of 'Friends of the People,' is charged as a high crime and misdemeanour in Mr. Fox, though (it is singular enough) Mr. Fox was not a member of that society, and even is said in the article to have, in one instance at least, expressed his disapprobation of their proceedings.

3. Mr. Fox is accused of having condemned and vilified the proclamation of government issued on that occasion—though Mr. Fox was expressly acting in opposition to ministry at that time.

4. Mr. Fox did not consult Mr. Burke, &c. on the amendment which he moved on the king's speech; but was guilty of the enormous wickedness of consulting with some friends of the marquis of Lansdowne!

5, 6, and 7. He ridiculed the alarmists in the house of commons!

8. 'If it *had pleased God* to suffer him to succeed in his project for the amendment to the address, he would for ever have ruined this nation'—In plain terms, he would have kept it out of war.

9, 10, 11. He had the audacity to bring on the same business a second and a third time, and pursued it with such vehemence as 'to fit into *Sunday!*'

12. On the Monday following he pursued the same conduct, and compared the alarmist association at the Crown and Anchor, with the riotous assemblies of lord George Gordon in 1780.

13. He signed the association at St. George's church. This is certainly a very odd accusation from Mr. Burke.

14. Another *mischievous* society was formed, called 'Friends of the Liberty of the Press.'—This meeting, be it remembered, Mr. Fox did not attend; but it is quite sufficient to criminate him, if John-a-Nokes or any other person did—so accurate is our author in drawing up an indictment.

15. Mr. Fox censured the dismissal of a son of the duke of Leinster from the guards.



16. He opposed the 'feeble and lax' alien bill.
17. He opposed a bill 'awkward and artful in its construction,'— the Traiterous Correspondence Bill.
18. He condemned the war.
19. He expressed some suspicions of the fidelity of the allies.
20. He proposed a string of conciliatory resolutions, preparatory to peace.
21. He abetted Mr. Grey in a similar diabolical measure ; and, what was worse, wished this country to interfere to prevent the plunder and partition of Poland, and the massacre of its innocent inhabitants.
22. Mr. Fox admitted that the French jacobins were censurable.
23. He renewed his propositions for peace.
24. 'Immediately after giving his assent to the grant of supply voted to him by Mr. sergeant Adair,' and co. Mr. Fox had the audacity 'to assure them, that he would always persevere in the *same conduct* which had procured him so honourable a mark of the public approbation.'
25. Mr. Gurney, of Norwich, presented a 'most insidious and dangerous hand-bill *against the war.*'—What connection Mr. Fox had with this, we know not.
26. Mr. Fox co-operated with this hand-bill, by giving notice of a motion to address the crown to make peace with France. *Rijum teneatis, amici ?*
27. In support of this motion he did not spare the confederate powers, some of whom are allowed, by Mr. Burke, to deserve in the *moral forum* all the ill he said of them. Be remembered that this is one of the maxims of the Burkite school. People may be what they please in the *moral forum* : it to produce a *political effect*, you must suit yourself to their habits. In Italy, for example, it is necessary to use assassins.
28. Mr. Fox would have made peace with the enemy, and as guilty of the heinous sin of paying no attention to the Burkite doctrine 'that this war was not at all a foreign war against an empire, but as much for our liberties, properties, laws, and religion, and even more so, than any we had ever been engaged in.'
- 29, 30, 31, 32. Mr. Fox would have brought on the kingdom the stain of perfidy, by dissolving the connection with Austria,—would have thus been the means of giving up Holland to the French,—would have trusted to factions in France unable to keep their faith as the great monarchies of establishment and recognised authority at home and abroad,—and, what is known to the weavers in Norwich, would have given up the key of Italy in France. What transcendent wisdom this

is in Mr. Burke, to know the situation of Savoy! and how magnificently he triumphs over the manufacturers of a principal city of England, among whom may be found, we are persuaded, men of as great political and geographical knowledge, of as good taste in literature and philosophy, as this oracle of Burlington house.

33, 34, 35, 36. Mr. Fox endeavoured to irritate and inflame the people against the war—and his partisans called the confederate powers despots, and their league a combination of despots—Mr. Fox pretended a concern for the poor—and hints that this war is, and that the other wars have been, the wars of kings; and all his doctrine tends to this, ‘Peace and alliance with France, and war with the rest of the world.’

37. Unbounded virulence against Mr. Fox, who is charged with praising or palliating every thing done in France.

38, 39. Mr. Fox brings forward continually the fatal principle, that ‘in every country the people is the legitimate sovereign;’ a doctrine which Mr. Burke believes never to have been heard of in any public act of any government. What did Mr. Burke never hear of the fasces of a Roman consul? Among the French writers whom he has perused on the Roman government, we cannot suppose that all have forgotten the consul’s entrance into an assembly of the people.

The origin of this custom has been noted by the Roman historian; and the language is fatal to Mr. Burke’s favourite doctrine. ‘*Vocato ad concilium populo, submissis fascibus in concionem ascendit. Gratum id multitudini spectaculum fuit, submissa sibi esse imperii insignia, confessionemque fecit, populi quam consulis majestatem vimque majorem esse.*’ But Mr. Burke must be very deficient in his reading, if the passage does not bring to his recollection many traits of a similar nature in other nations, by which the principle is established, that the people is the legitimate source of sovereignty.

40, 41. Mr. Fox and his friends are eager to discredit and disgrace the house of commons, by atrocious libels in the form of petitions; and the petition of the friends of the people marked out as a complete digest of libellous matter; and the mode of introducing it into the house is reprobated as an imitation of a jacobinical proceeding. One singular circumstance attending this article is, that the duke of Portland asserted to have taken great pains, and to have been at great expense, to bring Mr. Tierney, the supposed writer of the libel, into this parliament.

42. Mr. Fox supported this petition article by article, and reprobated the interference of peers at elections, though he knew that they do not interfere as peers, but as men of property.

43. Mr. Fox opposes every specific plan of reform, is loud for a reform, but proposes nothing at all in place of what he disgraces.

44, 45. Mr. Fox asserts that the house of commons is not a true representative of the people, and does not answer the purpose of such representation,—and reproaches Mr. Pitt with treachery in abandoning the cause of reform.

46. Reform and jacobinism the same thing.

47, 48. We are to find out the tendency of a man's actions, not from the rules and principles of a court of justice, but those of private discretion; according to the latter, Mr. Fox may be considered as the most criminal statesman that ever existed in this country; and, besides, he considers *us* *Burkites* as deserters.

49. The duke of Portland and lord Fitzwilliam have no longer any influence over Mr. Fox, Mr. Sheridan, Mr. Grey, &c. &c. &c.

50. Mr. Fox is made rather to controul than be controuled; and the duke of Portland has not the smallest degree of influence over his party.

51, 52. Mr. Pitt's conduct was bad in 1784, and Mr. Fox's in 1793. Mr. Fox did not pursue Mr. Pitt for his conduct in 1784 as he ought, neither can that conduct be attacked now. Mr. Pitt or Mr. Fox must be prime minister; and of the two evils we must choose the least,—that is, Mr. Pitt.

53. Jacobinism is the greatest evil in the world: therefore we must resist Mr. Fox and Mr. Sheridan.

54. Supposing Mr. Fox's friends to come into power, the duke of Portland and lord Fitzwilliam would not, if admitted, have the least share in the new administration. There would be a new order of things: and so, says Mr. Burke, 'I have for one been born in the old order of things, and would fain die in it.' I was born in the true church, says the catholic; and I would fain die in it.

Such are the articles of accusation against Mr. Fox: and notwithstanding the extreme insignificance of most of them, and that the others disgrace the writer rather than the person accused, this pamphlet may be considered as one of the most important published during the French revolution. It develops the views of the party to which this very eccentric writer has blindly devoted himself, and is the master-key to all his politics. According to this writer's mode of reasoning, there are necessarily two parties in England, the party in power and the party in opposition. If there is intrigue and management in the one, it is evident that as much is necessary to rise in the other. The duke of Portland was the grand leader, or rather head, of the opposition; and a very good



reason might be given for the trust reposed in him. The prime minister under him was Mr. Fox; and Mr. Burke had ambition. The French revolution caused an alarm; but Mr. Fox was not to be frightened: if he acted with a party, he still had the good of his country at heart, and was not to be alarmed into a desertion of his principles, and into those childish measures which have so disgraced his former associates. Hence his influence decreased with the ducal faction, as that of Mr. Burke increased: and the cabinet of Burlington house exchanged judgment for imagination, and giving the reins up to passion and prejudice, was made the puppet of the party which it once despised.

We have said that, according to this writer's notions, there are only two parties to be considered in England, the ministerial and the opposition; but in this opposition are to be ranked only those persons who fight under the proper banners. All the rest, whatever may be their abilities, rank, or property, tell for nothing; if they at any time raise their voices, they are to be crushed; for the contest of ambition lies only between certain persons, tacitly allowed on both sides to be proper combatants. Hence all the rancour of Mr. Burke, in this and his other pamphlets, is easily referred to its proper cause. Mr. Fox must be disgraced. Why? He has quitted his banners; he looks for support no longer to the house of Burlington, nor will he side with the minister. To secede from his party, and to join the minister, would have been a less crime. The revolution society, that of the friends of the people, and the constitutional society, are mischievous associations. Why? Because 'they were formed for the increase of popular pretensions to power and direction;' and in this phrase 'popular pretensions to power and direction,' is included every man who shall dare to think and act for himself, independently of the minister and ex-minister.

According to this view of English parties, our author is without doubt justified in much of his reprobation of Mr. Fox; but every man who has the spirit of an Englishman left in him, must detest such a mode of governing a country. Mr. Burke may rail and scold as he pleases against Jacobin societies and jacobinism; yet the constitution of our country knows no difference between a meeting at Burlington and a meeting at Copenhagen house; unless that if the deliberations in parliament are awed by any transaction at either, that is the most dangerous to the country which is the most secret. Again, who is this duke of Portland, that Mr. Fox is not to speak of a measure in a manner to displease him? or who is his son, or who are his cousins, that an independent member of the British senate must in their presence conceal his opinions?



nions? Is this Mr. Burke's view of the English constitution? It may be so; but we, who have English blood in our veins, know nothing of this old order of things in which he would fain die; it is novel to us, and must bring disgrace on every Englishman who should meanly shrink from his first duty to his country, because forsooth the son or the cousin of a peer might run home and tell his papa or relation, that certain people in the house of commons would speak their minds.

On the general state of continental politics, we do not see a single trait of a great mind: and much as the writer may despise the weavers of Norwich, there are few, perhaps, who could not have reasoned as well as himself on this subject. Indeed we may be blamed for using the term reason, for Mr. Burke's *fort* is in the imagination: and, when he quits his strong hold on the passions, he sinks into a mediocrity which is scarcely conceivable by any one who has not paid some attention to his usual mode of arguing in other writings. Thus there is a tameness in this pamphlet, which distinguishes it from his usual productions. There are none of the splendid passages which sometimes occasioned our admiration, but oftener our derision. He attempts to reason: he is out of his element; he is no longer Mr. Burke: he abuses as usual, he scolds, and he would rave; but prudence keeps down his voice; and not hearing the outrageous noise of the Billingsgate eloquence, nor being dazzled by the splendour of his metaphors, we can form a true estimate of the powers of his head and the qualities of his heart. Unfortunately also for our author, he is tied down, by his mode of writing, to a greater strictness than he has been accustomed to use; each article may be examined by itself, and the weakness of his argument must be open to the meanest capacities.

Upon the whole, we may say of this pamphlet, that, with whatever view it was written or published, it will certainly not injure Mr. Fox in the estimation of any impartial man in this kingdom: his friends will see no reason to esteem him less on account of any charge here brought against him, nor will the hatred of his enemies be increased. The probable tendency of the work is to lead the admirers of Mr. Burke to examine more closely the opinions which, from the wildness of his imagination, they have adopted: and when they find that the charge of jacobinism is levelled without reserve against such masses of our countrymen, they will begin to think that they, as well as the author, have been highly guilty in using such an odious term; and that, under abusive language, they have been proscribing the true friends to the constitution of their country.

*The Monk: a Romance.* By M. G. Lewis, Esq. M. P.  
3 Vols. 12mo. 9s. sewed. Bell. 1796.

THE horrible and the preternatural have usually seized on the popular taste, at the rise and decline of literature. Most powerful stimulants, they can never be required except by the torpor of an unawakened, or the languor of an exhausted, appetite. The same phænomenon, therefore, which we hail as a favourable omen in the belles lettres of Germany, impresses a degree of gloom in the compositions of our countrymen. We trust, however, that satiety will banish what good sense should have prevented; and that, wearied with fiends, incomprehensible characters, with shrieks, murders, and subterraneous dungeons, the public will learn, by the multitude of the manufacturers, with how little expense of thought or imagination this species of composition is manufactured. But, cheaply as we estimate romances in general, we acknowledge, in the work before us, the offspring of no common genius. The tale is similar to that of Santon Barfista in the *Guardian*. Ambrosio, a monk, surnamed the Man of Holiness, proud of his own undeviating rectitude, and severe to the faults of others, is successfully assailed by the tempter of mankind, and seduced to the perpetration of rape and murder, and finally precipitated into a contract in which he consigns his soul to everlasting perdition.

The larger part of the three volumes is occupied by the underplot, which, however, is skilfully and closely connected with the main story, and is subservient to its developement. The tale of the bleeding nun is truly terrific; and we could not easily recollect a bolder or more happy conception than that of the burning cross on the forehead of the wandering Jew (a mysterious character, which, though copied as to its more prominent features from Schiller's incomprehensible *Armenian*, does, nevertheless, display great vigour of fancy). But the character of Matilda, the chief agent in the seduction of Antonio, appears to us to be the author's master-piece. It is, indeed, exquisitely imagined, and as exquisitely supported. The whole work is distinguished by the variety and impressiveness of its incidents; and the author every-where discovers an imagination rich, powerful, and fervid. Such are the excellencies;—the errors and defects are more numerous, and (we are sorry to add) of greater importance.

All events are levelled into one common mass, and become almost equally probable, where the order of nature may be changed whenever the author's purposes demand it. No address

dress is requisite to the accomplishment of any design; and no pleasure therefore can be received from the perception of *difficulty surmounted*. The writer may make us wonder, but he cannot surprise us. For the same reasons a romance is incapable of exemplifying a moral truth. No proud man, for instance, will be made less proud by being told that Lucifer once seduced a presumptuous monk. *Incredulus edit*. Or even if, believing the story, he should deem his virtue less secure, he would yet acquire no lessons of prudence, no feelings of humility. Human prudence can oppose no sufficient shield to the power and cunning of supernatural beings; and the privilege of being proud might be fairly conceded to him who could rise superior to all earthly temptations, and whom the strength of the spiritual world alone would be adequate to overwhelm. So falling, he would fall with glory, and might reasonably welcome his defeat with the haughty emotions of a conqueror. As far, therefore, as the story is concerned, the praise which a romance can claim, is simply that of having given pleasure during its perusal; and so many are the calamities of life, that he who has done this, has not written uselessly. The children of sickness and of solitude shall thank him.—To this praise, however, our author has not entitled himself. The sufferings which he describes are so frightful and intolerable, that we break with abruptness from the delusion, and indignantly suspect the man of a species of brutality, who could find a pleasure in wantonly imagining them; and the abominations which he portrays with no hurrying pencil, are such as the observation of character by no means demanded, such as ‘no observation of character can justify, because no good man would willingly suffer them to pass, however transiently, through his own mind.’ The merit of a novelist is in proportion (not simply to the effect, but) to the *pleasurable* effect which he produces. Situations of torment, and images of naked horror, are easily conceived; and a writer in whose works they abound, deserves our gratitude almost equally with him who should drag us by way of sport through a military hospital, or force us to sit at the dissecting-table of a natural philosopher. To trace the nice boundaries, beyond which terror and sympathy are deserted by the pleasurable emotions,—to reach those limits, yet never to pass them,—*hic labor, hoc opus est*. Figures that thock the imagination, and narratives that mangle the feelings, rarely discover *genius*, and always betray a low and vulgar *taste*. Nor has our author indicated less ignorance of the human heart in the management of the principal character. The wisdom and goodness of providence have ordered that the tendency of  
vicious



vicious actions to deprave the heart of the perpetrator, should diminish in proportion to the greatness of his temptations. Now, in addition to constitutional warmth and irresistible opportunity, the monk is impelled to incontinence by friendship, by compassion, by gratitude, by all that is amiable, and all that is estimable; yet in a few weeks after his first frailty, the man who had been described as possessing much general humanity, a keen and vigorous understanding, with habits of the most exalted piety, degenerates into an uglier fiend than the gloomy imagination of Dante would have ventured to picture. Again, the monk is described as feeling and acting under the influence of an appetite which could not co-exist with his other emotions. The romance-writer possesses an unlimited power over situations; but he must scrupulously make his characters act in congruity with them. Let him work *physical* wonders only, and we will be content to *dream* with him for a while; but the first *moral* miracle which he attempts, he disgusts and awakens us. Thus our judgment remains unoffended, when, announced by thunders and earthquakes, the spirit appears to Ambrosio involved in blue fires that increase the cold of the cavern; and we acquiesce in the power of the silver myrtle which made gates and doors fly open at its touch, and charmed every eye into sleep. But when a mortal, fresh from the impression of that terrible appearance, and in the act of evincing for the first time the witching force of this myrtle, is represented as being at the same moment agitated by so fleeting an appetite as that of lust, our own feelings convince us that this is not improbable, but impossible; not preternatural, but contrary to nature. The extent of the powers that may exist, we can never ascertain; and therefore we feel no great difficulty in yielding a temporary belief to any, the strangest, situation of *things*. But that situation once conceived, how beings like ourselves would feel and act in it, our own feelings sufficiently instruct us; and we instantly reject the clumsy fiction that does not harmonise with them. These are the two *principal* mistakes in *judgment*, which the author has fallen into; but we cannot wholly pass over the frequent incongruity of his style with his subjects. It is gaudy where it should have been severely simple; and too often the mind is offended by phrases the most trite and colloquial, where it demands and had expected a sternness and solemnity of diction.

A more grievous fault remains,—a fault for which no literary excellence can atone,—a fault which all other excellence does but aggravate, as adding subtlety to a poison by the elegance of its preparation. Mildness of censure would here be criminally misplaced, and silence would make us accomplices.

Not



Not without reluctance then, but in full conviction that we are performing a duty, we declare it to be our opinion, that the Monk is a romance, which if a parent saw in the hands of a son or daughter, he might reasonably turn pale. The temptations of Ambrosio are described with a libidinous minuteness, which, we sincerely hope, will receive its best and only adequate censure from the offended conscience of the author himself. The shameless harlotry of Matilda, and the trembling innocence of Antonia, are seized with equal avidity, as vehicles of the most voluptuous images; and though the tale is indeed a tale of horror, yet the most painful impression which the work left on our minds was that of great acquirements and splendid genius employed to furnish a *mormo* for children, a poison for youth, and a provocative for the debauchee. Tales of enchantments and witchcraft can never be *useful*: our author has contrived to make them *pernicious*, by blending, with an irreverent negligence, all that is most awfully true in religion with all that is most ridiculously absurd in superstition. He takes frequent occasion, indeed, to manifest his sovereign contempt for the latter, both in his own person, and (most incongruously) in that of his principal characters; and that his respect for the *former* is not excessive, we are forced to conclude from the treatment which its inspired writings receive from him. Ambrosio discovers Antonia reading—

‘He examined the book which she had been reading, and had now placed upon the table. It was the Bible.

“How!” said the friar to himself, “Antonia reads the Bible, and is still so ignorant?”

‘But, upon a further inspection, he found that Elvira had made exactly the same remark. That prudent mother, while she admired the beauties of the sacred writings, was convinced that, unrestricted, no reading more improper could be permitted a young woman. Many of the narratives can only tend to excite ideas the worst calculated for a female breast: every thing is called plainly and roundly by its name; and the *annals of a brothel would scarcely furnish a greater choice of indecent expressions*. Yet this is the book which young women are recommended to study, which is put into the hands of children, able to comprehend little more than those passages of which they had better remain ignorant, and which but too frequently inculcates the first rudiments of vice, and gives the first alarm to the still sleeping passions. Of this was Elvira too fully convinced, that she would have preferred passing into her daughter’s hands “*Amadis de Gaul*,” or “*The Valiant Champion*,” “*Tirante the White*,” and *would have been satisfied to find during the loved exploits of Don Quixote, or the legendary tale of the Damself Plazer di mi china*.” Vol. II. p. 247.

The impiety of this falsehood can be equalled only by its impudence. This is indeed as if a Corinthian harlot, clad from head to foot in the transparent thinness of the Cöan velt, should affect to view with prudish horror the naked knee of a Spartan matron! If it be possible that the author of these blasphemies is a Christian, should he not have reflected that the only passage in the scriptures \*, which could give a *shadow* of plausibility to the *weakest* of these expressions, is represented as being spoken by the Almighty himself? But if he be an infidel, he has acted consistently enough with that character, in his endeavours first to inflame the fleshly appetites, and then to pour contempt on the only book which would be adequate to the task of recalming them. We believe it not absolutely impossible that a mind may be so deeply depraved by the habit of reading lewd and voluptuous tales, as to use even the Bible in conjuring up the spirit of uncleanness. The most innocent expressions might become the first link in the chain of association, when a man's soul had been so poisoned; and we believe it not absolutely impossible that he might extract pollution from the word of purity, and, in a literal sense, *turn the grace of God into wantonness*.

We have been induced to pay particular attention to this work, from the unusual success which it has experienced. It certainly possesses much real merit, in addition to its meretricious attractions. Nor must it be forgotten that the author is a man of rank and fortune.—Yes! the author of the *Monk* signs himself a **LEGISLATOR**!—We stare and tremble.

The poetry interspersed through the volumes is, in general, far above mediocrity. We shall present our readers with the following exquisitely tender elegy, which, we may venture to prophesy, will melt and delight the heart, when ghosts and hobgoblins shall be found only in the lumber-garret of a circulating library.

#### ‘ THE EXILE.

- ‘ Farewell, oh native Spain! farewell for ever!  
 These banished eyes shall view thy coasts no more:  
 A mournful preface tells my heart, that never  
 Gonzalvo's steps again shall press thy shore.
- ‘ Hushed are the winds; while soft the vessel sailing  
 With gentle motion plows the unruffled main,  
 I feel my bosom's boasted courage failing,  
 And curse the waves which bear me far from Spain.

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\* Ezekiel, chap. xxiii.

- ‘ I see it yet ! Beneath yon blue clear heaven  
Still do the spires, so well-beloved, appear.  
From yonder craggy point the gale of even  
Still wafts my native accents to mine ear.
- ‘ Propped on some moss-crowned rock, and gaily singing,  
There in the sun his nets the fisher dries ;  
Oft have I heard the plaintive ballad, bringing  
Scenes of past joys before my sorrowing eyes.
- ‘ Ah ! happy swain ! he waits the accustomed hour,  
When twilight-gloom obscures the closing sky ;  
Then gladly seeks his loved paternal bower,  
And shares the feast his native fields supply.
- ‘ Friendship and Love, his cottage guests, receive him  
With honest welcome and with smile sincere ;  
No threatening woes of present joys bereave him ;  
No sigh his bosom owns, his cheek no tear.
- ‘ Ah ! happy swain ! such bliss to me denying,  
Fortune thy lot with envy bids me view ;  
Me, who, from home and Spain an exile flying,  
Bid all I value, all I love, adieu.
- ‘ No more mine ear shall lift the well-known dirty  
Sung by some mountain-girl, who tends her goats,  
Some village-swain imploring amorous pity,  
Or shepherd chanting wild his rustic notes.
- ‘ No more my arms a parent’s fond embraces,  
No more my heart domestic calm must know ;  
Far from these joys, with sighs which memory traces,  
To sultry skies and distant climes I go.
- ‘ Where Indian fens engender new diseases,  
Where snakes and tigers breed, I bend my way,  
To brave the feverish thirst no art appeases,  
The yellow plague, and madding blaze of day.
- ‘ But not to feel slow pangs consume my liver,  
To die by pie-meal in the bloom of age,  
My boiling blood drank by insatiate fever,  
And brain delirious with the day-star’s rage,
- ‘ Can make me know such grief, as thus to sever,  
With many a bitter sigh, dear land ! from thee ;  
To feel this heart must dote on thee for ever,  
And feel that all thy joys are torn from me !
- ‘ Ah me ! how oft will fancy’s spells, in slumber,  
Recall my native country to my mind !  
How oft regret will bid me sadly number  
Each lost delight, and dear friend left behind !

- ' Wild Murcia's vales and loved romantic bowers,  
 The river on whose banks a child I played,  
 My castle's antient halls, its frowning towers,  
 Each much-regretted wood, and well-known glade ;  
 ' Dreams of the land where all my wishes centre,  
 Thy scenes, which I am doomed no more to know,  
 Full oft shall memory trace, my soul's tormentor,  
 And turn each pleasure past to present woe.  
 ' But, lo ! the sun beneath the waves retires ;  
 Night speeds apace her empire to restore !  
 Clouds from my sight obscure the village-spires,  
 Now seen but faintly, and now seen no more.  
 ' Oh ! breathe not, winds ! Still be the water's motion !  
 Sleep, sleep, my bark, in silence on the main !  
 So, when to-morrow's light shall gild the ocean,  
 Once more mine eyes shall see the coast of Spain.  
 ' Vain is the wish ! My last petition scorning,  
 Fresh blows the gale, and high the billows swell :  
 Far shall we be before the break of morning :  
 Oh ! then, for ever, native Spain, farewell !'

Vol. ii. p. 165.

*A View of the Causes and Consequences of the present War with France. By the Honourable Thomas Erskine. 8vo. 2s. Debrett. 1797.*

WHEN a person of high reputation and distinguished abilities in a particular profession, and that a profession not very favourable to polite literature, steps forward into the republic of letters, many allowances are to be made for his former habits of life, for the distraction of his thoughts in a laborious occupation, and for the consequent want of that accuracy which might be required with justice from inferior capacities. The writer of this pamphlet is known as the ornament of the bar : he is not without merit also as an able and upright senator ; and we may be allowed to express our surprise that, engaged in these avocations, he should find time to commit his thoughts with such accuracy to the press. That there are some blemishes in style, diction, and composition, we cannot conceal ; and those might easily have been corrected, if, in passing through the press, the work had been submitted to the inspection of some one of the author's learned friends, whose leisure would have been but little interrupted by so pleasing an employment. But the style and language of the work are of inferior concern, when compared with the found-



soundness of reasoning which prevails on most subjects on which it treats, and with the openness and sincerity which are its striking characteristics. It is indeed an honest pamphlet. Mr. Erskine commits himself without reserve to the judgment of his country: he gives his opinion on men and measures with a candour and impartiality which do him the greatest credit: and the readers who differ from him in their conclusions, cannot deny that he sustains with dignity the character of an independent member of the British parliament.

Mr. Erskine, in the prelude to his inquiry, is naturally led to notice the apparently extreme torpor of the English nation: from being tremblingly alive to every act of government, and dreading the loss of liberty in the least rigorous exercise of an allowed prerogative, it has passed into the contrary extreme: and to question any action of the administration, is now treated as a disaffection to government. This artful mode of confounding the administration with the government has produced wonderful effects: but the almost universal adoption of this prejudice cannot, according to our author, be attributed wholly either to the increase of luxury or of the regal influence, or to the French revolution. All of these have co-operated in producing the effect; but it was brought to maturity by the present minister. This will appear from considering the different effects of the American and French revolutions on the public mind. At the close of the American war, Mr. Pitt was the patron of reform; and he acted with the good wishes of the best part of the nation. The republicanism of America was then no argument against a reformer; but Mr. Pitt came into power, was intoxicated with his new dignity, forgot his former principles, and persecuted the men by whom they were maintained. When the revolution took place in France, the reformers in England were warmed with the example of so many millions rising into freedom; and their ardour should either have been 'managed by a liberal support from government, or checked in its excesses by a prudent and constitutional restraint.' In the one case Mr. Pitt might have made his situation as minister precarious; he was too haughty to adopt the prudent methods prescribed by the mildness of our constitution. Hence a few warm speeches were construed into horrible sedition: the congratulations passing between societies in France and England, though the two countries were at peace, were considered as little short of acts of treason; and the public, without being witnesses to any outrages on the part of the conspirators, was alarmed by a proclamation, tending to inspire the belief that the country was in danger, and that it became the duty of every good subject to rally round the constitution. The principal whig families

supported the delusion ; and the duke of Portland had probably been consulted on the measure.

‘ The proclamation, thus supported, was planted as the only genuine banner of loyalty throughout the kingdom ; voluntary bodies, to strengthen the executive power by maintaining prosecutions, were every where instituted. Society was rent asunder, and the harmony and freedom of English manners were, for a season, totally destroyed.’ P. 17.

‘ At this period the seeds of the war were sown,’ says Mr. Erskine ; and he reasons very judiciously upon the total want of proof of the existence of any conspiracy to justify the proclamation : but we cannot agree entirely with him in supposing that the seeds of the war were sown at this time, chiefly in the abhorrence of French principles. We look a little farther into this subject ; and neither the famous decree of fraternisation, nor the excesses of the French, nor the imputed crimes of the reformers at home, could alone or jointly have produced our distresses. Ambition and avarice, which do not enter into Mr. Erskine’s calculation, seem to have contributed most to the desolation of Europe. The wretched state of the French afforded to the confederates of Pilnitz a sufficient ground of hope, that France might be another Poland to them. Jacobinism was a good pretence for their manifestoes ; and Great Britain had not magnanimity enough to abstain from the plunder of its ancient enemy. Taking these two passions into our calculation, we see the conduct of our minister to Chauvelin, the French ambassador, in its true light. The declarations of the ambassador, that his state did not authorise any agents in promoting discontent in other countries, could be of no avail ; his willingness to treat on the Scheldt, and his entreaties that we should act as mediators, were necessarily to be slighted. In the hour of our insolence, when ambition pointed to the annihilation of France, he was driven away with disgrace ; and the French were taught a lesson, which, within a few short years, they were enabled to retort on our short-sighted politicians.

Our treatment of this ambassador is very well enlarged upon in this pamphlet : and reference is made to the documents before the house of commons. The consequent measures of the opposition to avert the war are now very clearly set forth, and several judicious remarks are made on the probable consequences which this country might have derived from the negotiation proposed by Mr. Fox. But it was determined that we should enter into the war ; and the nation was wrought up into such a pitch of folly, that the advocates for it did not scruple, in opposition to the whole tenor of the Gospel, to  
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call it a war in defence of religion. On this subject we attended to Mr. Erskine with the greatest pleasure; and the preachers on the approaching fast day may derive from him much useful instruction.

‘ Before this discovery of the present ministers, who had ever heard of the Christianity of the French court, and its surrounding nobles, towards whom the hurricane of revolution was principally directed? Who had ever heard of their evangelical characters so as to lead to an apprehension that Christianity must be extinguished with their extinction? Who that ever really professed the Christian religion, from the times of the apostles to the present moment, ever before considered it as a human establishment, the work of particular men or nations, subject to decline with their changes, or to perish with their falls? No man ever existed who is more alive to every thing connected with the Christian faith than the author of these pages, or more unalterably impressed with its truths; but these very impressions deprive me of any share in that anxious concern of the cabinet at St. James’s for the preservation of religion, which was going to ruin, it seems, with the fall of the gross superstitions and abominable corruptions of the priesthood and monarchy of France. Weak men, not to have remembered, before they disturbed the repose of the world by their pious apprehensions, that the fabric of Christianity was raised in direct opposition to all the powers and establishments of the world, and that we have the authority of God himself, that all the nations of the earth shall be finally gathered together under its shadow. Rash men, not to have reflected before they embarked in this crusade of desolation, that however good may be attained through evil, in the mysterious system of Divine Providence, it is not for man to support that religion, which commands peace and good will upon earth, by a deliberate and deep laid system of bloodshed, famine, and devastation. I by no means intend to inculcate by these observations, that, because Christianity, if it be founded in truth, must ultimately prevail over all opposition, that therefore Christian nations, or Christian individuals, are absolved from their activities in its defence, or in its propagation. In this, as in all other human dispensations, the Supreme Being acts by means that are human, and our duties are only exalted instead of being weakened by this awful consideration: but these duties, whilst they serve to quicken our zeal in what is good, can in no instance involve us in what is evil. They dignify that piety which propagates the gospel by Christian charities, but condemn that rashness which would establish or extend it by force.

‘ This condemnation, from the very essence of Christianity, must fall even upon honest error asserting its dominion by the sword: but if the condemnation should ever happen to range more



widely, so as to involve ambition, dealing coldly in blood, for its own scandalous purposes, under the garb of meekness and truth, I dare not admit into my mind even an idea of the punishment which ought to follow. I would rather from humanity invoke the patience of God and man, than invite or direct their vengeance.' p. 55.

To wage war against opinion, is of all things the most absurd, unless you can by some means in your own country check every species of discussion. As this could not be done in England, Mr. Erskine is right in exposing the folly of this pretext. The motions made by the opposition, the note of Mr. Wickham, and lord Malmesbury's system of compensation, are successively brought into view. The subjects are familiar to every one, and the reflections are obvious: the chief merit of the writer is in bringing into a narrow compass those leading circumstances which may perhaps weigh with a few thinking men, whose prejudices are not yet removed, and who have not hitherto felt the disgrace attendant on this part of our history. We come now to the main point, that at this moment the nation is at war about Belgium,—that is, the war ceases to be a war of religion or of opinion,—it is a war of territory: and here we expected to see detailed the consequences of giving up the object to France, or perishing in the contest. The former part our author professes himself not qualified to discuss: we agree with him, that most territorial arrangements are trifling, compared with the blessings of peace; and we think, that if he had taken this subject properly into consideration, he might have proved to the country, that this new accession of territory to France is not such an object of terror as the unthinking are apt to esteem it. In this part we do not see many traces of deep thought: the imagination triumphs over the judgment of the politician; the writer becomes an imitator, and sets up Mr. Burke as the object of his imitation. Instead of pursuing his subject, we have a tame paraphrase of a Burkian sentence, and a rambling paragraph on Mr. Burke's merits. The consequences of this fatal and disastrous war are not brought home with sufficient strength to each bosom: and the whole concludes with pointing out to us the lessons of wisdom which we may derive from the French revolution.

From the difficulty we found in making a just analysis of this work, we conceive that it must have been produced by starts: it is deficient in arrangement, and it wants concentration of sentiment. The *limæ labor* has not been employed, and the harmony of periods is much neglected. We might bring many instances to warrant our last assertion; but



but the finale, which is usually most laboured by good writers, will strike every reader. The closing period is intended to convey some grand reflections: the great advantage of our constitution is the last, for it insures 'to its subjects an exemption from revolution, the worst of all possible evils, except that confirmed establishment of tyranny and oppression

'for which there is no other cure.'

Oh tame and impotent conclusion!

We are, however, as we said before, to make great allowances for such a defect: for how is it possible that an ear, accustomed to the jargon of briefs, the reading of clerks of the court, the barbarous language of illiterate pleaders, should be awake to all the niceties of elegant diction? We must not then examine every passage upon the rules of established criticism,—when instances of defective grammar appear, such as the improper use of the participle, a verb singular to a plural substantive, or the contrary,—when metaphors are ill assorted, such as 'the illumination of an angel to make dark,'—when comparisons are too remote or not easily understood, such as that of the system of the universe to a county clock (meaning, we presume, some public clocks in Scotland)—we must attribute these things to the genius of the author's profession, his country, and the want of sufficient leisure.

If we could however find much fault with the author's language and style, there are few sentiments in which we should not readily acquiesce. Yet we cannot think with him, that, when Mr. Pitt became an apostate from his former principles, 'he conducted himself with (the) masterly skill:' we allow the boldness ascribed to him by Mr. Erskine; but the skill of a master has surely not been displayed, since he has been baffled in almost all his schemes, both at home and abroad. Mr. Erskine is not 'ashamed of the appellation of party, when the phrase is properly understood:' he need not certainly, if the party is a good party; but the term *party*, used absolutely, is generally and properly taken in a bad sense. We have the misfortune not to understand Mr. Erskine, any more than most of the gentlemen of his profession, on the doctrine of libels. He tells us, that, of the late writings of the reformers, 'some, according to the just theory of the law, were unquestionably libels:' of the writings of the reformers, when Mr. Pitt was at their head, he says, 'libels at that time were written, but Mr. Pitt's were unquestionably the strongest and the best:' in another place he says, 'libels, indeed, both then and since, as at all other periods, were undoubtedly written by mischievous, turbulent, and misguided individuals.' Now we should be glad to hear Mr. Erskine's theory of the

law which should at the same time condemn those works which he thinks unquestionably libels, and at the same time absolve the present pamphlet, and free the author from the imputation of being a mischievous, turbulent, or misguided individual. There is no work, we conceive, more wanted,—no one which would do greater honour to Mr. Erskine ; it would relieve many worthy and conscientious writers, and might solve the doubts of independent juries.

The compliments to Mr. Sheridan, Mr. Fox, Mr. Burke, lord Malmesbury, are what are vulgarly called make-weights : they are much used in the house of commons,—or if we had said abused, the expression would have been more proper. When the interest of a nation is at stake, it is trifling with the public to interrupt the debate with personal compliments. The compliment to lord Malmesbury is of a strange mixed nature. The writer professes ‘greatly to respect his diplomatic talents,’ and at the same time compares the ambassador to a common bellman. Who can respect such diplomatic talents ? Can we conceal from ourselves that this much-respected diplomatist is the laughing-stock of all Europe ? We as little approve of the affected manner in which the writer speaks of himself. It is not for ‘a very private man like me, with no talents for a statesman.’ No ! Mr. Erskine, you must know that you are far from being a very private man ; and if you have no talents for a statesman, why do you not retire from parliament, and give yourself up wholly to ‘the pursuits of your most laborious profession ?’

We have thus pointed out some few of the reprehensible things in the pamphlet before us : they may with ease be corrected in a subsequent edition ; and, with all its defects, we recommend it to our readers, if not as a brilliant, yet, as we said before, as an honest pamphlet.

*Jones's English System of Book-keeping, by Single or Double Entry, in which it is impossible for an Error of the most trifling Amount to be passed unnoticed ; calculated effectually to prevent the Evils attendant on the Methods so long established ; and adapted to every Species of Trade. 4to. 1l. 11s. 6d. Boards. Grosvenor and Chater. 1796.*

**W**HAT can the Critical Reviewers say of a system of book-keeping which has been reviewed and approved of by the millionaires of the city of London ? Let their commendation speak for the merits of the work—

‘The simplicity on which Jones's New System of Book-keeping is founded—the expedition with which books may be examin-

ed and balanced—the ingenious, certain, and yet simple method of discovering errors, or false statements, makes it a valuable acquisition to persons in anywise concerned with trade.

D. GILES,

JAMES REED and JOHN PARKINSON,  
ALEXANDER CHAMPION,

GEORGE WARD,

ROBERT PEEL,

JAMES BOLLAND,

ROBERT BARNEWELL,

BOLLAND and PRESTWIDGE,

G. G. STONESTREET.'

P. v.

A work that answers the above commendation, must doubtless be acceptable to the public; and supposing it to be just, we are glad to see that the author has received so much encouragement for his invention: for, compared with it, the net receipts of a Pope, a Gibbon, a Robertson, a Blair, and a Hume, vanish into smoke. But our readers will not be content with the recommendation only; neither should we, if there was any suspicion that the persons who set their names down to this recommendation, had not fully weighed the contents of the work. If any one has been induced merely through friendship to set his name down, we consider him as guilty of one of the highest crimes against and unpunished by society: and we are fearful that they may not all be aware of the force of the word *certain*; for surely they speak too positively, if they mean that an artful man cannot abuse this mode as well as that of double entry. We will present them, therefore, with the author's own account of the advantages attending his system, which he very well contrasts with the inconveniences of double entry.

'The process by my system is perfectly simple and concise—It gives more information, by always bringing the whole statement of the most extensive concern into one view;—and yet needs no check-sheet—balance-paper—abstract—nor any account whatever, but what is contained in the ledger itself.—It requires less labour than any system now in use; and has this additional advantage, that it is impossible for an error of the most trifling amount to be passed unnoticed.

'By my system the books may be posted every day, and balanced every month, or oftener, without the least inconvenience; and with the satisfaction, when balanced, of the accounts being correct, to an absolute certainty. The books cannot be completely posted without being balanced; nor balanced while an error, or false statement of a farthing, or any greater amount remains.

'By my system, the unfortunate trader may, at a few hours

notice, produce his books balanced to his creditors ; and the creditors may rest perfectly satisfied that they cannot be deceived by a false statement ; for it is impossible to produce a false statement from books kept after this plan, that will not be immediately detected : — And it will be futile for any person to plead his ignorance of book-keeping, as an excuse for his insolvency ; because any man, who possesses understanding enough to make out a bill of parcels, may, in an hour or two, gain such a complete knowledge of the English System, as either to be able to keep his own books, or see that they are properly and regularly kept by some one else—Therefore the creditors of bankrupts will be able to draw a line between the unfortunate and the dishonest man.

‘ My system is so simple, that it is suited to the capacity of a school-boy ; and I shall lay down a plan for teaching it, which if adopted at seminaries of useful learning, must be attended with great success. And certainly the art of book-keeping is as necessary for a school-boy to learn as reading, writing, or arithmetic.

‘ The great dependance that men in trade are necessarily obliged to place on the information contained in their books, requires such a system as may be confidently and invariably relied on, and in which it is impossible for an error or false statement to remain undiscovered. My system will fully answer this purpose : and if, at any time, it be thought necessary to go through an examination of a set of books kept on this plan, the posting of one thousand entries may be easily examined in an hour by one person, without the least assistance, or the possibility of passing unnoticed an error of the most trifling amount :—I have examined the posting of one hundred entries in less than five minutes. No person, therefore, need neglect an examination of his books. And it is worthy remark, that the plain and simple manner in which the profit or loss in any concern may be ascertained, precludes the possibility of the most ingenious man deceiving his partner, if possessed only of common understanding.’ P. 14.

A specimen is given of the mode of keeping books, which seems to us better calculated for the retail trader than a dealer in great concerns. To use the mode, a person must buy this book, consisting of less than eighty quarto pages, of which sixteen contain the names of the subscribers, each page having five columns well filled with names ; and the price of the book is one guinea and a half. We by no means grudge our author his money : but it is useful in a commercial country to point out to authors in general, what encouragement they may expect to meet from the richer part of the community, if their works are not of the first requisition.

*O cives ! cives ! quærenda pecunia primum est.*

Gentle



Gentle reader! if a merchant asks you for the explanation of the Latin, give him only this paraphrase—Success to trade, and Mr. Jones's Art of Book-keeping!

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*A Defence of Double Entry, with a new Arrangement of the Journal, and Objections to Mr. Jones's Plan of Book-keeping. By Joshua Collier. 4to. 7s. 6d. sewed. Scarlett. 1796.*

WE have heard of the dangers attending an opposition to the established maxims of a government, or a religion,—that the heretic has suffered at the block or the stake, for hazarding his opinions: but—*rifum teneatis, amici?*—our good author tells us, that double entry has got so firm a footing, that the general consent of all nations 'has given it an authority it may be dangerous to oppose.' We know of no dangers attending this opposition to double entry; and indeed single entry does not often fall to the lot of a critic: so, in spite of the terrors of the counting-house, we go on. Joshua Collier stigmatizes Mr. Jones's work as a take-in, and consequently is not likely to write in good humour: he defends double entry tooth and nail, as if it was a thing worth quarrelling about; but he himself can make some improvements on the old mode, which he has done in a journal and ledger: and the subscribers who have paid a guinea and a half for Jones's quarto, may very well afford to buy this quarto in addition. This will please Mr. Collier, who tells us—

'I shall be happy if any errors of Mr. Jones's, or mine, serve to awaken the spirit of enquiry in a matter which has yet been treated with too much neglect, except by men more adapted to plodding habits, than the conception of new ideas.' p. 16.

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*An Elucidation of the Italian Method of Book-keeping, with Examples calculated to simplify and perfect that long approved System, and to supply the Defects of the present Practice. Prefaced by free Observations on Jones's English System of Book-keeping, and concluded by concise Strictures on Collier's Defence of Double Entry. By Thomas Knolles Gosnell, Accountant of London. 4to. 5s. sewed. Richardson. 1796.*

THE Free Observations deserve the serious attention of the gentlemen who have subscribed their names as recommending Jones's System of Book keeping. Their characters for judgment, accuracy, and probity, are very much involved in the opinion which shall be the result of a fair and impartial examination of the book which they have in so unlimited

ed a manner recommended to the public. A question might be fairly put to these gentlemen—Since by your recommendation we have been induced to purchase a work, sold at a greater rate than almost any book hitherto offered to the public, may we ask, whether in your own counting-houses you use that method of book-keeping which you so strongly recommend to every person concerned with trade? It is, in our apprehension, one thing to recommend a subscription generally for an author, which involves only an opinion of his abilities, merit, or distress,—and another to give a positive decision on the merits of a work, from which, induced by the reputation of the recommenders, young persons may adopt a system either of little or no advantage, or attended with positive inconveniences. Indeed we consider the reputation of Mr. Jones's recommenders as more at stake than that of the author himself: for he might very naturally be led away by the delusion attending the pleasure of inventing; and a little egotism is in him very pardonable: the recommenders must have viewed the work in cooler moments; and from the strong terms in which their opinion is couched, it could not have been justly formed but after much thought and deliberation.

The certainty with which, according to Mr. Jones's system, his recommenders have stated that errors may be detected, is exposed by the author before us in the following manner—

‘ There certainly is no such charm in Mr. Jones's boasted System as to keep aloof those errors which creep into account books negligently kept; and as to the declared impossibility of an error existing in his arrangement without being detected by his infallible check, it is an assertion the most preposterous that ever was set up; for a school-boy of the least discernment will perceive, and Mr. Jones himself, with all his temerity, will not deny, that his check would be utterly incapable of pointing out so extremely simple an error as would originate in the debiting Abraham Bold with fifty pounds which he ought to have been credited for, if in the same page Charles Wise was to be credited for fifty pounds which ought to have been carried to his debit: this is a sort of error, that, in the hurry of business, may be the effect of accident, or it may be produced by design. Let Mr. Jones point out how his scheme of balancing will lead to a certain detection of this error, or let him no longer boast that “it is impossible to produce a false statement from books kept after his plan that will not be immediately detected.” P. v.

Our writer properly objects to Mr. Jones, that his arguments against the Italian mode are taken from its abuses, and makes an observation not easily evaded—

‘ It is, indeed, a curious fact, that he does not furnish one single instance

instance of the Italian method being inadequate to its professed purposes, where honest and attentive book-keepers have kept the accounts, and that very circumstance is sufficient proof of its excellence, because, if one such instance could have been adduced, it most assuredly would not have been withheld—all the rest amount to nothing.’ P. v.

Another observation goes to the originality of Mr. Jones’s invention—

‘ In the patent ledger also, the novelty consists in the various columns appropriated to record the daily and monthly transactions, on the originality of which it may be right to state, that this gentleman was invited to inspect a ledger ruled in a similar way, which he thought proper to decline.’ P. vi.

It is extraordinary, that, after such solid recommendations as appear to Mr. Jones’s book, our author should venture to publish this assertion—

‘ All the opinions which the writer of these pages has been able to collect, concur in asserting that Mr. Jones’s plan is inadequate to the purposes of the man of business in almost any trade.’ P. v.

Yet we have not the least reason to doubt of the extent of his acquaintance ; and his Preface convinces us that he is not likely to be led away by trifling information.

To many other parts of Jones’s Book-keeping very ingenious objections are made ; and a specimen is given, at the end of the work, of a proposed improvement on the Italian mode, which we recommend to the consideration of persons in trade. Indeed this controversy will be attended with many advantages ; the merchant, by examining the merits and defects of two plans, will be able to strike out some new lights which may assist him in his counting-house ; and at any rate his mental faculties will be assisted by a little abstract reasoning, to which the spirit of trade is in general so inimical.

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*The History of the Church of Christ. Containing the Fourth and Fifth Centuries. By Joseph Milner, M. A. &c. 8vo. Vol. II. 5s. 6d. Boards. Dilly. 1795.*

**T**HE period of time, which the volume now presented to the reader embraces, will exhibit the church of Christ in a very different situation from any, in which it appeared, during the whole course of the three first centuries.

‘ The fourth century opens with a persecution more systematically planned, and more artfully conducted, than those which Christians had ever known. Indeed victory at first shewed itself  
in

in favour of the persecutors, and Christianity seemed to be near an end. All the powers, of cruelty and artifice, and of violence and calumny, associated, were exerted to the utmost in the course of these transactions; and, if the church still survived the storm, and rose more terrible from her losses, the only reason was, because her defender is invincible.

‘ We next behold the church established and protected by civil polity, and the whole system of paganism, which had been the pride of ages, gradually dissolved, and sinking into insignificance and contempt. The advantages and abuses, attendant on Christian establishments, display themselves, on this occasion, in a very conspicuous point of view. I have endeavoured, with faithfulness and candour, to point out both, at the same time that the regard due to truth itself, and to the characters of the most illustrious and the most exemplary Christians in past ages, seemed to require a defence of ecclesiastical establishments. I hope no real lover of truth and liberty will censure the attempt: for it must be owned, that the most direct attacks, in the way of argument, and I wish I could say, only in that way, have repeatedly been made against them, as if they were unchristian in their whole nature. It cannot, therefore, be reckoned unfair to desire men, freely to give to others the liberty, which they allow to themselves, if they would prove that their love of liberty is genuine and sincere.

‘ The Arian controversy fills almost the rest of the century; it was my duty to give a faithful history of its rise, progress, and effects. And, if the personal character of Arians appear more criminal than many of my readers have been taught to imagine, I confidently refer them to the most authentic records of antiquity. I am not conscious of having disguised any one fact, or exaggerated any one enormity.

‘ But it is with far greater pleasure, that I have contemplated the fifth century. The history of Pelagianism I judged to be a desideratum in our language: it was necessary to lay it before the reader with some degree of circumstantial exactness, supported too by incontestible documents. If the account of the writings and labours of Augustine be thought to extend to an immoderate length, I can only say, that the importance of the doctrines of grace, with their practical effects, will, perhaps, be considered as a sufficient apology. Nothing can be introduced more pertinent to the whole design of this history, than the revival of religion, of which he was the providential instrument: its effects remained for many centuries: and I scarce need say to those, who have read the former volume even with superficial attention, that my plan often requires me to be brief, where other historians are immoderately tedious; and to be circumstantial, where they say little, or are silent altogether.

‘ To search out the real church from age to age, is indeed a



work of much labour and difficulty; far more so, I apprehend, than can even be conceived by those, whose studies have never been directed to this object. The ore is precious, but it must be extracted from incredible heaps of ecclesiastical rubbish. I cannot pretend to be clear of mistakes; but it behoved me to be as careful as I could; and I shall as thankfully receive information or correction from studious persons who have carefully investigated antiquity for themselves. I cannot, indeed, expect information or correction from self-created critics, who are carried down the torrent of modern prejudices, and who know no sentiments, but those, which they have imbibed from authors of the present century.'  
P. iii.

For an opinion on the manner in which this interesting subject is pursued in the work before us, we refer the reader to our account of the first volume \*, to which this is no way inferior.

## MONTHLY CATALOGUE.

### POLITICAL.

*Essay on the Public Merits of Mr. Pitt. By Thomas Bestler, M. D. 8vo. 3s. 6d. fawed. Johnson. 1796.*

TO appreciate the public merits or demerits of Mr. Pitt, is a very difficult task. If stated in the fairest manner, they are not likely on the one hand to answer the expectations of his panegyrists, nor on the other to suit his very degraded state in the eyes of his opponents. By facts only can they be tolerably ascertained. If we view him as at one time the most popular minister that ever appeared in England, the inquiry naturally will be, what improvements took place in consequence in the finances, the jurisprudence, the legislation, the commerce, the administration of public affairs, or the conveniences of private life? If in any of these respects improvements have been made, how far was Mr. Pitt concerned in them? Were they done at his suggestion? or did they proceed from the industry and abilities of inferior characters? Did Mr. Pitt promote them when recommended? or, when apparently approving the measure, did he either take no step to promote it, or such steps as must inevitably secure its rejection? Since Mr. Pitt was once so popular, the inquiry will then be, upon what grounds was this popularity obtained? and secondly, whether upon his advancement to rank he pursued those measures for which he had been a zealous

\* See Crit. Rev. New Arr. Vol. X. p. 450.

advocate whilst in the act of obtaining this popularity? Another distinction now takes place: we are to view him in his arrangements at home, and his connections abroad. We are to inquire whether he took the most effectual steps to secure peace at home, and never compromised the welfare of the country with foreign connections. In this state of the inquiry, the nature and utility of various armaments must be ascertained,—whether they were the effect of petulance, or manly dignity; whether they secured the object hoped for, or ran the nation to expense without honour or profit? Since the three or four last years have been distinguished by the violence of parties, a natural object of inquiry will be, how far this was fostered or not by the minister; what steps he took to secure the tranquillity of the nation; whether they were consistent with the honour and dignity of a great minister, or were the trifling expedients of crafty politicians in the worst of times? As a war minister he becomes the object of another inquiry; and now, without considering the grounds on which he entered into the war, it will be asked, what great expeditions has he planned in which he met with success? in what has he been unfortunate? In the latter, did the misconduct result from his rashness, levity, ignorance, or from unavoidable circumstances which no prudence could have foreseen? We might state many other circumstances, in which the facts should be previously well ascertained before any attempt to reason on them is made; and then we must refer, we fear, to posterity for impartial decision. It would be better, perhaps, to inquire on what single act, in peace or war, can Mr. Pitt aspire to the character of a great man or a great minister? We can distinguish the æras of the celebrated ministers of France by some noble achievement; but grandeur in conception or action does not seem to form a trait in the present administration; and we must confine our limits to the inquiry, how far has Mr. Pitt promoted, or had as the sole object in his view, the good of his country?

The result of the present essay is not favourable to Mr. Pitt. His conduct before he came into office is examined,—at that period, when he was the advocate, and the loud advocate for those measures which have been lately reprobated by him, and not reprobated merely, but thrown aside in so bold and glaring a manner, that the persons who imitated his conduct and avowed his principles, were made to feel the effects of his bitterest resentment,—were sent to expiate their newly-invented crimes at Botany Bay, or condemned to languish in prisons at home. This versatility in Mr. Pitt meets with deserved censure; and his pretensions to merit, as a peace minister, are shown to be very inconsiderable. The inquiry into his character, as a war minister, is reserved for a future essay.

Dr. Beddoes writes with the firmness which becomes a man of science: he speaks those bold truths which a nation ought to hear. We shall, therefore, with pleasure attend our author in his next publication.

lication; and if we might presume to give our advice, it should be that the subject might be kept more constantly in view: for as it is of a very serious nature, and worthy of his pen, we wish not to be turned aside by the inevitable prolixity of dialogue, or the introduction of any foreign matter.

*Observations on the various Accounts of a late Family Difference in High Life, now happily adjusted to the Satisfaction of all Parties concerned.* 4to. 1s. Faulder. 1796.

This pamphlet is made up of the paragraphs which appeared in the papers previous to the date of its publication, respecting a family difference in high life. Pages 1, 2, 41, 42, 43, and 44, are original, but unfortunately do not contain one word of truth,—an objection to which our readers too well know the *title-page* is equally liable.

*Desultory Hints on Violence of Opinion and Intemperance of Language.* By George Burges, B. A. 8vo. 6d. Longman. 1796.

A well-written and unexceptionable recommendation of moderation in controversies of all kinds. Never surely was any subject better timed in point of necessity, nor, we fear, worse in point of probability of success.

*A brief Enquiry into the Causes of, and Conduct pursued by, the Colonial Government, for quelling the Insurrection in Grenada; from its Commencement on the Night of the 2d of March, to the Arrival of General Nichols, on the 14th of April 1795. In a Letter from a Grenada Planter to a Merchant in London.* 8vo. 4s. sewed. Faulder. 1796.

This is a very important pamphlet indeed. It is of infinite importance to the people of this country to know whether the late insurrection in Grenada was produced by the intrigues of the French, or by the oppression and injustice of the British government and planters. If the author of this pamphlet may be credited (who styles himself a Grenada planter, and seems to have acted a principal part in those scenes), the latter was the case. Contrary to the treaties of 1763 and 1784, he says of the French colonists—

‘These people were completely divested of all political rights as British subjects. I believe I might add, of all civil ones also: their churches and glebe lands, of which they had held the undisturbed possession for upwards of twenty years under the British government, were now taken forcibly from them; a measure which, of all those carried into effect to irritate and distress them, was the most severely felt, and contributed the most to rivet their disaffection to the British government, and at the same time was the least necessary to any public purpose whatever.’ p. 6.

He proceeds to state, that, from the continuance of this illiberal treatment, ‘all social intercourse between them and the natural-born subjects was at an end,’ some time previous to the insurrection.

tion. The conduct of the president and council, during the revolt, was not less rash and intemperate. They had been repeatedly warned by flags of truce from the insurgents, that if any person suffered for an attachment to their cause, they would retaliate upon the British prisoners in their possession. Notwithstanding this, not only several persons of colour were hanged at St. George's, for only having been at the rebel camp; but a Mr. Alexander, a native of France, who had never taken the oath of allegiance to Great Britain, and who was taken in a schooner employed in the purchase of stores, was executed there with many circumstances of cruelty. Can it be wondered at, if after these provocations the English prisoners were shot by the insurgents? In fine, the whole pamphlet exhibits a singular picture of weakness, ignorance, and tyranny,—qualities which are very commonly united.

*A Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, on the National Debt. By Edward Tatham, D. D. &c. 8vo. 2s. 6d. Rivingtons. 1795.*

Of all the crudities on the national debt, we have seldom met with any thing more crude than the morsel now before us. The debt is allowed to be a burthen upon the country: but our author contends—

‘That it is become necessary by time and habit, that, by some admirable movements of its own, it enables the country to support its weight, and that it is upon the whole beneficial to the nation.’ p. 4.

It is not worth while to examine the theory: we hope, however, that one passage, favouring of impiety, was a slip from the author's pen. Speaking of wars, he says, ‘unless wars could be expelled out of the world, which from the history of that world seems not to have been in the intention of its maker——’ Now, upon our christian faith, we say that it is the intention of the maker of the world that wars should be no more; and the history of the past shows only the folly and wickedness of man, which are gradually extirpated, and which it is the intention of our Father to extirpate by means of his holy religion.

As a specimen of the author's style, we shall indulge our readers with his grand apostrophe to Mr. Pitt—

‘O, sir, you stand in a critical predicament! you fill a high and important station. On you, sir, much depends. On you we place our hopes. To you we commit our fortunes. You are, I think, an honest man. Be the friend of all honest men, for they are loyal; and all honest men will be friends to you. Be clear in your views. Be decided in your measures. And be determined in their execution. Follow the example of your father. Be cautious but resolved: and be successful as he was. Deal openly with all men. Never halt between two opinions. Never trim between



two parties. Trimming was the disgrace of the American war. Have those to fight your battles on whose courage you can rely, and on whose skill and fidelity you can depend. As war-minister be boldly responsible for your conduct: for the measures which you adopt, and the means which you employ. Be not afraid of axes and scaffolds. Do the best you can, and trust to Providence for success: and, if you fail through your own misconduct, bid the house of commons take off your head and put it upon their table.' P. 70.

There are seventy-one pages for half a crown; this price, we presume, was set in consistency with the author's principles, as the pamphlet, 'by some admirable movements of its own,' enables the purse to support the weight taken from it, exactly as the national debt is beneficial to the nation. The pamphlet and the debt both take money away: in the latter case we pay for the folly of our fathers; in the former we indulge our own.

*A Cursory View of the Transactions of the 13th Vendemiaire (5th Oct. 1795), and of their Effects.* 8vo. 1s. Longman. 1796.

The facts contained in this narrative are substantially the same as those which have been related in the New Annual Register for 1795, with this difference, that in the latter they are stated with much more candour and moderation. This pamphlet is, however, neither ill written nor ill translated; and all parties might profit by attending to some of the author's advice, particularly the following—

'Conclude a peace; remember that war, however glorious, is always a curse; that the people pay, suffer, are harassed and exhausted, as much by victory, as defeat; and that success in the end becomes as fatal to the victors as to the vanquished. Do not drive your numerous enemies to despair; nor alarm our neighbours and allies, by refusing to assign bounds to your ambition, your hopes, and your resentment!' P. 39.

*Reflections on Government in General, with their Application to the British Constitution.* By Charles Watkins, Esq. 8vo. 2s. Butterworth. 1796.

Mr. Watkins, in his various legal publications, has evinced much extent of research, and originality of thinking; the present production has the merit of displaying an accurate knowledge of the British constitution, and an ingenuous statement of its excellences and defects. In the Introduction to these Reflections, the author mentions that he had observed—

'That while some were resolving the constitution of these realms into an absolute democracy, there were others who were no less desirous of establishing the persuasion that the monarchy was as absolute. If the former asserted, that the monarchical part of our  
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polity was merely an usurpation of the rights of the people, the latter did not scruple to affirm that the people had usurped the rights of their king. One conceived that, as all political power originated in the aggregate body, the monarchy and peerage were adventitious excrescences, heterogeneous and unnatural.—The other inverted the scheme, and maintained that the peerage and commons derived their very existence from the crown.' P. v.

Such extremes, as Mr. Watkins afterwards truly observes, 'recede equally from the truth of the case,' but that there is fortunately left 'a wide field for the peaceable and unprejudiced, to explore uninterruptedly the paths of utility and truth.'

This track Mr. Watkins has pursued: his reflections are judicious and patriotic; he proves the identity and vindicates the value of our constitution, but seriously doubts the probability of its long existence without a salutary recurrence to its radical principles. The sense and liberality of the author's observations on this topic deserve considerable praise, and place him in that class of politicians, with whom perhaps only, the wisdom of the science is to be found,—the *active moderates*.

*Two Letters, addressed to a British Merchant, a short Time before the Meeting of the New Parliament in 1796. By John Bowles, Esq. 8vo. 2s. Longman. 1796.*

The author recommends a voluntary subscription to government: and the persons who so liberally offered their lives and fortunes at the beginning of the war, must be lost to all sense of shame if they do not now make good their promises. We hope that Mr. Bowles has shown the example, by giving up at least one half of his goods and chattels: and less cannot possibly be expected from his zeal. As to the few shades of argument in his book, they vanished at the moment we sent an ambassador to Paris to treat with the French republic; and all his rhodomontades about social order, balance of power, religion, anarchy, impiety, and the like high-sounding words, have just as much meaning as the oaths of a Billingsgate fishwoman, and will be looked upon by all parties with the same indifference.

*The Origin of Duty and Right in Man, considered. 8vo. 2s. 6d. R. White. 1796.*

This publication is addressed to the inhabitants of London and Westminster, with a prospect to his majesty's meeting the parliament after the last general election. It pathetically, and with proper reprobation, alludes to the daring insults offered by some ruffians to the sacred person of the monarch on a former occasion; the rest of the pamphlet is occupied with such a discussion as may be expected from the title-page,—a discussion in which there is very little novelty of argument or illustration. One of the best passages is the following investigation of the asserted equality of mankind—

• We

‘ We are told in an authoritative tone, that man’s natural rights are life, liberty, and equality : to any fair reasoner we would grant this position, because such an one would not make a swindling use of the concession, but would take care that the terms he used should be uniform in their meaning, and defined in their extent. We would grant the position upon this fair ground, that man has a right to retain his life, as long as it pleases God he should do so ; that he has a right to a free use of those natural faculties for the exercise of which life was given him ; and that all men have equally a right to those benefits. But it is impossible to make this concession to the antagonists who stand opposite to us in the controversy, without burthening it with tedious limitations ; because the same equivocation that we have perceived to exist in their word *right*, extends itself to every word in their vocabulary.

‘ That we may not, however, appear to decline the question under any form, and thereby virtually to concede that which we altogether refuse, let us endeavour to discover in what way man can claim a right to such things as are conveyed to the understanding by the words, *life*, *liberty*, and *equality*. Man is created by God, and endowed with reason ; a sphere of action is assigned him, and he is rendered severely accountable for his use of it. He is thus placed in life first of all for that end, and his life is the first circumstance necessary for accomplishing it ; since, by extinguishing the life, the whole agency is at once destroyed, and the purpose entirely defeated. That man should live, was therefore God’s will ; and destroying the life, in its first effect, is counteracting the will of God. There is no great mystery in the right to life ; if man is to perform a service, he must live in order to do so. As life is rendered, by God’s goodness, an object of desire, as well as of obligation, man adheres to it independently of duty ; but still, as the means of defending it are confided to him, he is to maintain it as the substratum of the agency vested in him. But he has also a distinct and personal interest in retaining life ; it was given him, first for use, and next for enjoyment ; the second consequence of impairing life is, impairing the rightful interest of man. Man resigns up his life to the donor without conceiving the notion of a right to retain it ; but if any but the donor threatens to disturb it, unless it be in evident conformity with the will of the donor, the notion of a duty to defend it, and of a right to preserve it, suggest themselves to his mind. The former, as he looks to God, to whom he is accountable for it ; the latter, as he looks to his adversary, who has no authority to disturb it. Man must live to be able to fulfil the sphere assigned him, till God dispense with the necessity ; man may live, and avail himself of that permission in the most effectual manner (provided he does not attempt to satisfy his personal inclination by means adverse to the will of God) until God withdraw the permission. Man’s life, on a general aspect, pretends it-

self to our thoughts in no other way than as a matter of fact. In respect of any unjust attempt from man to impair it, it may be alleged an object of right holden of God; but even then its defence is no less a matter of duty also. And though we may defend it with greater alacrity on the ground of right, as feeling the urgency of personal interest, yet we are called upon to defend it on the ground of duty also, until duty forbid us to defend it, and then surely the right to defend it ceases altogether. Such appears to be the nature of the right to life, as far as we can render it intelligible to our understanding.

‘The right to liberty, seems to flow necessarily from the right to life just explained. For, as it is necessary to live, in order to hold the agency assigned to us; so, in order to execute that agency by the rule prescribed, it is necessary to be free to do so; that is, that our beings and faculties should be free from all unreasonable and vexatious constraint, enbarrassing or impeding the execution of our office. If we suppose the rule of duty faithfully and universally observed, and duty discharged on all parts, every man will have acted without the hindrance or impediment of others; this is the first degree of freedom to which we are entitled, because it is inseparable from the actual discharge of the duty to which we are obliged. But, as every man’s activity, who directs it by the rule of duty, is sufficiently controled, the residue of liberty that remains after the discharge of duty, being unproductive of evil, forms the second degree of that freedom, which man, by God’s bounty, is entitled to enjoy.’ p. 81.

These remarks are undoubtedly the offspring of a sensible and dispassionate mind; it is, however, much to be regretted that the candid advocates for civil subordination do not convey their arguments in a more popular style, in order to counteract with greater effect the impressions made upon the public by the declamation of bold and artful demagogues.

## D R A M A T I C.

*The Way to get Married; a Comedy, in five Acts, as performed at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. Author of Columbus—Zorinski—Children in the Wood, &c. 8vo. 2s. Longman. 1796.*

The chief characters in this piece are, *Dashall*, an unprincipled gambler and speculator, conscious of being on the verge of bankruptcy, and endeavouring to avert it by marrying a fortune, or fleecing a rich dupe,—*Allspice*, a substantial tradesman in a country-town, who is led for a time to despise the slow gains of his counter, and venture his money in scheming projects,—*Causlic*, a cross old uncle, with a good deal of tenderness at bottom,—*Tangent*, his nephew, volatile, unthinking, and generous, consequently  
the



the hero of the piece, and rewarded with the greatest female fortune of the drama,—and an East India captain, whose distresses, with those of his daughter, are meant to contrast the effect of the comic characters. The plot does not deserve the name: the language abounds with the cant phrases of the town; but though the piece is certainly not one of those which tend to improve the taste or show the genius of the age, the author so far deserves praise as he points his ridicule against the follies and vices of the time. The following strokes are not amiss—

‘ *Dash.* We are the boys in the city. Why, there’s Sweetwort, the brewer,—don’t you know Sweetwort? dines an hour later than any duke in the kingdom—imports his own turtle—dresses turbot by a stop-watch—has house-lamb fed on cream, and pigs on pine-apples—gave a jollification t’other day—Stokehole in the brew-house—asked a dozen peers—all glad to come—can’t live as we do. Who make the splash in Hyde-Park? who fill the pit at the opera? who inhabit the squares in the west? why, the knowing ones from the east to be sure.

‘ *Cauf.* Not the wise ones from the east, I’m sure.

‘ *Dash.* Who support the fashionable faro tables? oh, how the duchesses chuckle and rub their hands, when they see one of us!

‘ *Cauf.* Duchesses keep gaming tables!

‘ *Dash.* To be sure! how the devil shou’d they live? such a blow-up the other night! you were there, lady Sorrel!

‘ *Lady Sor.* I at a faro table!

‘ *Cauf.* No, no.

‘ *Dash.* (*aside*) Upon my honour I beg pardon—you see, sir, the duchess was dealing, and Mrs. Swagger was punting. Oh ho! cries Mrs. Swagger, “That was very neatly done”—“What do you mean?” says the duchess—“Only, madam, I saw you slip a card”—“dam me” says the duchess—

‘ *Cauf.* Says the duke.

‘ *Dash.* Says the duchess.

‘ *Cauf.* No, no! “dam me,” says the duke.

‘ *Dash.* Psha! the duchess, I tell you. It’s her way.

‘ *Cauf.* Her way! O lud!

‘ *Dash.* Where was I? oh, “dam me,” says the duchess. “but you turn out of my house”—“and curse me,” cries little miss Swagger, (a sweet amiable little creature of about fourteen) “if we stay here to be swindled.”—Words got high, and oaths flew about like rouleaus; but as they had plucked me of my last feather, I got up, and, in imitation of my betters, twang’d off a few dam’mes, and retired.’ — P. 6.

*Lock and Key: a Musical Entertainment, in two Acts, as performed at the Theatre Royal, Covent-Garden. By Prince Hoare, Esq. Author of My Grandmother—No Song No Supper—The Prize, &c. 8vo. 1s. Longman. 1796.*

To gratify the taste of the public, whipt syllabubs are at least in

as much request as more substantial food ; and Mr. Prince Hoare, by his success in former trifles of this kind, seems to be in possession of the favour of the town ; his title to which, this little piece, if it does not augment, will not at least diminish. It is not an object of our criticism.

*Village Virtues : a Dramatic Satire. In Two Parts. 4to. 2s. Bell. 1796.*

Of the eight characters in this drama, two act the part of the rich,—the others, of the poor. Lady Mount Level entertains an exalted opinion of the virtues of the poor ; but a plan is contrived by her brother, sir David Downright, to cure her. He makes his two daughters, his housekeeper, his friend, and a lord Winworth, assume the characters of poor people ; they all distinguish themselves by their licentiousness and treachery, and lady Mount-Level is cheated out of her mistake. To be sure they discover themselves at last : yet (strange as it may appear) my lady feels no propensity to relapse into her former error. Mercy on us ! this *thing* is written, ‘ that every British heart may be firm in supporting our country and our constitution ! ’

*Abroad and at Home. A Comic Opera. In Three Acts. By J. G. Holman. 8vo. 2s. Cawthorn. 1796.*

The ground-work of this piece is the story of two young men, brought up, the one in Yorkshire, in the utmost rusticity, the other in London, in every *dashing* accomplishment which by vulgar minds is supposed to constitute the fine gentleman ;—both of whom finish their respective careers precisely in the same place—the King’s-Bench prison. The one marries a *suivante*, taking her to be the heiress he is brought up to town to pay his addressees to ; the other makes his father believe he has been taking the tour of Europe, when he has been all the while lounging in London. A generous Irishman is introduced, who pays the debts of a man he has a quarrel to, only to liberate him from prison in order that he may fight a duel with him. The play is made up by borrowing here and there from the general stock of dramatic incident and character ; nor is it put together with much art. It has however, we believe, succeeded on the stage, and has perhaps as good a title to amuse as most comic operas.

*Le Valet Reconnaissant. Comede Historique, en un Acte et en Vers. Par M. le Chevalier D \* \* \*. 8vo. 1s. 6d. De Boffe. 1796.*

This little piece is said to be founded on a real incident. The foreign servant of an English gentleman recognised in the person of a French emigrant, whose dress and appearance indicated the distress to which he was reduced, his old master, under whose roof he had lived many years in France. The affectionate domestic immediately offered him the whole sum of money he had saved in service ;

service ; and as he could not prevail on the emigrant to accept of it, he mentioned him to his English master, who with great delicacy relieved his necessities, and continued his good offices till he had procured him a commission. The drama aims at little more than telling the story in verse : and the interest it raises in the reader must arise rather from the truth of the incident, than from the exhibition of any superior powers either in the plot or versification of the piece, which however is simple, and favourable to virtuous feelings.

### METAPHYSICS.

*Select Parts of the Introduction to Doctor Gregory's Philosophical and Literary Essays, methodically arranged, and illustrated with Remarks. By an Annotator. 8vo. 3s. 6d. Boards. Johnson.*

The disputes of metaphysicians are generally conducted with an eagerness and acrimony very disproportionate to the little interest they excite among mankind in general. The Libertarian and Necessitarian cohorts seem destined to wage eternal war : and though each may have sometimes apparently driven the adversary from the field, the obstinate renewal of the contest has illustrated the prodigy of the fable of Cadmus.

To pronounce on the merits of a question which is ever likely to continue undecided, is neither consistent with our inclination, nor conducive to any visible purpose of utility. With respect to the manner in which the discussion itself has been carried on, we cannot refrain from observing that the assertors of *necessity* have in general intrenched themselves behind a few incomprehensible dogmas, fully relying on the strength of their metaphysical fortification ; but that the advocates for *liberty* have traversed the field of human knowledge, and have been frank and instructive in communicating their acquisitions. We do not therefore view this *dissection* of Dr. Gregory's Introduction with much cordiality ; the anonymous annotator has not given us the opportunity of praising his candour ; but, as an emulous disciple, he will perhaps not be displeased when we remark that his comments discover a promising portion of the acute malignity of the necessitarian school.

*Illustrations of Mr. Hume's Essay concerning Liberty and Necessity ; in Answer to Dr. Gregory of Edinburgh. By a Necessitarian. 8vo. 1s. 6d. Johnson. 1796.*

Another attack from the same quarter. We make no doubt that this concealed disputant thinks himself a good *rightist* ; we however do not conceive that in the present instance he hits the mark at which he has aimed. As an historian, as a political and literary essayist, Hume is unquestionably to be admired : but as a metaphysical speculatist, he did no more than add his own *doubtings* to former doubts and uncertainties. By this art of ingenious obscurity

he has left the present question more involved than he found it. In attempting to clear up his meaning, our author is by no means successful; nor, when he calls in the aid of chemistry, is the elucidation more satisfactory. It is surely ridiculous, if not worse, to compute the wonderful properties and influences of the HUMAN MIND by the same scale of experiment which regulates the decomposition of charcoal, the production of elastic fluid, and the operations of the metallic, vegetable, and other acids.

## L A W.

*Reports of Cases argued and determined in the Courts of Common Pleas and Exchequer Chamber, in Hilary, Easter, and Trinity Terms 1795. In the Thirty-fifth Year of Geo. III. By Henry Blackstone, of the Middle Temple. Vol. II. Part V. Folio. 7s. 6d. Butterworth. 1796.*

The precision and ability with which Mr. Henry Blackstone has hitherto discharged the duty of a reporter, make it a subject of professional regret that his convenience should not permit the continuance of similar labours; the present part of the second volume (the remainder of which has been recently published) contains reports of several interesting cases, and is particularly valuable for presenting an elaborate and correct statement of the opinions delivered by the judges of the court of common pleas, in the important case of 'Boulton v. Bull,' in which the doctrines and law of patent inventions are most learnedly and logically discussed.

*Hints respecting Wills, and Testaments. 8vo. 3d. Philips. 1796.*

The writer of this small pamphlet condemns the conduct of those who postpone, to a time of dangerous indisposition, the testamentary settlement of their affairs. He is 'persuaded' (he says) 'from long and repeated observation, that the satisfaction of having made a will, prolongs life;' but we are as much inclined to question that point, as we are disposed to reprobate the superstitious folly of those who 'imagine, that, by making a will, they really shorten their own lives.' Without regard to either of these suppositions, we consider it as an act of prudence in every individual, to make a will while he is in good health, unless he should be satisfied with the prospect of that disposal of his property which the law will ordain after his decease.

This piece, we are informed, is the production of a well-known physician, belonging to the fraternity of quakers; and it does not appear to have been intended for sale.

*A Syllabus of a Course of Lectures, intended to be delivered, in pursuance of an Order of the Honourable Society of Lincoln's Inn, in their Hall By Michael Nolan, Esq. of Lincoln's Inn, Barrister at Law, and LL.B. 8vo. 2s. 6d. Butterworth. 1796.*

The invaluable Commentaries of Blackstone have methodised the



the elements of our law, so as to supersede, in a great measure, the similar labours of former writers: there are, however, yet many interstices, which a modern lecturer may supply, much to his own credit and to the advantage of the student. Mr. Nolan's correct and valuable edition of Sir John Strange's Reports will, doubtless, procure him the good wishes of the profession in the present undertaking. The Syllabus is, in our opinion, an unexceptionable specimen of arrangement; but we hope that the part of the plan which announces the exhibition of *fac-similes* of the proceedings in a suit, has been well considered. Some ludicrous comparisons occur to us on the subject, which, for the sake of the respectable lecturer, we wish may not affect the imaginations of his auditors.

*Summary of the Proceedings in Doctors' Commons, in a Cause instituted by Charles Colin Campbell, Esq. against Harriet his Wife, for Adultery; comprehended in the Speech of the Surrogate, who pronounced Sentence in that Cause (on the Second Day of March, 1796), in the Court of the Commissary of Surry. 8vo. 1s. Allen and West. 1796.*

The motive of this publication is thus stated in the advertisement—

‘In one of the diurnal vehicles of intelligence, a speech, said to have been delivered in Doctors' Commons, lately made it's appearance. It was attributed to Dr. Coote, who, in consequence of the indisposition of the commissary of Surry, heard and determined the cause of Campbell *versus* Campbell, near the close of last winter. The pretended harangue abounds with remarkable violations of grammar and of sense, and is replete with errors of every description. It was introduced by a letter, signed Archibald Hook; a name which has been frequently exposed to general notice, from the time of the decision of a cause against him in the court of King's-Bench (in the year 1793) to the present day. The editor of this pamphlet disdains to enter the lists of controversy with the person who claims that signature, by repelling the insinuations couched in the epistle: his only purpose is to present the public with an authentic and correct statement of the speech pronounced by the surrogate. The reader will then determine, whether the reputation of major Hook rests on so firm a basis as he is fondly inclined to imagine.’ p. v.

## N O V E L S.

*The Creole; or the Haunted Island. By S. Arnold, Junior. 3 Vols. 12mo. 10s. 6d. Law. 1796.*

We by no means agree with the author of the present production,

tion, that it is not necessary to bestow any 'great labour or attention on the composition of a novel,'—that it requires 'only a mediocrity of talents for its execution,'—and 'that it ought never to depart from the usual forms of speech, or the received maxims of common sense.'—By *common sense*, we presume, is meant the sense which people in common possess. That these are the general and received opinions of novel-writers, we confess ourselves inclined to believe, from the majority of publications of this nature which come under our critical inspection: neither is it wonderful that works composed upon such principles should, after the languid existence of a day, gently slide into the gulf of oblivion. To write a good novel (perhaps one of the most arduous and delicate of literary labours) requires a knowledge of the human mind, its propensities and passions,—an extensive acquaintance with, or an accurate observation on, men and manners,—penetration to discern, acuteness to catch, sensibility to feel, judgment to discriminate, taste to select, and imagination to paint, not merely the varieties, but the most interesting features, of the human character. A good novel, like a good portrait, should be an imitation of nature in her happiest, most striking, or most affecting attitudes.—An ordinary painter may sketch with chalks, on daub or canvas, a coarse likeness: but, from the artist of genius, we look for spirit, taste, animation, the beautiful, the sublime, and the picturesque.

Mr. Arnold must not be surprised to find us accord with the sentiment he quotes from Dr. Johnson—'That to attempt much is always laudable.'—If it does not induce us to despair, perhaps we can never set our models too high:—nothing great will ever be performed while we content ourselves with merely aiming at mediocrity.—We do not then advise the author of the *Creole* to 'resign his pen,' but, before he resumes it, seriously to consider the hints which we have, with a friendly intention, suggested. We would just also observe, that he assumes a little too much on the '*novelty*' of his plan, which bears a striking resemblance to Dr. Johnson's *Rasselas*, prince of Abyssinia, or the Search after Happiness, and suffers in a comparison with that exquisite though melancholy little tale. But, unlike his great predecessor, our author makes his hero find the fugitive good he seeks, in the enjoyments of friendship, retirement, and conjugal affection. We will not dispute his conclusion, though we suspect it to be that of a young man.

The story throughout is not more improbable and wild, than inconsistent; and, in the *dénouement*, the loss of the scroll, which was to clear up the mysteries of the castle, is but a bungling method of getting rid of difficulties. We are also shocked at the catastrophe of the tutor Alcovan, whose cares and anxieties deserved a better fate.—In fine, the work is defective both in connection and

and arrangement, and even at times in interest:—yet it bears marks of good sense; and we trust, that with greater care and attention, the writer may, in future, be capable of producing a better.

*The Black Valley; a Tale, from the German of Veit Weber, Author of the Sorcerer.* 8vo. 2s. 6d. sewed. Johnson. 1796.

A tale sufficiently interesting, and the work of no ‘weak master.’ The author’s intention seems to be, *to slay the slain*, by ridiculing superstition, and holding up friars to contempt and abhorrence.

*The Farmer of Inglewood Forest, a Novel.* By Eliza Helme. 4 Vols. 12mo. 14s. sewed. Lane. 1796.

The incidents on which this story is founded are improbable; but that is no objection with the generality of those readers, for whose entertainment these productions are intended; and it may be read by any person without a fear of exciting evil passions, or inculcating any pernicious principles whatever.

*Abstract. A Character from Life.* 2 Vols. 8vo. 6s. sewed. Lane. 1797.

This novel can do no harm; and as the illustrious medical philosopher, Dr. John Brown (*Elem. of Med.* Vol. II. p. 178) recommends, in cases of mania and pervigilium, that the patient should have stupid books read to him, it may even do much good.

## R E L I G I O U S.

*Observations in Answer to Mr. Thomas Paine’s “Age of Reason.”* By the Rev. William Jackson, now a Prisoner in the New-Prison, Dublin, on a Charge of High-Treason. 8vo. 2s. Ridgway. 1795.

The fate of the author of these observations is well known. He was tried by an Irish jury; and we are consequently at liberty, until better evidence is brought, to suspend our judgment on his guilt. His discourses \* prove him to have been a very orthodox clergyman of the church of England; and his attachment to the cause of religion is evident from his undertaking its defence at a time when he was supposed to be engaged in a plot with its declared enemies. The same ground has been trod over, and with such success, by other writers, that we do not think it necessary to observe more, than that he reviews Mr. Paine’s arguments with great candour, and to most of them gives ample, to all a general confutation. As Mr. Paine is supposed to have written his work in prison, and derives some confidence from the declaration, in those circumstances,

of his unbelief, we cannot do better than to present our readers with the following extract, which comes from one in similar circumstances,—one confined in a prison like himself, and as firm in his belief as Thomas Paine in infidelity.

‘ Having thus considered the most material objections to revealed religion, contained in the “Age of Reason,” I quit the subject, and take leave of Mr. Paine. He thinks his work will be a “consolation to men staggering under a suspicion that the Christian system is fabulous.” I wish to let those who believe in our religion see, that something may be said in support of their faith. Like Mr. Paine, I write from the fulness of conviction. My opposition to his tenets is as cordially sincere, as his defence of them. I believe in the truth of revelation; after having read every thing written against it that I could meet with. Mine is not a professional faith; it arises from having searched into the evidence at an adult period, unshackled by any church system, and totally unconnected with profession. This search was prosecuted for my own satisfaction; and, going a different way to work from that of Mr. Paine, I arrived at an opposite conclusion. Every man should do the same; for, to use an expression of chancellor Bacon, it is a matter that “comes home to every man’s bosom.” At my early outset in life I came to this country as one of the suite of lord Bristol, appointed lord lieutenant: he engaged himself to do every thing for me I could wish. After waiting some time for his arrival, a change took place in England, and he was superseded; there began, and there ended my professional views. From that period to the present, I have stood on a different ground. The hand which now holds this pen, and the God who has on a variety of occasions directed it, have been my supporters. My life has been a concatenation of afflictive circumstances; a disastrous series of contingent woes. Loss of property and relatives by fire, singular casualty, and agonizing disease. Nearly a third portion of my existence has been consumed in watching the ceaseless depredations death was making on those most dear to me. Heavy calamities! As such they staggered my nature, for we are only men, but they did not shake my reliance. I mentally gravitated to the centre of being, and was sustained by almighty power in the orbit of life. To have this opportunity of defending what I most solemnly believe to be the revelation of that almighty power, affords me consolatory pleasure. It is happiness growing out of misfortune; good deduced from evil.

‘ I am very conscious of the defects of this production. It is not, in point of argument, so authoritative, nor, in point of style, so polished as it ought to have been. On these accounts I have given it the title of “Observations,” rather than an “Answer,” to Mr. Paine’s work—what I offer in excuse for the imperfections, will



will be admitted by men of candour. I write in a prison, after nearly eleven months confinement in a single room. Out of the many books I wanted to consult as authorities, I have only been able to procure one. I refer, therefore, from memory to productions which it is several years since I looked into. Had I possessed the necessary aid, I would have brought forward a great deal of that species of evidence which, to me at least, appears incontestable. What Mr. Paine calls reasoning, I consider as speculation; and it is not by speculating that books of antiquity are to be established or overthrown: they should be treated as antient records; requiring concurring testimony to authenticate, and collateral helps to explain them.' P. 70.

*Evidences of Revealed Religion, and particularly Christianity, stated with reference to a Pamphlet called The Age of Reason; in a Discourse delivered at the Chapel in Lewin's Mead, Bristol, December 25, 1795, and, with Omissions, in Essex-street, London, January 17, 1796. By John Prior Estlin. 8vo. 1s. 6d. Johnson. 1796.*

This very sensible discourse was intended to oppose the tenets and counteract the influence of the well-known pamphlet entitled *The Age of Reason*; the author of which, Mr. Estlin thus characterises—*A writer of considerable celebrity in the political world; of a strong and vigorous, but uncultivated understanding.* The subject of the sermon is, the evidences of christianity; which, after some preliminary observations on Mr. Paine's manner of writing, and a slight notice of some of his objections to the Jewish dispensation, the author classifies under five distinct heads, 'the authenticity of the books of the New Testament,—facts inexplicable on any other supposition,—completion of prophecies,—presumptive and collateral, and lastly, internal evidence.' These are all judiciously enlarged upon; and the subject is as fully treated as was practicable in the compass of a single sermon; to which may be added, that the most liberal and candid spirit every where prevails. Towards the conclusion, the author warms into a glow of sentiment which shows him to be deeply and affectionately impressed with the importance of the truths he has undertaken to defend—

'So much for testimony, fact and argument. I cannot conclude without one appeal to sentiment. Are we, if we are to give up all belief in revealed religion, to give up likewise all the finer feelings of the human mind; all the pleasures of devotion, and all the endearments of social and relative connections, which seem inconsistent with modern systems of infidelity? Are we to give up all these, and in addition to these, all relish for the sublime, the beautiful and the pathetic, and all the principles of taste in composition? Are we to believe that there is no sublimity in the Psalms,

in Job, in Isaiah and the prophets; nothing beautiful and pathetic in the history of Joseph; nothing simple and interesting in the story of Ruth; are we to read such passages as the following without one tender emotion: "although the fig tree shall not blossom, neither shall fruit be on the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, and I will joy in the God of my salvation?" If the religious feelings are to be quite chilled; if every act which is a natural expression of them, or has a tendency to excite them, is to be denominated superstitious; if all the tender charities which mingle the sweetest ingredients in the cup of human life are to be deemed a criminal weakness, still—we have, alas! but few pleasures remaining—let us preserve the pleasures arising from a refined and cultivated taste. The pleasures arising from a refined and cultivated taste; every thing that can adorn, dignify, and exalt human nature is connected with religion.

‘ And have not the moral precepts of christianity a just right to the character of superiour excellence? May we in other writings find as perfect rules for the direction of our conduct in every circumstance of life? Where? Oh! where, professed friend of natural religion, am I to look for this invaluable treasure? I will not reject it, as you do my rule of duty, but I will press it to my heart, and read it alternately, morning and evening, with my bible!’  
P. 53.

*The Moral Tendency of the genuine Christian Doctrine. A Discourse, written with reference to Mr. A. Fuller's Examination of the Calvinistic and Socinian Systems, and delivered at the Bow Meeting-House, in Exeter, July 6th, 1796, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books. By Joseph Kentish. 8vo. 1s. Johnson. 1796.*

This is a very fair and judicious reply to Mr. Fuller, as far as the place in which it was delivered, admitted. The merits of the two systems, the Calvinistic and Socinian, will be differently appreciated by the disciples of these early champions of the reformation. There are gross errors in both systems. That of Socinus has not been hitherto adopted by a large body of men in any country; and experience certainly does not justify any vehement encomiums on the apostle of Geneva. Both parties would do better to compare their systems with the gospel of our Saviour, and, instead of this petty rivalry with each other, aim at the correction of their respective errors; and whilst they are bringing their lives and doctrines to correspond with the standard given by Christ and his apostles, they will find little leisure, and less inclination, to study the writings of Calvin and Socinus.

*A Friendly*

*A Friendly Admonition to the Churchman, on the Sense and Sufficiency of his Religion, in two Sermons, on the Text of Matth. xviii. 17. addressed to the Inhabitants of the Parish of Pafson, in Northamptonshire. By William Jones, A. M. 8vo. 1s. Rivingtons. 1796.*

There scarcely ever was a time when an admonition similar to the present was more necessary. Many persons cry out, 'The church! the church!' and are apparently very earnest in its cause, when they laugh at its doctrines, and are guided only by a factious spirit against those of a different denomination from themselves. Such men the preacher thus addresses—

'Let the churchman understand, that he then only hears the church as he ought, when the christian forms lead him to the christian life. And let others learn, that if they would have the christian life, they must have the christian forms.' p. 38.

The distinction between true and nominal churchmen is laid down in a plain but striking manner; and we recommend the perusal of it to all those misguided and infatuated persons who have been led away by faction or art to enlist themselves into any mob or party, to defend, as they call it, the church; and who in consequence have injured their neighbour's character or property for a difference of opinion. These discourses plainly teach us that such men are not churchmen, but hypocrites.

*The Causes of the Contempt of the Clergy considered, in a Sermon intended to have been preached at a Visitation. 8vo. 6d. Dilly. 1796.*

This is an excellent discourse, and pertinent to the occasion for which it was designed; we therefore earnestly recommend it to the clergy at large, and, on account of the latter part of it, to dignitaries and pluralists in particular, more especially the bishops.

'May I hope, my reverend brethren, that you will pardon me if, in the short remainder of this discourse, I presume to call your attention to the distresses of the assistant clergy, whose situation cannot be contemplated without sympathy.

'Let us suppose one of these humble, but not least worthy, ministers meekly retiring from the insults of a pitiless world to his study; there to indulge in that delightful and instructive employment to which he has been trained by an education purchased, perhaps, at the expence of his whole fortune; there to soothe his wounded spirit, recover the ruffled serenity of his temper, and seek consolation in the word of God.

'Even into this fancied asylum domestic distresses will imperiously intrude. The necessity of acquiring his daily bread with means so inadequate; the reflection that, though hacknied in the drudgery of curacies, he can barely procure an uncomfortable subsistence;

sistence; and that he works for less than the stipend of a common mechanic, I had almost said of a daily labourer; and this at a time when the price of every necessary of life is so astonishingly advanced, that even œconomy herself cannot enable him to make an appearance in some degree adequate to his station; when to this is added the saddening consideration that such is his lot for life; that, whilst abilities and industry in other departments will procure a support equal to the rank men maintain in society; and that, if sickness, or accident, load them, occasionally, with additional expences, they can, by double diligence, reinstate themselves in their former condition; the needy assistant minister may exert his utmost abilities in the exercise of his parochial duties; may be a bright example of every thing that tends to bless and to adorn life; may sow the seeds of goodness through the land, and be equally characterized by piety and poverty, and, with respect to this world, it shall profit him nothing: no exertion, no parsimony, can remedy these evils: this depressed, though venerable man, must be contented with his wretched pittance; must languish out a life of labour; go on forrowing all his days, and struggle unceasingly with the distresses inevitably attending his forlorn situation, without any hope of advancement from the most meritorious conduct, even when he descends into the vale of years; his burthen, increasing as his strength and hopes decay, until, from such an accumulation of miseries, he drops, broken-hearted, into the hospitable grave; the agonies of his last convulsive pangs increasing to tenfold acuteness by reflections on the complicated distress of those whom he leaves.

‘ Let us turn from the soul-harrowing contemplation, to enquire, whether these scenes of misery, depression and contempt, may not be alleviated, if not prevented.

‘ Much stress, too much, perhaps, has sometimes been laid on precedents: but there is one precedent which holds forth to the assistant clergy a cheerful expectation that their distresses are not remediless, and that they should not “sorrow as men without hope.”

‘ In the year 1661, a bill was sent from the house of commons to that of the lords, with this title, “An Act for a competent allowance to be made to such curates as shall officiate in those livings where the proper incumbent does not reside.” It was sent to the house of lords; and there, where we might reasonably have expected that it would have found a kind reception, and been cherished with the most fostering care, there did it expire!

‘ But let not this appal us; rather let the recollection that in the year 1661, one branch of the legislature pronounced our situation such as demanded their compassionate notice, inspire us to unite in an address to parliament. All who respect humble, neglected worth, will sympathize with us, and say, God speed you. Every benevolent heart is ours. Let us not, for a moment, suppose that a contemptuous rejection will add insult to distress, occasioned by no  
fault



fault or misconduct of our own; but assure ourselves that, if the bare, unadorned statement of our situation should be in danger of failing, we shall find able and zealous advocates in a British senate, who will awaken and new point all the energies of beneficence by representing, in the resistless language of reason and truth, the national disgrace of leaving numbers of the most laborious, and, perhaps, not least deserving, of the clergy to struggle through life on a provision scarcely adequate to the comfortable accommodation of an individual; much less to the numerous and pressing exigencies of a family, without any cheering reserve for the hours of languor and age, or the irresistible demands of sickness or accident; whilst, at the same time, they are condemned to see, almost daily, scenes of distress which they earnestly wish; but alas! can only wish to remove.

‘ And that our application to the legislature may more readily succeed, let us be particularly careful to second it by our lives; let us preserve in our hearts a strong, uniform, and lively sense of those duties which we would impress on our hearers, and conscientiously avoid in our own conduct what our office requires us to censure in others; let us not debase ourselves by indecent levities, or sordid company; be superior to filthy lucre, and scorn to court advancement by the degradation of our character; let us aspire only to the praise of exemplary life; the unfulfilled honour of active goodness; and be content to eat our bread in privacy and peace.’ p. 16.

## P O E T I C A L.

*Poems by Lady Tuite. 8vo. 10s. 6d. Boards. Cadell and Davies. 1796.*

If these poems cannot boast strength of genius or originality of sentiment, they are at least easy and flowing. The subjects are such as may be supposed congenial to a female mind,—friendship, innocent love, and the charms of virtuous feeling. The first copy of verses in the volume is addressed to Mrs. Greville on her celebrated Ode to Indifference, and is intended to oppose to the apathy which that lady recommends, the superior pleasures of sensibility. Sorry we are to observe that in a subsequent poem our author is obliged to take refuge in the same mortified indifference, from the pangs of wounded affection and disappointed hope—

‘ The halcyon days of confidence are past;  
To thee, Indifference, I must fly at last;  
The fond illusions of my youth are o’er,  
Nor charms can win, nor vows persuade me more:  
Come then, blest nymph, and bid my sorrows rest.  
Come hush to peace this agitated breast;  
Teach me to smile at evils love has made,  
And laugh at friendship as an empty shade;

Teach me in sullen ease with thee to dwell,  
And bid affection and its cares farewell.' p. 115.

Under such circumstances it would be invidious to criticise too nicely; and indeed the versification and language are in general sufficiently correct. The greatest fault of the former is the frequent harsh contractions, as *t'advise*, for *to advise*; likewise the use of the feeble and inelegant expletive, *do*. We mention these faults because it certainly is in the power of the fair author to correct them. *Has began*, we would willingly hope, is a fault of the press. The poems are dedicated to lady Moira, who is addressed as the aunt of the author.

*Original Miscellaneous Poems. By Edward Atkins Harrop. 8vo. 6s. sewed. Dilly. 1796.*

The beauties of this volume are altogether typographical. *Poëta nascitur, non fit*, is the motto; what the author meant by it, we know not. Perhaps he meant to imply that he was born a genius, and of course exempted from all after-toil, and mean attentions to sense or syntax, (which interpretation would account for the frequency of such couplets as the following—

'Thou bore my drooping spirits thro' the storm,  
Fann'd the fond flame, and kept my bosom warm.' p. 29.)

Or perhaps he intended merely to hint, that, as nature had done but little for him, no blame could attach to him in having done but little for nature. But whichever way this point may be settled, his lines are certainly most emphatical lines, if we may judge by the multitude of words marked in italics. We can easily conceive that the author is a most impressive reader of his own verses—

'Beneath a lofty *cypress*' spreading shade,  
In *rapt'rous pleasure*, sat the royal maid;  
*Unseen, unheard*, did all his *beauties* scan,  
And view'd the *Moor* as nature made the man;  
Saw his *dark form* dash in the *liquid foam*,  
*Rise on the wave*, and on its *bosom* roam;  
*Sport on its surface*, on its *billows* scud,  
And sink at *will* within the circling *flood*.

Ye maids whose thoughts in *fairy* fancies move,  
*Beware*, nor taste th' insidious *sweets* of love.

'Lost in the *fond delirium* of love,  
*Beguil'd*, the *web of fancy* sweet she wove:  
And as the *tawny youth* sunk in the *wave*,  
The *maid insensibly* became a slave.  
*Lo!* in his sports the *passion* did reveal,  
As o'er her cheek the *crimson hue* did steal;

*What tho' he dares the circling flood disdain ?  
 He dives—perchance, he ne'er may rise again.  
 Ye Persian maidens, ne'er such fears reprove,  
 For all are timid who do truly love.* P. 124.

*Hope, an Allegorical Sketch, on recovering slowly from Sickness. By  
 the Rev. W. L. Bowles, A. M. 4to. 2s. Cadell and Davies.  
 1796.*

Mr. Bowles's powers of versification are well known ; he has in the poem before us exerted them in a difficult department of writing, in which many have failed—that of *allegory*. The piece thus opens—

“ I am the comforter of those that mourn,  
 My scenes well-shadow'd, and my carol sweet,  
 Cheer the poor passengers of life's rude bourne,  
 Till they are shelter'd in that last retreat,  
 Where human toils and troubles are forgot.”  
 These sounds I heard amid this mortal road,  
 When I had reach'd with pain one pleasant spot,  
 So that for joy some tears in silence flow'd ;  
 I rais'd mine eyes, which sickness long deprest,  
 And felt thy warmth, O sun, come cheering to my breast.”  
 P. 1.

The sounds are found to proceed from *Hope*, to whose mansion the poet introduces us—

‘ So beat my bosom when my winding way  
 Led thro' the thickets to a shelter'd vale,  
 Where the sweet minstrel sat : a smooth clear bay  
 Skirted with woods appear'd, where many a sail,  
 Went shining o'er the watery surface still,  
 Lefs'ning at last in the grey ocean-flood ;  
 And yonder, half-way up the fringing hill,  
 Peeping from forth the trees, a cottage stood,  
 Above whose peaceful umbrage, trailing high,  
 A little smoke went up, and stain'd the cloudless sky.

‘ I turn'd, and lo, a mountain seem'd to rise,  
 Upon whose top a spiry citadel  
 Lifted its dim-seen turrets to the skies,  
 Where some high lord of the domain might dwell ;  
 And onward where the eye scarce stretch'd its sight,  
 Hills over hills in long succession rose,  
 Touch'd with a softer and yet softer light,  
 And all was blended as in deep repose,  
 The wood, the sea, the hills that shone so fair,  
 Till woods, and sea, and hills seem'd fading into air.’ P. 4.

Mr. Bowles then describes the influence of Hope over the different pursuits and situations of man,—exemplified in youth, beauty and love, enterprise, ambition, captivity, melancholy, and mania. An aged man, Experience, then appears to tell the poet, who has witnessed all these scenes, that the influence of *Hope*, though pleasing, is fallacious; and concludes with referring him to the consolations of religion in the view of a future state. We cannot help saying, that the allegory is exceedingly obscure, and the personages introduced not very appropriate to the subject. If, however, the reader should find himself now and then lost in the puzzling mazes of allegory, he will easily see, by the specimens we have given, that he will meet with flowers of sufficient beauty and fragrance to prevent him from entirely losing his time, in allowing himself to be conducted by Mr. Bowles in these regions of fancy.

*Poems: containing the Goldfinch, a Rhapsody, in Three Cantos; a Translation of Ovid's First Heroic Epistle of Penelope to Ulysses; Sonnets, &c. By a Student of Lincoln's Inn. 4to. 2s. 6d. Johnson. 1796.*

This gentleman's poetry is beneath mediocrity; and his morals do not appear more pure than his language or versification. From his sonnet to Mr. Neckar, we infer that he calls himself a *Christian*, if so, we seriously advise him to review the lines entitled, 'The Resolve,' and to reflect whether he would not have acted more consistently with the high character which he professes, if, instead of insulting the public with *such* confessions, he had made them on his knees before his maker.

*Conversation: a Didactic Poem, in Three Parts. By William Cooke, Esq. 4to. 3s. 6d. Edwards. 1796.*

This is more truly a didactic poem than most of those that are called by the name, since the author keeps closely to his subject—the *Art of Conversation*. The two first parts contain directions for avoiding what is unpleasant in companionable intercourse, as ignorance of persons, ranks, and names, which leads to violations of propriety; absence of mind, irascibility, egotism, pedantry, the love of disputation, a querulous disposition, a gossiping spirit, &c. The third part describes those talents and arts of amusement which give to conversation its highest zest, wit and humour, innocent gallantry, and well-chosen anecdote; nor does the author refuse to admit, though he keeps her waiting at the door some time, the Janus-faced pun. His rules are just, and agreeable to good sense; but his subject is not very poetical, and our author is not a *Cowper* to draw harmony from the most unpromising instrument. The poem, however, has good passages, and may be read with more pleasure and profit than very many that pass through our hands; and the conclusion, which gives a general eulogium on conversation in its  
most



most enlarged sense, rises in spirit above the general level of the piece—

‘What books we read, tho’ read with critic zeal,  
 ’Tis Conversation stamps the final seal.  
 Marks what’s original, and what is known,  
 And adds another’s strictures to our own.  
 What school, what travels, what examples taught,  
 As rich materials for our use are brought.  
 Proud now to feel what charmed our earlier days,  
 Return with ten-fold interest to our praise,  
 On every side we some advantage prove,  
 It warms our friendship, and inspires our love.

‘In latter age, when passions milder flow,  
 And our chief pride is raised on what we know,  
 Tho’ love no longer takes an active part,  
 No longer flames—or agitates the heart,  
 Still Conversation keeps its settled throne,  
 Its power of pleasing still is all our own.  
 By this once more we prove the virgin kind,  
 And gain fresh conquests o’er her charms of mind,  
 Disperse the gloomy—aid the cheerful hour,  
 Obtain respect, and confidence, and power.  
 And when, approaching to its awful close,  
 Life seeks its chiefest pleasure in repose,  
 This social charm shall gild our setting day,  
 Inspire fresh hopes, and brighter views display,  
 Hopes which foretaste—confirm’d by pious trust,  
 The sacred conversation of the just.  
 Where man “made perfect,” feels celestial fires,  
 Glows in discourse, or hymns in heav’nly choirs,  
 Where blest communion! every joy is thine,  
 Eternal truth—and harmony divine—’ P. 43.

The following lines from the introductory part are sprightly and descriptive, though we must object to the introduction of the word *scout* in serious writing.

‘Behold the man! by genius form’d to found  
 The finest notes in Conversation’s round!  
 What heart-felt praise awaits where’er he goes!  
 How instantly he scouts all petty woes!  
 Mark but his entrance to the social board!  
 A joy springs up, as if by joint accord,  
 Each eye gives welcome as he takes his seat,  
 Each mind anticipates the classic treat,  
 Whene’er he speaks, how hush’d is every tongue,  
 The young grow wiser, and the old grow young,  
 Ev’n folly sits subdued, and strives to find  
 Pleasure, or profit from so rich a mind.’ P. 3.

The address to Memory, and the apostrophe to Socrates, are also pleasing: though much more might have been made of the latter in a poem on Conversation.

## MEDICAL AND PHILOSOPHICAL.

*A short Treatise on Canine Madness, particularly the Bite of Mad Dogs: some Cautions to prevent the Danger, and Remedies for Injuries received thereby: together with those of other Enraged Animals. By a Physician. 8vo. 1s. Shaw. 1796.*

The writer of this treatise may be a good physician, for aught we know; but he does not seem to be well informed respecting the nature of canine madness. After describing the symptoms of the disease in a clumsy and confused manner, he tells his readers that the reason why the delirium attending it—

‘Is sometimes maniacal, sometimes melancholy, is owing to the different temperament and constitution of the patient, inclined more to passions of one kind or the other: and it may not be improper in this place to mention the observations made by themselves, who notice among their dogs two kinds of this disease, one of which they call the biting madness, the other the fullen madness. In short, this distemper is a fever of that kind, in which the nervous fluid is more particularly affected, from the violent action of an extraneous fiery matter mixed with it,’ p. 15.

A set of feeble and inert remedies, such as the ashes of the river craw fish, &c. are next recommended on the authorities of Mead, Celsus, Van Helmont, and Boerhaave; but surely no person who has had any experience of the nature of this dreadful complaint, can place the least confidence in such means.

By way of making up the pamphlet, the author has found it necessary to subjoin a few observations on the bite of the viper and tarantula; but these are chiefly taken from Mead, and we meet with nothing new or valuable in them.

*A Summary of the Pneumato-chemical Theory, with a Table of its Nomenclature, intended as a Supplement to the Analysis of the New London Pharmacopæia. By Robert White, M. D. 8vo. 1s. Cadell and Davies. 1796.*

In this pamphlet Dr. White gives a tolerably correct though very brief view of the leading principles of the new theory of chemistry, and of the manner in which the new nomenclature of that science is formed. His book is, however, more calculated for the purposes of the general reader, than of those who are desirous of being fully informed. The latter will naturally have recourse to the larger and more elaborate works on the subject.

*An Address to Hydropic Patients; wherein the Principles of a Method of Practice adopted by the Author, in the Treatment of Dropsy, are explained; and to which some Cases are annexed. By W. Luxmoore, Surgeon. 8vo. 1s. 6d. Murray and Highley. 1796.*

The author of this address, though extremely guarded in his expressions, will easily be perceived to belong to that class of practitioners who are daily making *fortunate discoveries* for the benefit of mankind. He indeed pretends to be anxious to avoid being thought a recommender of *nostrums*, while he affords the most unequivocal proofs of dealing in that kind of ware; for it is certainly the characteristic language of such dealers, to require a compensation before the *important secret* is disclosed.

If Mr. Luxmoore had really discovered a better and more certain method of treating dropsies, than those which are generally practised, what better opportunity could he have wished for establishing a solid and honourable reputation, or for 'permanent compensation,' than that of bringing it fairly before the public.

#### M I S C E L L A N E O U S.

*An Essay on an Analytical Course of Studies, containing a complete System of Human Knowledge. By J. B. Florian, A. M. 8vo. 2s. 6d. Stockdale. 1796.*

Mr. Florian has given in this pamphlet a syllabus of a very comprehensive course of education. He has prefixed to it an essay, abstruse and metaphysical, on what he calls the *analytical* method of instruction; which method of analysis, as applied to his purpose, does not convey any very clear or luminous ideas. The most prominent feature which we observe in this syllabus is, that classical literature holds a very inferior rank in the plan, in comparison with the objects of philosophical knowledge; and that the study of *grammar* comes, in order of time, after those of *anatomy*, *pneumatology*, and *physiognomy*. The circumstance which we presume the author chiefly wishes to make known to the public, is contained in the postscript, in which we are told, that Mr. Florian is about to open an academy at Bath, in which the above course of instruction is to be gone through by himself and proper assistants.

*A Dissertation on Virgil's Æneid, lib. i.—v. 37. containing Reasons for questioning its Authenticity. 8vo. 6d. Rivingtons. 1796.*

That Virgil was not the author of the well-known verse—

*Tantæ molis erat Romanam condere gentem,*

an anonymous critic endeavours to prove. His objections have an air of plausibility; but they possess not that cogency which is requisite for conviction. He considers the station which the line occupies, as improper for such a remark; speaks of the verse as 'sluggish or drawling;' and cavils at the phraseology, as not strictly classical. It can easily be proved, however, that analogy will justify the words; the verse is far from being dissonant or inhar-

monious;

nious; nor is the slowness of the measure, in our opinion, destitute of beauty, as it impresses on the reader, in a more forcible manner, the dignity of the subject to which the exclamation refers; and the disposition of the *epiphonema* is not reprehensible; for it not only has a manifest connection with the close of a former paragraph—*genus unde Latinum, &c.*—but bears a correspondence (sufficient in a poetical view) with the passage which immediately precedes it. ‘The Trojans (says the poet) wandered over the seas for many years, by the inevitable impulse of fate:’

Errabant, acti fati, maria omnia circum.

‘Such was the importance (we now paraphrase the disputed line) of creating or founding the Roman state, that even the remote circumstances which led to that great enterprise, were full of danger, difficulty, and distress.’

*Elements of the French, Latin, and English Languages. By the Rev. H. J. Close, Rector of Hitcham, Suffolk. 8vo. 1s. 6d. Matthews. 1795.*

This compendium was formed for the use of the author's sons; and a conviction of its utility to them induced him to render it public. In the general definitions, he has blended the three languages to which his work refers: but a Latin grammar is, afterwards, separately given. He has avoided a multiplication of terms, by which (he says) ‘grammar, abstruse in itself, is rendered more complex;’ and he has studiously endeavoured to mingle perspicuity with conciseness. The rules and examples are, in general, correct; and the performance may be recommended as useful for the purpose of initiation.

*An Universal Grammar of the French Language, on an improved Plan. By Nicolas Hamel, Graduate in the University of Caen, and Rector of the Town of l'Aigle in Normandy. 8vo. 4s. Boards. Lowndes. 1796.*

This *ci-devant* rector appears to be a professional teacher of his native language in the British metropolis; and we do not wish to diminish the number of his pupils by the severity of censure, which, indeed, the work does not deserve.

In specifying the distinctions of gender, M. Hamel is more accurate than some of his grammatical predecessors; and he has supplied the deficiencies of others. He treats copiously of the verb; but we do not perceive that novelty of method, which he boasts of having introduced, with regard to verbs both regular and irregular. The syntax, upon the whole, is well executed; but the advantage which the writer represents as ‘peculiar to this grammar,’—namely, the numerical order of the rules—is too trifling for notice. Of his English style, we cannot speak in terms of praise; for it abounds with errors and violations of idiom.



T H E

# CRITICAL REVIEW.

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For MARCH 1797.

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*New Travels into the interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years 1783, 84, and 85. Translated from the French of Le Vaillant. Illustrated with a Map; delineating the Route of his present and former Travels, and with Twenty-two other Copper-plates. 3 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1796.*

**M.** Le Vaillant has long been known to the public as an intelligent traveller. The narrative of his former tour \* amused the idle, instructed the naturalist, and furnished the philosopher with new topics of speculation. The detail of his subsequent peregrinations will be found equally acceptable, if we make some allowance for the comparative want of novelty.

At his return from his first journey, he found the inhabitants of the Cape in a state of alarm, an attack from the English fleet being expected. But this apprehension did not repress that taste for pleasure and dissipation, which the residence of French troops had introduced; and the general alarm soon subsided, though the defensive preparations were long continued by the government.

Eagerly desirous of renewing the study of nature in the wilds of Africa, our author became weary of the society of his friends at the Cape, and prepared for a new expedition, which, however, the season induced him to defer. In the mean time, he made an excursion to various parts of the colony, and surveyed the manners of the planters, whom he divides into three classes. He represents those who reside in the vicinity of the Cape, as devoted to ease and luxury, haughty and disdainful in their demeanour. He speaks of another set (more remotely situated) as simple, kind, and hospitable; and of the third class, as indolent, addicted to rapine, and immersed in barbarism.

In this part of the work, he relates a remarkable story of

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\* See Crit. Rev. Vol. LXX. p. 34.

the art of destructive fascination attributed to some species of serpents. A bird, perched on a branch, emitted piercing cries, and trembled with convulsive pangs. The cause of this agony appeared to be a large serpent, which, with extended neck and glaring eyes, was gazing at the poor animal. Fear had deprived the bird of strength and of the power of flight. One of the spectators ran for a *fusil*; but, before he returned, the bird had expired; and only the reptile was shot. If this account be true, it may rather be supposed that the bird died by the mere effect of extraordinary terror, than by any power in the serpent of fascinating, rendering motionless, and ultimately destroying (without either biting or darting forth poison) the object of its steady gaze.

Having at length entered upon his grand expedition, M. le Vaillant proceeded to the district of the Twenty-four Rivers, which he styles 'the terrestrial paradise of Southern Africa.' He expresses a hope that a town may be built in this canton. Such a town, he thinks—

'Would soon, from the pleasantness of its situation and climate, surpass the Cape itself; and having the ready means of exportation, the cultivation of lands would necessarily increase with the population of the country. Its grain and its fruits, as well as the grain of a part of Swart-Land, might be conveyed in flat-bottomed boats by the Berg-rivier to the Bay of St. Helen; and it would be easy to establish store-houses on the banks and at the mouth of the Berg. At the Bay itself there might be a magazine for the coasting trade; and this trade might be carried on with the Cape by means of sloops, which, embracing the moment of favourable winds, would soon get thither with their merchandise, and would thus supply with provisions, very advantageously, and at a cheaper rate, both the town itself, and all the ships from India and Europe which might put into Table Bay. From the abundance of pastures in the district, great numbers of cattle might also be raised in it. This fertile country, so highly favoured by nature, would furnish even timber for building; since the trees, having less to suffer in this quarter from the violence of the south-east winds, could not fail to thrive, if the inhabitants would only take care to form proper plantations. Saldanha Bay might serve likewise as a central magazine for all that part of Swart-Land which lies near it, and which is too far from the Berg to send its grain down that river. This magazine, besides the utility it would be of to the planters in the interior parts of the settlement, would become a real benefit to the ships of all nations, which, driven from their course by contrary winds, and unable to enter Table Bay, might take shelter in that of Saldanha, certain of finding there the refreshments necessary to enable them to continue their voyage.' Vol. i. p. 192.

As the English are now in possession of the Cape, these hints may perhaps be adopted : they certainly merit attention.

Various difficulties and dangers attended the progress of our naturalist ; but he was not deterred from the prosecution of his purposes of exploration and his views of improvement. Every addition to his zoological and botanical knowledge gave him great pleasure, and consoled him amidst his fatigues, inconveniences, and disasters. Sometimes, also, he derived gratification from the view of manners among the Hottentot hordes. In one of these communities, he met with a female half-savage, whose character and deportment he thus delineates—This woman,

‘ Both from her natural disposition, and the mode of life she had embraced, appeared to be perfectly happy. Her days, while I was with her, were spent in frolic and merriment. She was above all extremely curious. My waggons and equipage so occupied her attention, that she was continually examining them. I had not a piece of furniture or a single implement of which she would not know the name and the use. To please her, I was obliged to open and empty all my boxes ; and she suffered not the least bundle or the smallest drawer to escape. Respecting myself, also, she was inexhaustible in her questions ; and frequently put to me such simple and frank ones, as almost to render me curious in my turn. My beard, which as yet was not very large, was a subject of singular amusement ; she handled it without ceremony, toyed with me in all ways, and told me, that in her eyes I was handsomer than the handsomest Hottentot. I thought her also very well for the place where we were, and indeed she was the Venus of the country. The scantiness of her attire left great part of her charms exposed to view ; but she thought no more of indelicacy in exhibiting, than of modesty in concealing them. A man of less temperance would have had no favour to ask, and no denial to fear. /

‘ Meanwhile it appeared strange to me, that, being descended from a white parent, and having it in her power to live among whites, and settle herself in a habitation like her father’s, she should renounce such an advantage. This remark I made to her, and asked what motive she had for preferring the wandering life of the Hottentots, and adopting a caste less respectable than that in which she was born. Her answer astonished me. It was rational, and appeared to originate from a sort of native philosophy which I certainly did not expect to find in so giddy and volatile a head.

“ It is true I am the daughter of a white man,” said she, “ but my mother is a Hottentot. Thus allied by birth to two different races, I had to choose with which of them I would live. You know the profound contempt which the whites entertain for the  
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blacks,

blacks, and even for those of a mixed breed like myself. To settle among them was to expose myself to daily disgrace and affronts, or to be reduced to live alone, solitary and unhappy; while among the Hottentots I was sure of finding a welcome, and of being treated with friendship and esteem. What, let me ask, would you have done in my place? For my part, between certain friends, and undoubted enemies, I saw no room to hesitate. I preferred happiness to pride. Among your planters I should have been overwhelmed with humiliations: among those of my mother's complexion I am happy. Esteemed and respected, and perfectly free, I am in want of nothing. Elsewhere I should have shed torrents perhaps of tears: here I laugh all the day long; and you may judge from my disposition whether I am content."

'Thus sagaciously did my pretty mulatto reason; and if her playfulness and frivolity sometimes teased me, to balance the account I was frequently astonished at her good sense.' Vol. ii. p. 48.

A woman of a different character is afterwards described,—an old Hottentot, who was a reputed forcerefs. Her intellectual powers were not extraordinary; but she had a sufficient share of cunning to deceive the barbarians of the country. Her votaries affirmed, as a proof of her supernatural power, that her cattle were never attacked by wild beasts; but the fact was, that her animals were protected by the number of persons who fixed their huts near her habitation. Such was her influence, that the robbers of the neighbourhood forbore to plunder the district in which she resided. Thus did she derive both importance and security from the superstition of the savages. In some countries she would have been ridiculed; in others, persecuted.

The chase occupied no small part of our traveller's time. In the enjoyment of this sport, he was uncommonly delighted with the pursuit and the acquisition of a *giraffe*, an animal before imperfectly known. His first sight of a quadruped of this kind was in the country of the Greater Namaquois, or Nimiquas. With a view of correcting former descriptions of this animal, we now give his account of it—

'The giraffe chews the cud, as all horned animals with cloven feet usually do. Like them, too, it crops the grass; though seldom, because pasture is scarce in the country it inhabits. Its ordinary food is the leaf of a sort of mimosa, called by the natives *ka-naap*, and by the planters *lanel-doorn*. The tree being peculiar to the canton, and growing only there, this may be the reason why it takes up its abode in it, and why it is not seen in those regions of the south of Africa where the tree does not grow. This, however, is but a vague conjecture, and which the reports of the ancients seem to contradict.



‘ Its head is unquestionably the most beautiful part of its body. Its mouth is small : its eyes large and animated. Between the eyes, and above the nose, it has a very distinct and prominent tubercle. This is not a fleshy excrescence, but an enlargement of the bony part, the same as the two little bosses, or protuberances, with which its occiput is armed, and which rise as large as a hen’s egg, one on each side of the mane at its commencement. Its tongue is rough, and terminates in a point. Each jaw has six grinders on each side; but the lower jaw only has eight cutting teeth in front, while the upper jaw has none.

‘ The hoof is cloven, has no heel, and much resembles that of the ox. It may be observed, however, at the first sight, that the hoof of the fore-foot is larger than that of the hind-foot. The leg is very slender : but the knee is swelled like that of a stumbling horse [*couronné*], because the animal kneels down to sleep. It has also a large callosity in the middle of the sternum, owing to its usually reposing on it.

‘ If I had never killed a giraffe, I should have thought, with many other naturalists, that its hind-legs were much shorter than the fore ones. This is a mistake : they bear the same proportion to each other as is usual in quadrupeds. I say the same proportion as is usual, because in this respect there are variations, even in animals of the same species. Every one knows, for instance, that mares are lower before than stallions. What deceives us in the giraffe, and occasions this apparent difference between the legs, is the height of the withers, which may exceed that of the crupper from sixteen to twenty inches, according to the age of the animal ; and which, when it is seen at a distance in motion, gives the appearance of much greater length to the fore-legs.

‘ If the giraffe stand still, and you view it in front, the effect is very different. As the forepart of its body is much larger than the hind-part, it completely conceals the latter ; so that the animal resembles the standing trunk of a dead tree.

‘ Its gait, when it walks, is neither awkward nor unpleasing ; but it is ridiculous enough when it trots ; for you would then take it for a limping beast, seeing its head, perched at the extremity of a long neck which never bends, swaying backwards and forwards, the neck and head playing in one piece between the shoulders as on an axis. However, as the length of the neck exceeds that of the legs at least four inches, it is evident that, the length of the head too taken into the account, it can feed on grass without difficulty ; and of course is not obliged either to kneel down, or to straddle with its feet, as some authors have asserted.

‘ Its mode of defence, like that of the horse and other solidungulous animals, consists in kicking with the heels. But its hind parts are so light, and its jerks so quick, that the eye cannot count them. They are even sufficient to defend it against the lion, though

they are unable to protect it from the impetuous attack of the tiger.

‘ Its horns are never employed in fight. I did not perceive it use them even against my dogs ; and these weak and useless weapons would seem but an error of nature, if nature could ever commit error, or fail in her designs.’ Vol. ii. p. 276.

The inhabitants of the territory in which this prize was obtained, are distinguished by their slender bones, delicate air, thin shape, and small legs ; and also by a cold, unmeaning, and phlegmatic aspect. This air of apathy, however, is not exhibited by the women, who are as gay, lively, and sportive, as the men are dull and inanimate. It may be affirmed, that, in most countries, the females have more vivacity than the males ; but so striking a difference as is here remarked is not common.

The Kabobiquas, who are situated to the northward of the Nimiquas, pleased our observer by their affectionate and generous temper, and their disinterested spirit. He admired their bold and resolute character, which did not render them ferocious or intractable : he was struck with the regularity and order which prevailed in their community ; and he found them endued with a sagacity which elevated them above the mental standard of their neighbours. But, though they were the only Africans among whom he found any idea of the existence of a Deity, their notions on this subject were so vague and barren, that they had no conception of the immortality of the soul, or of rewards and punishments in another life, and had no ‘ worship, sacrifices, ceremonies, or priests.’

Pursuing his northerly course, he visited the Houzouanas, who were objects of terror to the neighbouring hordes. Their habits of depredation, to which they were impelled by necessity ; their surprising strength and agility ; their intrepid spirit and activity of disposition ; had rendered them formidable even to the bold Kabobiquas. Of these savages, the following picture is given by their Gallic visitant—

‘ Their head, though it exhibits the principal characteristics of that of the Hottentot, is, however, rounder towards the chin. They are also not so black in complexion ; but have the lead colour of the Malays, distinguished at the Cape by the name of *bouguinée*. Their hair, more woolly, is so short that I imagined at first their heads to have been shaved. The nose too is still flatter than that of the Hottentots ; or, rather, they seem altogether destitute of a nose ; what they have consisting only of two broad nostrils which project at most but five or six lines. Accordingly, mine being the only one in the company formed after the European manner, I appeared in their eyes as a being disfigured by nature.

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They could not be reconciled to this difference, which they considered as a monstrous deformity; and, during the first days of my residence among them, I saw their eyes continually fixed on my countenance, with an air of astonishment truly laughable.

‘ From this conformation of the nose, a Houzouana, when seen in profile, is the reverse of handsome, and considerably resembles an ape. When beheld in front, he presents, on the first view, an extraordinary appearance, as half the face seems to be fore head. The features, however, are so expressive, and the eyes so large and lively, that, notwithstanding this singularity of look, the countenance is tolerably agreeable.

‘ As the heat of the climate in which he lives renders clothing unnecessary, he continues during the whole year almost entirely naked, having no other covering than a very small jackal skin fastened round his loins by two thongs, the extremities of which hang down to his knees. Hardened by this constant habit of nakedness, he becomes so insensible to the variations of the atmosphere, that, when he removes from the burning sands of the level country to the snow and hoar-frost of his mountains, he seems indifferent to and not even to feel the cold.

‘ His hut in no-wise resembles that of the Hottentot. It appears as if cut vertically through the middle; so that the hut of a Hottentot would make two of those of the Houzouanas. During their emigrations, they leave them standing, in order that, if any other horde of the same nation pass that way, they may make use of them. When on a journey, they have nothing to repose on but a mat suspended from two sticks, and placed in an inclined position. They often even sleep on the bare ground. A projecting rock is then sufficient to shelter them; for every thing is suited to a people whose constitutions are proof against the severest fatigue. If, however, they stop any where to sojourn for a while, and find material proper for constructing huts, they then form a kraal; but they abandon it on their departure, as is the case with all the huts which they erect.

‘ This custom of labouring for others of their tribe announces a social character and a benevolent disposition. They are, indeed, not only affectionate husbands and good fathers, but excellent companions. When they inhabit a kraal, there is no such thing among them as private property; whatever they possess is in common. If two hordes of the same nation meet, the reception is on both sides friendly; they afford each other mutual protection, and confer reciprocal obligations. In short, they treat one another as brethren, though perhaps they are perfect strangers, and have never seen each other before.’ Vol. iii. p. 165.

The districts occupied by the Houzouanas, formed the boundary of the tour described in these entertaining volumes. In his return to the southward, M. le Vaillant was exposed to

a variety of perils, from the intricate defiles of mountains, the rage of pernicious winds, the attacks of banditti and wild beasts, the *effluvia* of pestilential disease, and the sudden conflagration of his camp.

He takes occasion, in different parts of the work, to correct the errors and falsehoods of Kolben, whose accounts of the Hottentot hordes were long favoured with credit. Some of the statements of that traveller enhance the character of those barbarians; while other assertions of the same writer, equally ill-founded, tend to their degradation.

The translation of this work bears the marks of fidelity; and, though the style is not such as we should term elegant, it is, in general, smooth, and less tinctured with foreign idioms than many of our modern versions.

*Six Satires of Horace, in a Style between Free Imitation and Literal Version. By William Clubbe, LL. B. Vicar of Brandeston, Suffolk. 4to. 5s. sewed. Rivingtons. 1795.*

THE satires of Horace have been so often translated and imitated, that whoever attempts to give them to the public in a new dress, ought to bring to the task a great fund of delicate humour, happy allusion, knowledge of men and manners, a terse and yet easy versification. We should be happy to recognise these qualities in Mr. Clubbe, if we could do it without partiality; but though he has given himself the advantage of selecting the pieces which most struck his fancy, and likewise of a very loose version, we cannot perceive any peculiar spirit in his performance. The satires he has rendered into English, are the 3d and the 9th of the first book; the 5th, 7th, and 8th, of the second; and, which indeed comes first, the epistle *ad librum suum*. The plan which Mr. Clubbe has pursued, is partly to translate and partly to imitate; that is to say, to introduce modern customs and manners along with ancient names; or ancient customs with modern characters, than which nothing can have a worse effect, or be more contrary to taste and good sense. The author says in his Preface, that he is aware of the objection, but that, in paraphrasing or translating, he has suited his own convenience. It may be so: it may be very convenient for an author to spare his trouble; but the public, he should remember, will consult their own pleasure only, in reading or not reading him.

In these amphibious dialogues, we have a stoic philosopher who speaks of Mrs. Siddons and Pall-mall. Horace and Davus are familiar with the Strand; and Fundanus sups with the mayor and common-council men, where he meets with an enter-



entertainment which it would be wonderful indeed to see within the walls of the Mansion-house.

' Now came a turbot, swimming in a dish,  
Garnish'd with shrimps, the nicest of shell-fish.  
Our host again,—“ Mæcenas, this was caught  
In Spain, for after, 'tis not worth a groat;  
And, sir! my sauces, you will own, surpass  
The best of Farley's or of Mrs. Glasse:  
This gravy for the fish, so rich and high,  
Is oil,—the best that Florence can supply,  
Anchovies genuine,—for, to have them so,  
I fetch them from the Archipelago;  
Madeira—five year's old, that twice has cross'd  
The line; white pepper from Sumatra's coast;  
My vinegar—nor common is, nor plain,  
But twice distill'd and made from best Champaign;  
These at the first,—and, when it well has boil'd,  
Old mountain—if before, your sauce is spoil'd.  
To say the truth, I never trust to book  
In these affairs, or even to my cook;  
But always see myself the proper brine,  
'The proper oil and quantity of wine.  
'Twas I that first preserv'd the kidney bean,  
And kept it thro' the winter, fresh and green;  
I first the meadow mushroom treasur'd up,  
To mix in precious powder with my soup;  
I best of any one, my oysters fat,  
But B-mb-r G-se-gne beats me at a sprat.” P. 123.

A *duppy canopy* then falls over their heads, and covers them with cobwebs—afterwards comes the third course.

' Of footmen, cooks and scullions, the whole herd,  
Now follow at his heels with couriè the third:  
In a huge dish, the first a turkey bore,  
Ready cut up, and froth'd with salt and flour;  
Next came a *goose*, on milk and white bread fed;  
Then wings of hares, the tenderest parts, he said,  
Far better than the back; to crown the whole  
Woodcocks, whose legs were roasted to a coal;  
And, as the last perfection of his art,  
Broil'd pigeons, but without the hinder part.” P. 131.

After a third course, our readers cannot chuse but be satisfied.

*Memoirs of the Literary and Philosophical Society of Manchester.*  
*Vol. IV. Part II \*. 8vo. 6s. Boards. Cadell and Davies.*  
 1796.

**T**HIS volume is of a miscellaneous nature. The papers do not, in general, strike us as the result of very profound researches. They are, however, creditable to the society; and considering the place in which it is formed, we hope that literature and philosophy will every day make there rapid advances, give a new turn to the spirit of trade, and allay the feuds of bigotry and party.

The following are the articles of which this volume consists—

I. ‘The Laws of Motion of a Cylinder, compelled by the repeated Strokes of a falling Block to penetrate an Obstacle, the Resistance of which is an invariable Force. By Mr. John Gough.’

The writer tells us that no practical benefit is to be expected from this essay, and that it ‘exhibits a few mathematical truths, which may perhaps afford some amusement to those who are partial to such enquiries.’ It can afford entertainment to no other persons, and few will enter upon the investigation. Every one, in the least acquainted with the nature of the subject, will easily conceive that the expressions must be very complicated; and the limits of our plan do not permit us to enter upon an investigation which would be acceptable to so few of our readers.

II. ‘Sketch of the History of Sugar, in the early Times, and through the Middle Ages. By W. Falconer, M. D. F. R. S. &c. &c.’

This is a sketch, indeed, and a very imperfect sketch; but, as the writer says, it may be useful to others who are willing to make farther inquiries on this head. The chief authors who have mentioned sugar in the early times and the middle ages, are quoted: but we presume that more might have occurred to the writer, if, in his laborious pursuits into the knowledge of the ancients in botany and natural history, his attention had been drawn earlier to this topic.

III. ‘Copy of a Letter from T. Beddoes, M. D. Physician at Bristol Hot Wells, to Mr. Thomas Henry, F. R. S. &c.’

‘I beg you to communicate, to the gentlemen of your society, a fact similar to those related by Mr. Willis. At the bottom of one of Mr. Reynolds’s smelting furnaces, at Ketley, there was found

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\* See Crit. Rev. New Arr. Vol. IX. p. 1 and p. 187.

a green, glassy mass, which, after some exposure to the air, partly deliquesced; and, after a somewhat longer exposure, exhibited white efflorescences over its surface. These efflorescences I found to consist of carbonate of soda. Upon adding distilled water to some of the recent mass, and filtering it afterwards, I obtained a limpid solution, which, on the addition of vitriolic acid, yielded a blue precipitate, exactly, as far as I can judge from the description, of the same nature, at least of the same appearance, as some of Mr. Willis's precipitates. The filtered solution, probably, contained a triple salt, consisting of soda (mineral alkali) iron, and some third material. When the vitriolic acid detached the alkali, the two other ingredients subsided on account of their insolubility. What this third material might be, I never investigated.' p. 300.

IV. 'Some Observations on the Flints of Chalk-beds, in a Letter from T. Beddoes, M. D. Physician at Bristol Hot Wells, to Mr. Thomas Henry, F. R. S. &c.'

Dr. Beddoes thinks that flints have been in a state of fusion. His conjectures on the nodules deserve consideration—

'Many nodules are hollow. These contain either a white powder, or a cellular spongy substance, which latter is more usually the case. A few are spherical, or nearly so; most are of an irregular roundish or flatted shape, with processes perforated by a hole, within which the contained porous matter appears, pointing outwards, and generally protruding as far as the orifice. A specimen in my possession might be thus exactly imitated. Take one of those oval phials, into which bent tubes are commonly inserted, for the purpose of obtaining elastic fluids by solution. Into this phial, put just acid and chalk enough to raise a foam that shall fill it; then conceive the foam to become concrete. In some specimens, I have observed the spongy mass to protrude beyond the orifice. And it seems to me obvious, from inspection, that the rarefied cellular substance, the powder, the perforated processes, or mamillæ, and the holes through them, must have been really produced by the extrication of some elastic fluid. The few imperforated hollow nodules I have seen, are much more nearly globular than the others. In these, what is now the compact semi-transparent coat, must have yielded so much during the effervescence, as to afford space enough for the whole of the extricated elastic fluid. When the effervescence was rapid, or when the air was produced in large quantity, it burst its way out, producing an elongated mamillary process; and carrying along with it the effervescing substance within, as far as the orifice or beyond it. In the specimens containing powder, the effervescing matter must have become concrete, while its parts were disunited by the issuing air. Something of the same kind frequently happens to bars of cast iron, used as a grate for reverberatory furnaces. I have several times seen such bars, after

having

having lain for weeks or months in the furnace, converted superficially into malleable iron, and within containing a grey powder. In two papers, printed in the Philosophical Transactions, I have shewn, that air is extricated during the conversion of cast into malleable iron. Now, in the bars which are found to contain powder, the application of heat occasions throughout the whole substance of the bar, an effort towards the extrication of air. But from some curious circumstances, described at length in the latter of the two papers above-mentioned, it appears, that the air issues from the iron with very little force, even when the heat is considerable. Hence it is extricated from the surface only of the bar; and this alone is converted into malleable iron. During this conversion, the surface is heaved and separated from the internal parts; and some space within is afforded for the extrication of air; and if the bar should be cooled while the particles are disunited, in consequence of this extrication, it will be found to contain a powder.

‘The dust and ashes, ejected in such abundance by volcanoes, must be produced by very nearly the same mechanism. Let us suppose a substance in fusion, from which, or from below which, air or steam is rapidly and copiously evolved—a very common occurrence at the time of an eruption. These elastic fluids issue with such prodigious violence as to dissipate the matter in fusion, and bear it forward, as dust is elevated by a strong wind. On its arrival in the atmosphere, or before, it is cooled, becomes concrete, and descends like snow upon the ground.’ P. 305.

V. ‘Experiments and Observations on the Vegetation of Seeds. By Mr. John Gough.’

It is a curious fact, that seeds lie in the ground for many years, perhaps centuries, without vegetation. To ascertain the cause of this fact, some very ingenious experiments have been made by the writer of this paper, which will probably excite others to consider the subject more fully; and thence some truths will be discovered, of importance both to agriculture and philosophy. The remarks made on these experiments, we shall give in the author’s own words—

‘1. The only inference in this paper which seems to me doubtful, is, that seeds impregnated with water retain a part of the oxygen they absorb. To determine the matter with more certainty than I have done, the sixth experiment should be repeated over mercury.

‘2. It is probable, that some hydrogen escapes from vegetating seeds, combined with carbone; because the vessels used in the foregoing experiments retained a peculiar smell, even after being washed in clean water, but the action of the air destroyed it in a few hours.

‘3. I have found, that steeped grain confined, for four or five days



days, in small quantities of common air, will sometimes vegetate, and not in other cases. This, perhaps, is owing to variations in the general temperature; for when the thermometer stands higher than  $56^{\circ}$ , it is probable, that the putrefactive fermentation commences sooner than when it is below that point. Lastly, the use, and even the necessity of having the soil very well pulverized, for the reception of a crop of grain or pulse, is explained by the preceding facts and observations: for when the turf of a field is reduced to a fine powder, the air finds free access to every part of it; and the seeds it contains, being placed in a temperature that is nearly uniform, and supplied with a necessary portion of humidity from the moist ground, are exposed in the most favourable manner, to the united effects of those causes, which are intended by nature to promote the growth and prosperity of the infant plant.' p. 323.

VI. 'On Plica Polonica. By Mr. Frederic Hoffman, Surgeon to the Prussian Army.'

From the failure of other assignable causes, this disease is attributed to contagion.

VII. 'On the Combustion of Dead Bodies, as formerly practised in Scotland. By Mr. Alexander Copland.'

The opinions maintained by this writer, on the use of certain iron instruments, having been controverted, he replies to the objections, and confirms his own sentiments by additional and probable arguments.

VIII. 'Observations on the Advantages of planting Waste Lands. By Thomas Richardson, Esq.'

We do not agree with this writer in estimating the quantity of land in a wild uncultivated state, and unfit for any other purpose than that of planting, at one eighth of the kingdom; but there is a sufficient quantity of waste land, to which his observations may be applied with great advantage. The value of the alder tree deserves attention from those who have wet swampy lands.

IX. 'The Inverse Method of Central Forces.'

The last proposition of the seventh section, and the eighth section of sir Isaac Newton's Principia, contain the most beautiful part of his mathematical theory: and this paper affords little more than an exemplification of his doctrine in those two sections by fluxional expressions. The men of Cambridge who study these sections with great accuracy, will probably see little worthy of much attention; and they will recommend the writer to inquire after the expositions which are given of these sections with great elegance at some of their lectures. The note at the end, on the equation to the apsidal, is very obscurely expressed; for the number of roots to an equation of that form is discovered by a very easy analysis.

X. 'Conjectures on the Use of the ancient Treaded Works, in the North of England. By John Ferriar, M. D.'

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These terraces, which are frequently seen on the sides of hills in the north of England, are supposed to have been ancient military works.

XI. 'Miscellaneous Observations on Canine and Spontaneous Hydrophobia: to which is prefixed, the History of a Case of Hydrophobia, occurring twelve Years after the Bite of a supposed Mad Dog. By Samuel Argent Bardsley, M. D. M. R. M. S. Edin. and C. M. S. Lond.'

An extraordinary instance of hydrophobia is related, of a person supposed not to have received 'the least injury from any animal, except the bite inflicted twelve years since by an apparent mad dog.' This instance gives rise to some very judicious remarks on medical writers upon this subject; and the more important reflections of the writer of this paper may be seen in the following extract—

'That the poison of a rabid animal may lay dormant in some instances for the period of twelve, and even twenty months: yet that the cases related by various authors, where canine madness is said to have occurred at the distance of seven, twenty, and forty years, from the communication of the poison, may be justly considered as either instances of spontaneous hydrophobia, or of such diseases as occasionally exhibit the anomalous symptoms—of an inability to swallow fluids, and an aversion at the sight of them:—the poison of a mad animal has had no share in their production.

2. That the mere application of the saliva of a rabid animal to the skin, especially to those parts where its structure is of a thin and delicate texture; such as the lips, tongue, &c. has produced the disease of canine madness; but that the inspiration of the breath of a mad animal by any person, has ever produced this complaint appears highly improbable, and is not supported by positive facts.

3. That local irritation from wounds in irritable habits, especially when conjoined with a perturbed state of the passions; and, also violent affections of the mind, independently of corporeal injury, in hysterical and hypochondriacal constitutions, have produced all the pathognomonic symptoms of canine madness; and finally, that violent alternations of heat and cold, and all other causes, which induce great debility, and at the same time increase the irritability of the system, have at times proved adequate to the production of symptoms, exactly corresponding with those of rabies canina.'

P. 472.

XII. 'Further Experiments and Observations on the Vegetation of Seeds. By Mr. John Gough.'

XIII. 'An Attempt to explain the Nature and Origin of the Ancient Carved Pillars and Obelisks, now extant in Great Britain. By Mr. Thomas Barrit.'

These ancient stone pillars and obelisks, which are referred by many antiquarians to a very distant origin, are, with great probability

probability and good reasoning from armorial bearings, supposed to be the remains of crosses, most of them broken and disfigured at the reformation.

XIV. 'Meteorological Observations, collected and arranged by Thomas Garnett, M. D. Physician at Harrogate. Member of the Royal Medical, Royal Physical, and Natural History Societies of Edinburgh; of the Literary and Philosophical Society of Manchester; of the Medical Society of London; of the Royal Irish Academy, &c.'

We cannot expect that any regular system of meteorology will be formed, unless an accurate account of the weather is kept at different parts of the earth for a great number of years. The journals given by various public societies will be of great use; but perhaps the authority of the state is requisite to ascertain the weather regularly in given places, where there are officers on whom this burden might at no great expense be imposed. We have in this paper a journal kept for twenty-five years by the dock-master at Liverpool, of the barometer; others kept at different intervals by Mr. Mantell, a surgeon at Dover, by Mr. Gough at Kendal, Mr. Copland at Dumfries, Mr. Croftwaite at Redwick, similar journals of the thermometer, rain gages, and the wind. A neat mode is shown of determining the velocity of the wind—

'Concerning the velocity of the winds, Mr. H. could not say he was very exact during two or three of the first years of the journal, as he noted it down from his own judgment; he afterwards tried it by the method of finding the ship's velocity by heaving the log. He fastened a ship's log-line about his waist, while some person who understood the nature of it, attended to the log glass, and line. He made use of a common walking stick, to the end of which he affixed a cross stick (similar to the yard of a ship,) and to the end of the cross stick he affixed a silk handkerchief. As he ran, the handkerchief was carried forwards by the wind, and when the handkerchief fell flat upon the stick, he judged that he had run as fast as the greatest velocity of the wind. He also tried a similar experiment with a boat, which had two sails before the wind in smooth water, in such as a stiff-sailing ship might carry her top-gallant sails.' p. 602.

In an Appendix is the copy of a letter from Mr. Copland, of Dumfries, with the specimen of a calendar from different appearances of birds, flowers, fish, leaves, berries, &c. which the ladies, who live in the country, might very usefully follow; and it would be an amusement to them to compare together the pocket-books thus journalised in different years.

*Marchmont: a Novel. By Charlotte Smith. 4 Vols. 12mo. 16s. fewed. Low. 1796.*

THE respectable place which Mrs. Smith holds as a novelist, entitles any new production of hers to our particular attention. In portraying the peculiar and distinguishing features of individual character, few authors have been more successful. But in the plan of a novel, as in a piece of painting, if harmony of design and relative correspondence of parts be wanting, the most perfect delineation and brilliant colouring of a few prominent figures will not constitute a good picture.

In *Marchmont* we behold a young man of high spirit, inheriting all the virtues and all the pride, after having been deprived of the fortune, of a long line of illustrious ancestors. He is a pattern of filial duty, and is rendered an object of interest from the persecutions to which he is exposed on account of debts contracted by his father. While concealing himself from his creditors, on the eve of flying from his native land to wander a penniless fugitive in a foreign country, we cannot consider his insinuating himself into the affections of *Althea*, as very consistent with the sentiments of honour he elsewhere professes.

The return of *Marchmont* to England, whilst all the circumstances that occasioned his leaving it remain in full force, is absurd; his marriage with *Althea*, in the desperate state of his fortunes, is something worse. The misery consequent upon this step is such as might have been expected to follow it. But the short-lived sufferings so soon exchanged for unalloyed happiness and prosperity, are not calculated to operate upon young minds as a warning against similar imprudence.

We are prepared by the Preface (in which the author introduces the story of her own misfortunes) to expect the appearance of the attorney to whose agency she attributes much of the calamity she has experienced. Mrs. Smith would have done well to have considered that to draw the character of the enemy by whom we consider ourselves injured, requires a degree of coolness and of candour, that falls to the lot of few. Instead of suffering the character of *Vampyre* to be developed by his actions, it is given in epithets which sufficiently evince the irritable feelings of the writer's mind. '*That fiend in the shape of an attorney*'—'*that miscreant, for it debases the species to call him man*'—'*the malignant reptile*'—'*a monster, who disgracing the name of man, seemed to be some subaltern agent of Mammon and of Moloch, let loose to blast all on whom his evil eyes were turned*'—are the most favourable terms in which this gentleman is introduced.



In describing the scenes of nature, Mrs. Smith has not in this work fallen short of her usual excellence. The ancient seat of the Marchmonts, and all the surrounding scenery, is an admirable piece of description. The old servant of that family deserves to speak for herself—

‘ The appearance of Mrs. Mosely immediately interested Althea in her favour. Poor as she was, she was remarkably neat; her slender figure was bent with age, and, as it seemed, with trouble—and the little hair, that appeared under her clean plaited cap, was quite white.—The only remnant of that dress which had been allowed her in the affluent servitude of better days, was a black velvet cloak, still quite fresh.—And although the rest did not answer to this piece of once expensive apparel, there was something about her so respectable, that Althea could hardly help fancying she was one of the family, reserved amid the general wreck as the authentic chronicle of its buried merit.

‘ If her looks thus excited reverence, her manner served to confirm it.—There was nothing about her of the vulgar gossiping old woman.—Almost every passion seemed to be subdued in her heart, except affection for the family she had so long served.—Inured to disappointments and sorrows, she bore what related merely to herself with the calmest resignation, and was never heard to complain of her forlorn and comfortless situation. But when the ruin of her master’s house became, as it too often did, the subject of vulgar triumph, and among the very tenants who had grown rich by his indulgence, but who now paid their court to sir Audley Dacres, the poor woman for a moment forgot her moderation and mildness, and could hardly refrain from the bitterest reproaches, however prejudicial they were to her, who was greatly in the power of the renters of the parish, in which she was reluctantly suffered to linger out the few sad years that remained.’ Vol. i. p. 273.

‘ Those who have imagined that at a great distance from London there reigns Arcadian simplicity, and that envy, detraction, and malice, only inhabit great cities, have been strangely misled by romantic description. Every bad passion of the human heart thrives as luxuriantly under the roof of the old-fashioned farm-house, two hundred miles from the metropolis, as in that hot-bed itself; and some are even more flourishing.—Ignorance is a powerful auxiliary to scandal, and a thousand exaggerations are added by the illiterate to the tale of ill-nature—abject poverty is no defence. The very wretch who subsists on casual alms is sometimes the object of hatred and calumny to those who believe they have a better right to the charity on which he lives; and so many instances of this depravity occur, that one wishes what the poet says was strictly and invariably true—

‘ Heaven’s sovereign saves all beings but himself  
That hideous sight : a naked human heart.      YOUNG.

Vol. i. p. 276.

‘ Althea followed her conductress into a high and vaulted room, of which the greater part was in ruins, for the coppers and other fixed utensils of ancient hospitality had been torn away and sold ; and as the kitchen was no longer used, no care had been taken to replace the bricks, or repair the walls. Beyond it was the buttery—and Mrs. Mosely bade her remark how the hatch was worn——

“ There,” said she, “ I have often, though it was not indeed exactly my business, given away the weekly dole to folks who then wanted it bad enough, but who since have got up in the world, so that it makes one seem dreaming as it were to think of it.—Yes ! the very man who has bought all the lower woodland farm, and built that fine staring great house, that you might see as you came along on the hill, a little beyond Shansbrook corner, that very man was a little ragged dirty boy, who has many a time come for his family’s dinner to this very wicket. My good master took pity upon him, and sent him to school—when he was big enough, he made him a sort of clerk, and took him into the steward’s room to learn to keep accounts, and after that got him sent out to the Indies ; and about five years ago he came home worth such a mint of money, that they say he could buy out half the gentry of the country. Well ! I have heard, that when things got so bad here, my mistress, though she could not prevail on my master to do it, yet wrote herself to this Sowden, to desire he would let them have a loan of three thousand pounds, which she thought, poor lady ! would have put things to rights ; but he had the baseness, the ingratitude to send her a rude denial.—He ! that little dirty boy, that owed his all to Mr. Marchmont’s bounty ! and now he has had the impudence to buy part of that estate that was sold by the assignees !”

Vol. i. p. 286.

‘ Before they went, however, Mrs. Mosely bade her observe a place in the lofty ceiling, which she said was a sort of trap door, communicating with the private closet that belonged to the apartments of the lady of the house ; who, in days when vigilant œconomy superintended the solemn and regulated hospitality of an ancient English kitchen, was accustomed to overlook from thence the proceedings of her domestics. Reflecting on the different usages and manners of the present time, Althea followed her infirm guide through those parts of the house she had been used to, to others which she had never yet visited.

‘ The way was through a long passage, now nearly dark ; for the great window at the end of it was boarded, and the door that led from it to the principal part of the house bricked up ; this had been done,

done, that the range of uninhabited rooms might be considered as a separate house, and might not be liable to be taxed for the windows; the same prudent precaution, to avoid the window tax, had nearly darkened the part of it inhabited by Wansford. But on the opposite side a door opened to the once-walled court, and from thence they went round to the porch, or great door, which, long unaccustomed to turn on its massy hinges, had been opened by Wansford for their reception. Althea now found herself in an immense hall—"Here," said her conductress, "at these long tables, which though of oak are now so much decayed, were daily assembled, during the great rebellion, above three hundred armed men; they were disciplined, clothed, and fed by sir Armyn Marchmont, who was knighted in the field by king Charles the First; and from hence were led the fifty horse, who just before the battle of Brad-dock Down went out against a party of Cromwell's army that approached the house; and the brave Edward Marchmont, the second son of the family, fell in his father's park. His mother, who doted upon him, died broken-hearted a few months afterwards; and from that time they say sir Armyn himself never seemed to enjoy life, though he lingered on for three or four years, and continued to the last to defend this place, and keep it as a garrison for the king."

Althea, while she listened to this detail, compared the past with the present state of the place in which she stood. No loyal and busy crowds now wore the stone pavement: it was hidden with moss. The two windows, which at one end reached from the ceiling to within three feet of the floor, were partly boarded up; the same glass yet remained; but through the broken panes the ivy, which luxuriantly mantled the exterior of the building, had made its way, and was advancing to line the broken walls. The chimney, over which there was again a carving in oak of the arms of the Marchmonts, was large, even in proportion to the room. But instead of blazing now with hospitable fires, it was a receptacle for the store of turf and billets which Wansford had provided for the end of winter; and in several other parts of this great room there were piles of peat put there to dry, and of bawns and brush wood. Nothing could give a stronger idea of desolation than this gloomy apartment; with it, however, the adjoining rooms, into which it opened, perfectly corresponded. "The last of these," Mrs. Mosely said, "was once called the council-room; a name," added she, "which it still retained in my late honoured master's time, who used to relate with pride and pleasure, that here were held those deliberations by the success of which the queen Henrietta Maria escaped from Exeter, and got safely into France. And above is the room where her majesty slept for three nights. This house too had the honour of receiving the prince of Wales; when, after the battle of Naseby, he was forced to fly to concealment in the Scilly

T 2

islands,

islands, beyond the coast of Cornwall. That flight was planned, in this council-room, by my master's ancestor and some more of his faithful servants.<sup>3</sup> Vol. i. p. 289.

We wish our limits would permit us to follow Althea and her conductress over the whole house, but must content ourselves with looking into the apartment of the father of Marchmont, the hero of the tale—

“ Here,” continued Mrs. Mosely, “ I attended him in that long illness, which, though it did not end in his death then, yet he never knew an hour's health afterwards. Ah! how well I remember the look, the voice of his excellent son, who used to remain by him whole hours trying to raise his spirits and comfort him! Then, when the sad prospect was too much for himself, and he could not hide his fears that his father would be dragged away, sick as he was, to prison, he would go, madam, into this closet to conceal his tears, and bade me to tell his father he was writing to this friend and that friend, who he was sure would assist them; but he was sometimes quite lost and bewildered, as it were, in thinking of all the difficulties and troubles that surrounded his family. He would lay down his pen, and, crossing his arms upon an old walnut-tree writing desk that stood just here, would remain quite like a statue, till he thought his father might want him; then try to recover himself, would go again to the bed-side with a cheerful countenance.” Vol. i. p. 304.

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*Stemmata Latinitatis; or an etymological Latin Dictionary; wherein the whole Mechanism of the Latin Tongue is methodically and conspicuously exhibited, upon a Plan entirely new, and calculated to facilitate the Acquisition, as well as to impress the Knowledge, of the Language: with a Key, or an Introduction, ascertaining not only the Origin, but the Value, of the several Terminations and prepositive Particles; also a general Index of every Latin Derivative and Word entering into Composition. By Nicholas Salmon, Author of the Complete System of the French Language, &c. 2 Vols. 8vo. 1l. 11s. 6d. Boards. Dilly. 1796.*

**L**EXICOGRAPHERS of the Latin tongue have, in general, been less eager to discover and demonstrate the affinity between that language and the Greek, than to trace derivative words to their primitives in the same dialect; but the present writer has studiously investigated their remote origin in the Greek language. His work, therefore, is not destitute of novelty; and if it should appear to be well executed, it claims, in a forcible manner, the public attention and regard.



The origin of the Latin tongue is disputed by etymologists and antiquaries. Many have referred it to the Celtic, or that which was spoken by the descendants of Gomer. But others have derived it from that of the Goths or Scythians, through the medium of the Greek. This conclusion is supported by stronger grounds than the advocates of the former opinion can allege; and it derives additional force from the labours of Mr. Salmon.

The Introduction to this work consists of three parts. In the first, *specific* terminations are discussed. The author begins this part with a remark which is not well-founded. 'The most rational philosophers maintain (he says) that the noun is the only sort of words from which all others are derived.' That the noun was first invented, we have no doubt; but it cannot, we think, be justly said that all other species of words were derived from that part of speech. When man had given a denomination to various objects of sight, whether animate or inanimate, he would, it may be supposed, proceed to form expressions for acts, motions, or other circumstances. For instance, when he had assigned a name to any living creature, he would have occasion to speak of something which that animal *did* or *suffered*; and it is not probable that he would derive, from the *noun* or *name*, such words as he intended to apply to the designation of particular incidents, for which original words would be as requisite as for the name itself. The noun and the verb, therefore, rather than the noun alone, may be considered as the parts of speech from which others are deduced.

The various terminations of Latin words formed from nouns, verbs, and adjectives, are accurately specified and defined by our author; and he has traced them to their respective origins, as far as his knowledge of the Greek and Latin tongues, unassisted by an acquaintance with the Gothic language, would enable him.

He regards the termination *bilis* as a contraction of *habilis*, and *ilis* as a further contraction; but the latter opinion is incompatible with the original introduction of *ilis* into *habilis*. This word is clearly derived from *habeo*, *eo* being changed into *ilis*; which termination, therefore, must have been in use before any contraction was formed from *habilis*.

He justly accounts for the supines by representing that which ends in *um* as merely the accusative of a verbal noun in *us* (with a preposition understood), and the other as the ablative case. He derives *ies*, in *pauperies* and some other words from *eo*, which signifies both *I am* and *I go*; and he refers *ities* (in *seignities*) to *ito*, a frequentative of *eo*. The termination *butum*, he thinks, was formed from *cautum*; and

icus from *εικω*. These deductions are more plausible than that of the comparative or from *οπος*, a hill, and many others which he has hazarded.

*Specificical prepositions or particles* are briefly examined in the second part of the Introduction. As there are several which cannot be traced to Greek roots, the author has not attempted to display the origin of all. The third part comprehends, among other particulars, a variety of etymologies omitted in the work; and, in these, he principally follows the authority of the ingenious count de Gebelin.

A survey of the body of the work will be properly introduced by some specimens of the plan.

*Ago* and its derivations (from the Greek *αγω*) are thus exhibited—

'Ago, ēgi, actum	<i>I do or act—drive, or move, or lead—plead—mind</i>	Cic. Virg. Plin. Ter.
CIRCUMago	<i>I drive or go round</i>	Liv.
INago	<i>I drive in</i>	Apul.
PERago	<i>I drive to the end—finish—complete</i>	Plaut. Cic.
PRÆTERago	<i>I drive on or beyond</i>	Hor.
RETROago	<i>I withdraw, retire</i>	Plin.
SATago	<i>I am busy or careful—I have enough to do</i>	Ter.
AGE, agedum, or agite, &c.	<i>come on, go on—well, well</i>	Cic.
AGESIS (for age fi vis)	<i>go to, come on</i>	Cic.
ABīgo, ēgi-actum	<i>I put to flight, drive away</i>	Cæf. Cic.
ADīgo	<i>I push or drive in</i>	Cic. Plin.
AMBīgo	<i>I am in doubt</i>	Cic.
EXīgo	<i>I drive out or require—finish—proportion</i>	Cic. Hor. Liv.
INīgo	<i>I drive in</i>	Varr.
PRODīgo	<i>I drive forth or lavish</i>	Sall.
REDīgo (eò, ad, in, sub)	<i>I reduce—drive or bring back</i>	Cic. Liv.
SUBīgo	<i>I force or bring under—shove or dig up</i>	Catul. Liv.
PROsubīgo	<i>I throw up, hammer, stamp, beat</i>	Virg.
TRANSīgo	<i>I thrust through or pierce—transact, finish.</i>	Tacit.
TRANSadīgo	<i>I pass or pierce through</i>	Virg.
CŌgo (for coigo), -ēgi, -actum	<i>I force, collect, compel—restrain</i>	Cic. Liv. Vol. i. P. 12.

Many other words proceeding from the same root are added, explained, and attested by classical authorities.

'Par,

PAR, paris (from παρά)	even (in number)—adequate to, or capable of—mutual, corre- spondent, &c.	Cic. Virg.
COMPAR	equal, matched alike	Liv.
DISPAR	unequal, different	Cic.
IMPAR	unequal, unlike, odd	Virg.
PARILIS	like, equal, suitable	Ov.
PARO	I regulate, prepare, &c.	Lucr. Vir. Cic.
APPARO	I provide or get ready.	Cic.'

Vol. ii. P. 252.

These words form only a small proportion of the derivatives from *par*.

Speaking of the etymology of *æstimo*, this writer says: 'instead of coming from *εἰς τιμῶν*, perhaps *timō* is a mere termination added to *æs*.' But it is much more probable that *τιμῶν* is the root of it, than that a particle unconnected with the sense should have been added to *æs*, for the mere extension of the word. *Melior*, he thinks, arose from *αμεινων* or *αμηνων*; but this conjecture will not extort our assent.—He derives *canis* from *καναχνη*, a clear or shrill sound; a deduction which is highly improbable. The obvious root is *κων*. *Carco* (he says) 'comes perhaps from *στειρω*, I am deprived, I want;' but the difference of the first syllable seems too considerable to warrant the opinion, though the signification of each word would give weight to the supposition. Here we may observe, that *στειρω* is mis-translated, as it implies, *I deprive*, not *I am deprived*.

Of the various origins assigned to *claves*, Mr. Salmon is uncertain which he should prefer; but *κλαω* seems to have the best claim. He is also doubtful with regard to the choice of *κλαω* or *κλαζω*, as the root of *clamo*: the latter appears to us to merit the preference. An attempt which he has made to trace *cælebs*, is not more successful than that of Donatus; and his meaning is not only ludicrous, but is awkwardly expressed. This word is supposed to proceed (he observes) 'from *κοιτη*, a bed, and *λειπω*, I want or have not: but, if *λειπω* has any thing to do here, why should not *cælebs* be for *κοιτολειψ*, rather than for *κοιτηλειψ*? and, indeed, *κοιλον* meaning a hole, a cavity, we may say that a single man is not without a bed, but lacks a cavity.'

Not satisfied with the ordinary deduction of *eximius*, he conjectures that it may have been formed from *εμο*, I adorn, (an obsolete verb): but this idea is absurd; for the derivation of the word from *εμο*, the root of *eximo*, is too clear to be a disputable point. He might have found sufficient employment

for his conjectural sagacity, in endeavouring to trace doubtful expressions, without aiming at etymological innovation in clear cases. The Greek origin of *emo* is less certain. It is supposed to be derived from *εμος*, *mine*; but we cannot altogether acquiesce in that opinion.

*Equus* is represented as flowing from *ἐκουσιος*, voluntary; a derivative of *ἐκω*, acting readily and willingly; as 'the horse, from his being so manageable, may be said to act spontaneously.' This derivation is ridiculous; and that of *felix* from *ἡλικία*, vigour of age, or from *ἡλιξ*, of the same age, is scarcely more probable; nor is any approbation due to the opinion which refers *lucifer* to *λαισθος*, last.

In a long note, our grammarian controverts the sentiments of Festus and Servius, who consider *maesto* and *maetus* as abbreviations of *magis aucto* and *magis auctus*. He will not allow that the primary signification of *maesto* is *I increase*; or that it was transferred to the idea of sacrificing, because frankincense and wine were poured upon the victim before that ceremony. On the contrary, he thinks that the original meaning of the verb in question was *I kill*, or *I sacrifice*, and that the metaphorical or figurative acceptations of it are, *I overload* or *fill*, *overwhelm*, *influence* or *move*. He interprets the phrase, *maetus esto hoc sacrificio*, not as intimating, 'may this sacrifice add to thy glory and honor,' but as implying, 'mayest thou be influenced or moved by this sacrifice?' and, with regard to '*maeste (esto) novâ virtute, puer*, he asks, "Why should it not mean, be actuated by fresh courage, my boy," rather than, "Go on as you have begun," as it is commonly interpreted? These suggestions are plausible: and there seems to be some foundation for deducing *maesto* from *μασσω* or *ματτω*, *I break*, *subdue*, &c.

Many of our etymological readers, we believe, will dispute the radical reference of *mare* to *αρω*, *I plough*; of *mas* to *Αρης*, *Mars*, or *αρω*; of *milvus* to *μειλιχος*, *gentle*; of *mulier* to *μυλῶ*, used in an obscene sense; of *nuncio* to *νν* and *νω*, *I march*; of *oculus* to *ωνος* and *λαω*; of *pravius* to *βραδύς*; of *proprius* to *πρω*, used in the sense of cutting or sawing asunder. Other unsatisfactory deductions might be enumerated; but such will occur in every work of the kind.

Notwithstanding partial objections, this is, upon the whole, a valuable performance; and it will not only tend to the improvement of the puerile student, but will be found useful even to persons of mature age and of respectable classical attainments.



*A Residence in France, during the Years 1792, 1793, 1794, and 1795; described in a Series of Letters from an English Lady: with general and incidental Remarks on the French Character and Manners. Prepared for the Press by John Gifford, Esq. Author of the History of France, Letter to Lord Lauderdale, &c. 2 Vols. 8vo. 14s. sewed. Longman. 1797.*

WHO John Gifford, esq. may be, we pretend not to know; nor can it be of great consequence to the public to inquire. We only know that under this name was published some time ago (we believe in numbers) a catch-penny history of the reign of Louis XVI\*. the whole of the latter period of which was printed *verbatim* from the Impartial History of the French Revolution, and the New Annual Register. We have seen similar publications under the name of William Augustus Clarendon, esq. Charles Henry Temple, esq. &c. &c.

Admitting Mr. Gifford, however, not to be a fictitious personage, but some actual inhabitant of those regions where books are commonly manufactured, still the publication before us appears under extremely suspicious circumstances. The name or situation of the real author is not so much as hinted at; that author is a *lady*, as if, because miss Williams has written well and successfully upon that subject, none but a *lady* could write on the French revolution. The publication consists of a series of letters, which, it is asserted in the Preface, 'were written exactly in the situations they describe, and remain in their original state;' yet we know that during the greater part of the period which is pretended to be described here, it was impossible, from the circumstances of the two nations, that any epistolary correspondence should be maintained between France and this country;—and after all, these letters, 'most of which remain in their original state,' were, gentle reader, *prepared for the press* by John Gifford, esq.

If it is ever of importance that publications should be well authenticated, and supported by the best possible testimony that can be procured, it is when they relate to great political facts, in which even the interests of nations require that there should be no deception. The historian, who should compile from such a publication as this, destitute of the sanction of official authority,—often without the names of persons or places, or these supplied only by blanks,—and destitute of even that degree of responsibility which is given by the author's name being prefixed to it, would be grossly negligent in his duty: and certainly no man, who for his own satisfac-

\* See Crit. Rev. New Arr. Vol. XVII. p. 451.

tion wishes to inform himself properly respecting the affairs of France, ought to receive evidence as authentic, which an historian would reject. If we are to read romances, if the marvellous be our object, let us at once have recourse to Amadis of Gaul, or Don Belianus of Greece, or to the still more enchanting fictions of the Myſteries of Udolpho, or the Romance of the Forest.

As Mr. Gifford is the responsible person on this occasion, let us see from his Preliminary Remarks how far his own evidence or information is to be depended on. He intimates, p. viii. on the pretended authority of a letter from France, that the present directory intend to perpetuate their own power, and not to elect a new member at the time appointed by the constitution.—Now we are not over partial to the French directory, nor do we pretend to say what they will do; but as we recollect the time appointed for the changing of one of the members of the directory, was March 1797, the time when the third of the legislature is changed; and if at that time they *should* happen to chuse a new member of the directory, Mr. Gifford's authority will then not be of much validity. Again, in the same page, Mr. Gifford roundly asserts that 'more than a hundred thousand of the inhabitants of Paris' are *paid* and *registered spies* of the directory; and yet he estimates the '*whole* population of Paris,' men, women, and children, at only 600,000—*Risum teneatis?* At this rate every man in Paris must, upon the common principles of political arithmetic, be a spy of the directory! Now if Mr. Gifford had written to prove the attachment of the people to the present government, what could he have written more strongly, than that *every man in London* was a spy of the minister? for spies must necessarily be attached to their employers. Again, for *one* lettre de cachet issued under the old government, a *thousand* mandats of arrest are issued by the directory.—This hardly, however, agrees with the accounts of the laxity of their government, the frequent conspiracies, and the escape of all the principal conspirators; and we much question whether, under the execrable tyranny of Robespierre, the proportion was a *thousand* to one. A *thousand* is a large word; but Mr. Gifford might as well put it down as any other number. But what dependence is to be placed on a writer who in the same publication contradicts himself? for at the end of this curious preliminary dissertation, we find a flat disavowal of what he had said in the beginning of it, and an admission, that a decree had been actually passed for the partial renewal of the directory in March 1797.

The work has every appearance of being, in part at least, composed after the events to which it relates. Every thing is foretold

foretold exactly as it happened; the reflections are, most of them, such as would be made at present, and in England, rather than in France, and at the moment of a revolution which has mocked all human foresight; and the greater part of the anecdotes are those which have repeatedly appeared in the newspapers and other periodical publications.

The event of the siege of Lisle, the decline of the Gironde party, the defection of Dumouriez, the defeat of the Federalists, &c. &c. are all regularly foretold by this prophetess. There is, however, no new light whatever thrown on the well-known events of the revolution—The horrors of the 10th of August, and of the second of September, the murder of the king, the injustice of the *soi-disant* philosophers of France to the clergy, and their abominable intolerance, are spoken of in proper terms of abhorrence: but nothing new is discovered upon these subjects. M. Taleyrand and M. Chauvelin are accused of intriguing with the English people, but not the shadow of a proof is advanced in favour of the accusation. In some instances the assertions are contradicted by the facts.—Thus the letter-writer repeatedly mentions the extreme and unconquerable reluctance of the young men to engage in the military service; but how does this agree with that extravagant enthusiasm which every officer has remarked as actuating the French armies?

The political part of these volumes is therefore of little importance; and the want of authenticity must indeed have rendered it useless, were the facts more interesting. They contain, however, some lively observations on the manners of the French; yet these seem rather the manners of the people before the revolution than since.—There are also scattered through the volumes some good remarks on the oppressive evils of paper currency, a few of which, as adapted to the present crisis, and as they may teach us how to avoid the mischiefs into which our neighbours have fallen, we shall select.—By these it will appear that paper money is the certain forerunner of scarcity, and too often of insurrection. The horrid tyranny exercised by the agents of Robespierre, appears indeed, in many instances, to have proceeded from a shocking necessity of supporting by force and punishment the credit of their paper—

‘ You, my dear —, who live in a land of pounds, shillings, and pence, can scarcely form an idea of our embarrassments through the want of them. ’Tis true, these are petty evils; but when you consider that they happen every day, and every hour, and that, if they are not very tedious, they are very frequent, you will rejoice in the splendour of your national credit, which pro-

cures you all the accommodation of paper currency, without diminishing the circulation of specie. Our only currency here is assignats of 5 livres, 50, 100, 200, and upwards: therefore in making purchases, you must accommodate your wants to the value of your assignat, or you must owe the shopkeeper, or the shopkeeper must owe you; and, in short, as an old woman assured me to-day, “c'est de quoi faire perdre la tête,” and, if it lasted long, it would be the death of her.’ Vol. i. p. 7.

‘I doubt not but the paper may have had some share in alienating the minds of the people from the revolution. Whenever I want to purchase any thing, the vender usually answers my question by another, and with a rueful kind of tone enquires, “en papier, madame?”—and the bargain concludes with a melancholy reflection on the hardness of the times.’ Vol. i. p. 9.

‘I believe in general the farmers are the people most contented with the revolution, and indeed they have reason to be so; for at present they refuse to sell their corn unless for money, while they pay their rent in assignats; and farms being for the most part on leases, the objections of the landlord to this kind of payment are of no avail.’ Vol. i. p. 11.

The evils here stated are trifling in comparison with what afterwards happened—

‘The commercial and political evils of a vast circulation of assignats have been often discussed, but I have never yet known the matter considered in what is, perhaps, its most serious point of view—I mean its influence on the habits and morals of the people. Wherever I go, especially in large towns like this, the mischief is evident, and, I fear, irremediable. That economy, which was one of the most valuable characteristics of the French, is now comparatively disregarded. The people, who receive what they earn in a currency they hold in contempt, are more anxious to spend than to save; and those who formerly hoarded *six liards* or *twelve sols* pieces with great care, would think it folly to hoard an assignat, whatever its nominal value. Hence the lower class of females dissipate their wages on useless finery; men frequent public-houses, and game for larger sums than before; little shop-keepers, instead of amassing their profits, become more luxurious in their table; public places are always full; and those who used, in a dress becoming their station, to occupy the “parquet” or “parterre,” now, decorated with paste, pins, gauze, and galloon, fill the boxes;—and all this destructive prodigality is excused to others and themselves “par ce que ce n'est que du papier.”—It is vain to persuade them to economize what they think a few weeks may render valueless; and such is the evil of a circulation so totally dis-



credited, that profusion assumes the merit of precaution, extravagance the plea of necessity, and those who were not lavish by habit become so through their eagerness to part with their paper. The buried gold and silver will again be brought forth, and the merchant and the politician forget the mischief of the assignats. But what can compensate for the injury done to the people? What is to restore their ancient frugality, or banish their acquired wants? It is not to be expected that the return of specie will diminish the inclination for luxury, or that the human mind can be regulated by the national finance; on the contrary, it is rather to be feared, that habits of expence which owe their introduction to the paper will remain when the paper is annihilated; that, though money may become more scarce, the propensities of which it supplies the indulgence will not be less forcible, and that those who have no other resources for their accustomed gratifications will but too often find one in the sacrifice of their integrity.—Thus, the corruption of manners will be succeeded by the corruption of morals, and the dishonesty of one sex, with the licentiousness of the other, produce consequences much worse than any imagined by the abstracted calculations of the politician, or the selfish ones of the merchant. Age will be often without solace, sickness without alleviation, and infancy without support; because some would not amass for themselves, nor others for their children, the profits of their labour in a representative sign of uncertain value.’ Vol. i. p. 231.

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‘The great solicitude of the people is now rather about their physical existence than their political one—provisions are become enormously dear, and bread very scarce: our servants often wait two hours at the baker’s, and then return without bread for breakfast. I hope, however, the scarcity is rather artificial than real. It is generally supposed to be occasioned by the unwillingness of the farmers to sell their corn for paper. Some measures have been adopted with an intention of remedying this evil, though the origin of it is beyond the reach of decrees. It originates in that distrust of government which reconciles one part of the community to starving the other, under the idea of self-preservation. While every individual persists in establishing it as a maxim, that any thing is better than assignats, we must expect that all things will be difficult to procure, and, of course, bear a high price. I fear, all the empiricism of the legislature cannot produce a nostrum for this want of faith. Dragoons and penal laws only “linger and linger it out;” the disease is incurable.’ Vol. i. p. 272.

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‘Thus the arbitrary emission of paper has been necessarily followed by still more arbitrary decrees to support it. For instance—the people have been obliged to sell their corn at a stated price, which has again been the source of various and general vexations.

The farmers, irritated by this measure, concealed their grain, or sold it privately, rather than bring it to market.—Hence, some were supplied with bread, and others absolutely in want of it. This was remedied by the interference of the military, and a general search for corn has taken place in all houses without exception, in order to discover if any was secreted; even our bedchambers were examined on this occasion: but we begin to be so accustomed to the *visite domiciliaire*, that we find ourselves suddenly surrounded by the *garde nationale*, without being greatly alarmed.' Vol. i. p. 281.

' When the creation of assignats was first proposed, much ingenuity was employed in conjecturing, and much eloquence displayed in expatiating upon, the various evils that might result from them; yet the genius of party, however usually successful in gloomy perspective, did not at that time imagine half the inconvenience this measure was fraught with. It was easy, indeed, to foresee, that an immense circulation of paper, like any other currency, must augment the price of every thing; but the excessive discredit of the assignats, operating accessarily to their quantity, has produced a train of collateral effects of greater magnitude than even those that were originally apprehended. Within the last twelve months the whole country are become monopolizers—the desire of realizing has so possessed all degrees of people, that there is scarcely an article of consumption which is not bought up and secreted. One would really suppose that nothing was perishable but the national credit—the noble, the merchant, the shopkeeper, all who have assignats, engage in these speculations, and the necessities of our dissipated heirs do not drive them to resources for obtaining money more whimsical than the commerce now practised here to get rid of it. I know a beau who has converted his *hypothèque* on the national domains into train oil, and a general who has given these "airy nothings" the substance and form of hemp and leather! Goods purchased from such motives are not as you may conceive sold till the temptation of an exorbitant profit seduces the proprietor to risk a momentary possession of assignats, which are again disposed of in a similar way. Thus many necessities of life are withdrawn from circulation, and when a real scarcity ensues, they are produced to the people, charged with all the accumulated gains of these intermediate barterers.' Vol. i. p. 317.

The following observations on jurisprudence, we think, serve to strengthen our doubts respecting the assumed sex of the author; they are however good; and dangerous as rash innovation undoubtedly is, he must have a tincture of the spirit of an Englishman, who would fear a similar error in our judicial proceedings.

' It will be some consolation to our country, if from the wreck of their civil liberty, they be able to preserve the mode of administering

ing justice as established by the constitution of 1789. Were I not warranted by the best information, I should not venture an opinion on the subject without much diffidence, but chance has afforded me opportunities that do not often occur to a stranger, and the new code appears to me, in many parts, singularly excellent, both as to principle and practice.—Justice is here gratuitous—those who administer it are elected by the people—they depend only on their salaries, and have no fees whatever. Reasonable allowances are made to witnesses both for time and expences at the public charge—a loss is not doubled by the costs of a prosecution to recover it. In cases of robbery, where property found is detained for the sake of proof, it does not become the prey of official rapacity, but an absolute restitution takes place.—The legislature has, in many respects, copied the laws of England, but it has simplified the forms, and rectified those abuses which make our proceedings almost as formidable to the prosecutor as to the culprit. Having to compose an entire new system, and being unshackled by professional reverence for precedents, they were at liberty to benefit by example, to reject those errors which have been long sanctioned by their antiquity, and are still permitted to exist, through our dread of innovation. The French, however, made an attempt to improve on the trial by jury, which I think only evinces that the institution as adopted in England is not to be excelled. The decision is here given by ballot—unanimity is not required—and three white balls are sufficient to acquit the prisoner. This deviation from our mode seems to give the rich an advantage over the poor. I fear, that, in the number of twelve men taken from any country, it may sometimes happen that three may be found corruptible: now the wealthy delinquent can avail himself of this human failing; but, “through tatter’d robes small vices do appear,” and the indigent sinner has less chance of escaping than another. Vol. i. p. 293.

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‘The groundwork of much of the French civil jurisprudence is arbitration, particularly in those trifling processes which originate in a spirit of litigation; and it is not easy for a man here, however well disposed, to spend twenty pounds in a contest about as many pence, or ruin himself to secure the possession of half an acre of land. In general, redress is easily obtained without unnecessary procrastination, and with little or no cost. Perhaps most legal codes may be simple and efficacious at their first institution, and the circumstance of their being encumbered with forms which render them complex and expensive, may be the natural consequence of length of time and change of manners. Littleton might require no commentary in the reign of Henry II. and the mysterious fictions that constitute the science of modern judicature were perhaps familiar, and even necessary, to our ancestors. It is to be regretted that we cannot adapt our laws to the age in which we live,

live, and assimilate them to our customs; but the tendency of our nature to extremes perpetuates evils, and makes both the wise and the timid enemies to reform. We fear, like John Calvin, to tear the habit while we are stripping off the superfluous decoration: and the example of this country will probably long act as a discouragement to all change, either judicial or political. The very name of France will repress the desire of innovation—we shall cling to abuses as though they were our support, and every attempt to remedy them will become an object of suspicion and terror.—Such are the advantages which mankind will derive from the French revolution.' Vol. i. p. 295.

We must conclude with observing, that, whether this publication may have been compiled in part from real letters, or whether the whole be a fabrication—in the form in which it appears, it can only be regarded as a party pamphlet. The reputation of the real friends to their country will, however, not be injured by the insinuations it contains. The people will soon see that those who have opposed this calamitous war, are not the 'English Jacobins;' but that the *real jacobins* are those who have fervilely copied every oppressive measure of the jacobins in France.

*Directions for warm and cold Sea Bathing, with Observations on their Application and Effects in different Diseases. By Thomas Reid, M.D. F. A. S. 8vo. 3s. sewed. Cadell and Davies. 1795.*

THIS small pamphlet contains a few plain practical, and for the most part self-evident hints on this subject, except where the author has advanced one or two round assertions, which should not have been ventured without mature reasoning and reflection; which should have been stated more circumstantially and with greater caution, and not at all without experiments to support them. Dr. Reid tells us that 'it is not necessary to be solicitous about drying the skin after bathing, as being wet with salt water does not occasion indisposition;' and he adds that 'even the dew that usually falls very heavy in the evening, is not attended with any bad consequence to those who have been exposed to it.' But nothing is here attempted to be proved; and indeed nothing ever can be proved to controvert the well-known fact, that moisture from the sea is very prejudicial; and as we know rheumatics and other invalids to have suffered from exposure to dews by the sea side, we think it our duty to caution our friends not to run into danger, by relying implicitly on the hardy counsel of Dr. Reid.



He states the heat of his hot salt-water bath to have been from 90 to 100 degrees; that it does not relax the body, diminish the strength, or exhaust the spirits; and then he says that the degree of warmth he has mentioned, probably acts upon the system as a sedative, but not so as to debilitate:—such a degree of heat acts as a direct stimulus, and Dr. Reid's cases show the warm sea bath to have had a stimulant effect; but we are not ready to conclude with him, that staying in such a bath from fifteen to thirty minutes every day, or every other day, will not debilitate; nor do we think the case he gives of a lady, which terminated fatally, will at all warrant such a conclusion.

That scrophula is aggravated by free living, is evident from every day's experience; but to enforce the same rigid abstinence as cases of extreme obesity require, we hope will never be attempted by the faculty:—such a diet however is suggested by Dr. Reid; and such a diet we have reason to protest against, as the consequence of it must be great irritability and weakness, which, as well as the disease itself, tend to produce and augment hectic fever, and hasten the destruction of the unfortunate sufferer.

In chlorosis, Dr. Reid advises tepid sea bathing, with friction in the course of the lymphatics, bitter cathartics, calomel, and vomits; and objects to sea bathing, as having been unsuccessful in more than half the cases to which it has been applied.—Tonics, he says, are also to be used; and when strength is acquired, and the œdematous appearances are removed, then bathing in the sea. With regard to the continued use of vomiting, so warmly recommended by Dr. Bryan Robinson and Dr. Reid in their publications, we must observe, that we have found the appetite and digestive powers destroyed by it, the strength of the patient exhausted, and in some cases irrecoverably gone. Such treatment is now opposed by people of high medical authority; and for the sake of the lives, health, and comfort of the younger part of the female sex, we sincerely hope that it will every day be more and more laid aside in chlorosis.

Dr. Reid's price for printed paper is the most extravagant we have met with; his pamphlet contains but seventy-five octavo pages, some of the last of which contain only an account of the salubrity of the isle of Thanet, a recommendation of Ramsgate as a bathing place, some observations on the atrocity of the French, and a general conclusion that large bodies of chalk have an influence on the atmosphere. A gentleman, he says, under a severe attack of the spasmodic asthma, went in hot weather into a subterranean passage composed of chalk and flints, at Park Place near Henley, where he

was soon able to run backwards and forwards as in perfect health, and his asthma returned when he came again into the heat. Dr. Reid proceeds as follows—

‘ Being very solicitous to discover, from what property in the air this singular relief had been produced, I went down to Park Place, and exposed a thermometer, an hygrometer, and electrical balls in the passage, but without material information. I brought up a bottle full of air, secured in the best manner; which was submitted, with the air from the cave at Ingerest, to various tests, without discovering any difference from common atmospheric air.

‘ Some satisfaction I received from my journey, in observing that the gardener who attended me was asthmatic; and he owned that he breathed better in the under-ground passage, than in the open air; and this upon his going out several times, that I might be convinced the relief was not imaginary.’ p. 74.

As we know that some asthmatics breathe best in a dense air, and that air is rarer from being exposed to the heat of the sun, we should have contented ourselves at home with concluding that the air was denser in a cool subterraneous passage, than when the rays of the sun were acting upon it in the month of August; and if we had gone to Park Place, we should have taken a barometer with us, to have ascertained whether the pressure of the air was greater in the subterraneous apartment than it was above ground. From what we recollect of this place, it is open at both ends, we believe; and the constant current of fresh air applying itself to the lungs of the asthmatic, might contribute to his relief. This is the more probable, as Dr. Reid informs us that he was relieved, but in a less degree, when sitting in a cave cut out of the chalk at Ingerest in Kent. From this description of a cave cut out of chalk, we do not learn that there was an opening at each end to allow of a current of air; and for this reason probably the relief was less.

The warm sea bath is recommended by our author in small eruptions with inflamed bases, which break out all over the body,—in pimples of the face, and in the dry red scurfy eruptions called scorbutic. In long intermittents, when the liver is diseased, other remedies are to be used with the warm sea bath, which is particularly indicated if there is œdema of the legs. In gout and rheumatism it affords great relief: in all cases of œdematous affection this remedy is applicable; and this Dr. Reid considers as a new observation: when the œdema is removed, we are to begin cold bathing; and the like practice is recommended for children with a hard belly, or with rickets.

Bathing

Bathing in the sea Dr. Reid approves in rheumatism, some time after the termination of the fit, and in gout, where there is strength, and no pain present: it is conducive to the health of children; in St. Vitus's dance it is very useful; in epilepsy great caution is requisite, and it seldom does good; in hysteria, hypochondriasis, and nervous complaints, we are to attend to the causes, and the present state of the patient. In phthisis, bark, animal food, and cold bathing, are equally improper; in inflammatory complaints, sea bathing is prejudicial, even in cases of weak and inflamed eyes which are local.

A case of phthisis, which terminated fatally, is given, in which the warm sea bath was thought to be of use. In scrophula, first the warm sea bath and then the cold is to be employed; and frictions are to be used while in the warm sea bath, particularly in this disease and in oedematous affections. In chronic rheumatism, when there is any pain in the limbs or back frequently recurring in the night, cold bathing will be found by experience to be very hazardous.

Dr. Reid in his apostrophe against the soil and inhabitants of France,—without which, no doubt, his work would have been very imperfect,—appears to establish a kind of compact with his readers, and seems to say—pay me for curing you of the vapours, and I'll cure you of democracy for nothing.

*The Works of Anthony Raphael Mengs, first Painter to his Catholic Majesty Charles III. translated from the Italian, published by the Chevalier Don Joseph Nicholas d'Azara, Spanish Minister at Rome. 2 Vols. 8vo. 12s. sewed. Robinsons. 1796.*

THE translator's object in laying this work before the public is very fully set forth in the following Preface—

‘ I should not attempt to write a preface to the following translation, were it not to apologize for so arduous an undertaking, which I am truly sensible required a man of great talents and no inferior erudition; but the love I have for the author, both as a writer and an artist, made me hazard this feeble exposition of his abilities, in hopes of being of service to young students who cannot read his works in the languages of the original publications, and with the desire of giving pleasure to others who for mere amusement may peruse this translation, which certainly will contain matter truly interesting either to the literati, the artist, or the amateur.

‘ Mengs, as an author, is justly admired by all those who have read his works in the languages in which they have been published, namely, in the Spanish and Italian, by the same editor, the cheva-

lier don Joseph Nicholas D'Azara, Spanish minister at Rome. As an artist, no unprejudiced person can ever have seen his best works without speaking of him with the greatest rapture and delight.

‘ I have visited the capital of Spain where the paintings of Mengs appear in all their greatness; and every one who has travelled through Spain must be sensible how high a fame he bears in that country, where not to admire him (as an ingenious author has observed) is almost a violence against church and state; an enthusiast supported not by the wild rumor or folly of a day, but authorized by men of undoubted taste and knowledge in the profession. Almost every court in Europe has wished to possess some paintings from his hand. Poland raised and supported him as long as it was able to support itself; Rome acknowledges him as her greatest ornament; Russia, Naples, Florence courted him; and Spain looks on the ever-living monuments of his departed genius with all the ardour of religious adoration: from all these honors one must naturally be led to suppose he was not of the most common and ordinary rank of mankind.

‘ The following works were originally written in various languages, and as the author could not be equally brilliant and correct in all, some parts will undoubtedly be found more excellent than others. The style and clearness of the sentiments must naturally have suffered, but however, the ideas and profundity of his knowledge in the arts will always appear the same.

‘ His papers were found very confused, and although they were regulated by the Italian editor with the desire of correctness, yet in reducing the whole to one language, and by apparent confusion in other respects, the sense has been left in some parts very obscure, and the style and phrases, in many places, have remained inelegant.

‘ It has not been my view either to correct the style, or add to the elegance of this work, fearing that by producing a forced or affected improvement, I might have impaired the original ideas of the author, who never wrote any thing without well considering what he wrote, and whose genuine sentiments will be of much more value than all the affectation of a brilliant style, in which, notwithstanding, he will not be found deficient where his original language appears verbatim. I have neither the leisure or abilities to afford me a hope of producing a truly perfect and elegant translation, but an useful and just one is what I aim at, and in which I hope to be successful. I have endeavoured to render the sentiments of the author as plain and intelligible as I am able, and as he confesses to have written this work for artists, (who are not all literati) I hope I have pursued the most desirable end. Criticism will therefore be done away, as my only views in the following translation were those of amusement, and the desire of making the author better known to the English; and at the same time I lament, that no one of superior abilities has attempted it before me, to have done him all



the justice he deserves: however, I trust the following translation will be found to contain the original ideas of the author, and that it will convince every one of his abilities as a writer: and his famous piece in All-souls College Oxford will ever be a sufficient specimen to give an idea of him as an artist \*.' p. 1.

We have nothing to say in abatement of our translator's pretensions; nor are we prepared to withhold our acquiescence in the propriety of his having added to the number of publications already extant on the same subject, a work certainly possessing positive merit. We do not, however, in our examination of these literary works of Mengs. by any means participate in those feelings of 'rapture and delight,' which are attributed to those who have already, or may hereafter contemplate the productions of his pencil. On the contrary, we are continually reminded of the superior way in which many of the subjects treated of in these volumes have been illustrated by that great artist, and truly classical writer on the art he taught and practised,—the late president of the Royal Academy. To convince even the most partial admirer of Mengs of this fact, it is only necessary for him to compare the admirable discourse of sir Joshua Reynolds on Taste, with the 'Determinations and Rules for Taste,' given in Part II. Chap. 3, of the work before us—

'The best taste,' says the author, 'which nature can give, is that of the medium, since it pleases mankind in general. Taste is that which determines painters in their choice, and from that choice we judge and know if their taste be good or bad. Good, and the

\* The subject of this picture is our Saviour in the garden: it consists of two figures in the foreground, highly finished, and beautifully painted. It was ordered by a gentleman of that college whilst on his travels through Spain; but being limited to the price, he was obliged to choose a subject of few figures. This gentleman relates a singular anecdote of Mengs, which will further show the profundity of his knowledge and discernment in things of antiquity. Whilst an esteemed author, well known and valued in the musical world, was abroad collecting materials for his History of Music, he found at Florence an ancient statue of Apollo, with a bow and fiddle in his hand: this, he considered, would be sufficient to decide the long contested point, whether or not the ancients had known the use of the bow. He consulted many people to ascertain the certainty if this statue were really of antiquity; and at last Mengs was desired to give his opinion, who, directly as he had examined it, without knowing the cause of the inquiry, said 'there was no doubt but that the statue was of antiquity, but that the arms and fiddle had been recently added.' This had been done with such ingenuity that no one had discovered it before Mengs; but the truth of the same was not to be doubted. Mengs has done but few paintings for England except copies; one however he did for Lord Cooper, another for sir R. C. Hoare, and a few more for others, of which I shall give an account; and there are a few beautiful portraits and pieces of his in France, which are not mentioned in the list of his paintings.

best, is that taste which is between the two extremes, and each extreme is bad.

‘ The paintings which are commonly praised, and esteemed of good taste, are those in which one sees well expressed the principal objects, with a certain ease, which hides all labour and art. Both these styles are pleasing, and give great credit to the author, whom one believes to have had great judgment in choosing so well the principal things, and must have had great talents to have performed his work with such facility.

‘ The grandeur of taste consists in the choice of parts superior to the common, as well in man as in nature, and by hiding subordinate and trivial parts, which are not absolutely necessary.

‘ Meanness in taste, is that which expresses the great and the inferior in the same manner; from whence the whole becomes within the medium, and almost without taste.

‘ Beautiful taste is, finally, that which expresses the most beautiful parts of nature. This, therefore, is superior to mediocrity, and is sublime in comparison to that which expresses but the inferior and ugly parts of nature. In the same manner are the pleasing and significant tastes, with many others that one might mention.

‘ Taste is that which, in painting, produces and determines a principal scope, and causes one to choose or reject that which is conformable to, or contrary to the same. From whence it is that when we see a work in which the whole is expressed without distinction and variety, we pronounce the author to have been void of taste; because he has not distinguished himself by any thing particular; and such works remain, if we may so say, without any expression. The works of every painter succeed according to the choice he makes, in which is to be understood, the colouring, clare obscure, drapery, and every other thing relative to painting. If he chooses the parts most beautiful and grand, he will produce works of the best taste. All that is beautiful which discovers the good quality of a thing, and the reverse is that which shows only the bad parts. Painters, therefore, consider the necessary perfection of any thing which they behold, and make choice of those things which best agree with their desires, since these must be beautiful. On the other hand, they reject that which they would wish to be otherwise than it is, since such must be void of beauty.

‘ From the consideration of the quality of a thing arises the expression; as every thing has expression according to its quality. Generally such is good as is beneficial and pleasing to our senses, and the reverse is that which offends the eye and the intellect, and shows itself contrary to the same. All that which is not conformable to its cause and its destination, is such as is contrary to its office, or of whose existence one cannot comprehend the motive, and one knows not why this, or that form has offended the intellect. Also, that is offensive to the eye which distends too much its nerves and  
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the lesser parts; from whence it proceeds, that some colours, as well as the clare obscure, when they are too much raised and too vivid, tire and fatigue, and the livid and too bright colours are disgusting, because they transport the eye with too great celerity from one sentiment to the other, and produce by that an effort, and a precipitate extension of the nerves which gives pain to the eye. And from the same motive is harmony so pleasing, since it always discovers things in the medium. It is necessary besides to reflect, that from painting being composed of such diversity, there never has been a professor, who has had a taste equally good in all its parts; but often in one part he has known how to choose well enough, and in another very indifferently; and in some without either skill or knowledge. And this precision forms the distinction of taste among the most celebrated professors, as I shall further explain.' Vol. i. p. 26.

In the author's 'Reflections upon the three great Painters, Raphael, Correggio, and Titian, and upon the Ancients,' it is but justice to say that many very judicious remarks are contained; though the subjects are treated in rather too concise a way, and the concluding chapter 'On the Colouring of the Ancients,' is a mere fragment.

Antecedent to the 'Reflections on Beauty and Taste in Painting,' in the first volume, we find Memoirs of the author's life, and a list of the pictures he painted for the royal family and others in Spain. There is also annexed, a list of the 'Paintings done for England' by the same artist: and with this we shall close our account of the work before us; which, for no good reason that we can perceive, has a *third volume* included in the second, though without augmenting its size beyond that of the first volume. The paintings for England are these—

'The Holy Family, for lord Cooper, done at Florence: 7 feet by 3.

'Another Holy Family 7 feet by 5.

'A Sibyl—half figure, on canvass.

'Octavian and Cleopatra, with many figures, on canvas; done for sir R. C. Hoare.

'A Magdalen half-figure.

'Christ after the Resurrection, with the Magdalen on her knees; on wood; done for the University of Oxford:

'A copy of the school of Athens, for the duke of Northumberland.

'Portrait of the late arch-bishop of Salisbury.

'Andromeda and Perseus, intended for England, but was taken by a French privateer, and at last was bought in France by Monsr. de Sartine, minister of the marine.

‘ A sketch in clare obscure of the Resurrection, was intended for the great painting for Salisbury cathedral, 30 palms in height. It was begun, but his death prevented its being finished.

‘ ENGRAVINGS from his PAINTINGS.

‘ St. John the Baptist, and

‘ The Holy Mary Magdalen from the originals in possession of the king of Spain—engraved by Carmona.

‘ Our lord after the Resurrection, when he appears to the Magdalen; said to be engraved by the same,

‘ The Madonna and Child, engraved by Volpato.

‘ The Sibyl half-figure, mentioned above; engraved by Mosman.

‘ Also from a design of his, Christ in the garden, done from Correggio, engraved by Volpato, which is in the collection of prints entitled *Schola Italica Picturæ*.

‘ All Souls altar-piece, by Sherwin.’ Vol. i. p. vi.

*Claude's Essay on the Composition of a Sermon, formerly translated from the French, by the Rev. Robert Robinson, with an Appendix; containing one hundred Skeletons of Sermons, several being the Substance of Sermons preached before the University, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. 8vo. 10s. 6d. Boards. Dilly. 1796.*

WITH the celebrated Essay on the Composition of a Sermon, by M. Claude, the public has been long acquainted; and the translation of it by Mr. Robinson we have already noticed (*Crit. Rev.* Vol. XLVIII. p. 42.) How far Mr. Simeon is justified in copying it literally, and prefixing it as a sort of introduction to his *Skeletons of Sermons*, we shall not take upon ourselves to determine. We must remark, however, that almost all Mr. Robinson's notes are omitted; which, though often instructive and amusing, are, it must be confessed, too numerous, and frequently favour a good deal of the most bigoted puritanical leaven. It is not to be wondered at, therefore, that Mr. Simeon, who appears to be a truly zealous and orthodox minister of the established church, should discard by much the greater part of them in his present publication.

With regard to the skeletons, we have long been of opinion that a work, somewhat on the plan of the present, would be attended with the greatest utility to students in divinity, and such of the junior clergy as may indulge a laudable ambition of composing their own discourses: but we must confess that Mr. Simeon's attempt does not come up to our wishes or expectations.



pectations. He appears to want taste in the selection of materials, and does not discover much of that energy and comprehension of mind which would lead the reader to the most interesting and important views of every subject. Hence his skeletons, though sufficiently methodical, would, we apprehend, be found to wear a dull and heavy form, even though expanded into sermons with more genius and powers of language than generally fall to the lot of individuals.

We must observe, also, that this author seems at all times too much attached to doctrinal points, and what some might call a mystical mode of treating his subjects, to be generally approved of at the present day. His style, manner, and habits of thinking, seem all derived from the last century: but we must recollect, that if this be censure to some, it will be commendation in the opinion of others.

We shall extract one of Mr. Simeon's skeletons, that the reader may be enabled to judge for himself—

‘ *Luke 2. 34, 35. Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea, a sword shall pierce through thine own soul also) that the thoughts of many hearts may be revealed.*

§ The ways of God are deep and unsearchable—

The richest displays of his love have been often accompanied with the heaviest afflictions—

The honour bestowed on Paul was the forerunner of great sufferings—

Thus the virgin's distinguished privilege of bringing the Son of God into the world was a prelude to the severest anguish to her soul—

Even the gift of the Messiah himself, while it saves some, is the occasion of a more dreadful condemnation to others—

It was foretold that, as this was one end, so it would also be an effect of Christ's mission

I. The remote ends of Christ's exhibition to the world

God has on the whole consulted his creatures' good as well as his own glory—

But he will not effect the happiness of every individual—

The “fall of many” was one end of Christ's coming

[His appearance was contrary to the carnal expectations of the Jews—

Hence he became a stumbling-block to almost the whole nation—

It had been plainly foretold that he should be so \*—

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\* *Isai. 53. 14, 15.*

This prophecy is frequently quoted by the inspired writers \*—

Our Lord himself expressly refers to it †—

He elsewhere confirms the declaration contained in it †]—

The coming of Christ actually produced this effect

[Many took offence at him §—

Thus they became more wicked than they would otherwise have been ||—

Thus also they perished with a more aggravated condemnation ¶—

But this was by no means the chief end—

The “rising of many” was another end of Christ’s coming

[Jews and Gentiles were in a most deplorable condition—

They were guilty, helpless, hopeless—

From this state Christ came to raise them—

This also was a subject of prophecy \*\*—

And our Lord often declares that this was the end of his coming ††—

Hence he calls himself “the resurrection and the life” ††—]

And his coming produced this effect also

[Few believed on him before his death—

But myriads were raised by him soon after—

They rose from a death in sin to a life of holiness—

This effect is still carrying on in the world—

Many from their own experience can say with Hannah §§—]

These ends however were more remote

## • II. The more immediate end

The minds of men in reference to God were very little known—

Neither ceremonial nor moral duties could fully discover their state—

But he came to make it clear how every one was affected towards God—

In order to this he was “a mark or butt of contradiction ||||”

[No man ever met with so much contradiction as he ¶¶—

He was contradicted by all persons \*\*\*, on all occasions †††, in the most virulent manner †††, in spite of the clearest evidence §§§, and in the most solemn seasons ||||—

\* 1 Cor. i. 23. 1 Pet. 2. 8. † Mat. 21. 42. 44. ‡ John 9. 39.

• At his low parentage, his mean appearance, his sublime doctrines, his high pretensions, &c.

¶ John 15. 22.

¶ Mat. 11. 22.

\*\* Isai. 8. 14.

† Luke 19. 10. John 10. 10.

†† John 11. 25.

§§ 1 Sam. 2. 8.

¶¶ ΣΥΝΑΓΟΝ ΑΝΤΙΘΕΤΟΜΕΝΟΥ.

¶¶ Heb. 12. 3.

• Scribes, Pharisees, lawyers, Herodians.

††† In all that he taught about his person, work, and offices, and in all he did, in working miracles, &c.

††† They came to catch, ensnare, and provoke him.

§§§ They would rather ascribe his miracles to Beelzebub, and his doctrine to madness, impiety, and inspiration of the devil.

• Even on the cross itself.

This

This was frequently as a sword in Mary's breast—]

By his becoming such a mark the thoughts of men's hearts were discovered

[The Pharisees wished to be thought righteous—

The Scribes, the free-thinkers of the day, pleaded for candour—

The Herodians professed indifference for all religion—

Yet they all combined against Christ—

Thus they shewed what was in their hearts—]

The preaching of Christ still makes the same discovery

[Christ is still a butt of contradiction in the world—

Before his gospel is preached, all seem to be agreed—

But when he is set forth, discord and division ensue\*—

Then the externally righteous people shew their enmity—

Then the indifferent discover the same readiness to persecute—

On the other hand the humility of others appears—

Many publicans and harlots gladly embrace the truth—

And many believers manifest a willingness to die for Christ—]

By way of improvement we may enquire

1. What self-knowledge have we gained from the preaching of Christ?

[He has been often "set forth crucified before our eyes"—

This must in a measure have revealed our thoughts to us—

What discoveries then has it made †?—

Let us take the gospel as a light with which to search our hearts—

Let us beg of God to illumine our minds by his Holy Spirit—]

2. What effect has the preaching of Christ produced on our lives?

[We must either rise or fall by means of the gospel—

Are we then risen with Christ to a new and heavenly life?—

Or are we filled with prejudice against his church and people?—

Let us tremble lest he prove a rock of offence to us—

If we rise with him now to a life of holiness, he will raise us ere long to a life of glory—] P. 318.

We are informed that many of these skeletons contain the substance of sermons preached before the university, and that the author means to extend his plan, if the public should receive the present volume favourably.

\* Mat. 10. 34—36.

† Has it shewn us our natural pride and self-righteousness, our self-sufficiency and self-dependence, our light thoughts of sin, our ingratitude, our unbelief, our enmity against God and his Christ? If it have not taught us these humiliating lessons, we have learned nothing yet to any good purpose.

*The Pleader's Guide, a Didactic Poem, in Two Books, containing the Conduct of a Suit at Law, with the Arguments of Counsellor Bother'um, and Counsellor Bore'um, in an Action betwixt John-a-Gull, and John-a-Gudgeon, for Assault and Battery, at a late contested Election. By the late John Surrebutter, Esq. special Pleader, and Barrister at Law. 8vo. 3s. 6d. sewed. Cadell and Davies. 1796.*

MR. Surrebutter's work is divided into eight lectures, in which every passage that we understand is supremely witty; and we doubt not that the whole poem deserves the same character.

' Of legal fictions, quirks, and glosses,  
Attorney's gains, and client's losses,  
Of suits created, lost, and won,  
How to undo, and be undone,  
Whether by common law, or civil  
A man goes sooner to the devil,  
'Things which few mortals can disclose  
In verse, or comprehend in prose,'

he sings: and we venture to promise all his

' ————— readers,  
Attorneys, barristers, and pleaders,  
Shrieves, justices, and civil doctors,  
Surrogates, delegates, and proctors,  
Grave judges too,—that he will make  
Their sober sides with laughter shake.'

The first lecture introduces the general subject, and addresses Mr. Job Surrebutter (the author's kinsman) on his early initiation into the science of dialectics at Cambridge \*, and his present advantages, as a *special* pleader's pupil, placed among the fortunate few—

' Who for three hundred guineas paid  
To some great master of the trade,  
Have, at his rooms, by *special* favour  
His leave to use their best endeavour  
By drawing pleas, from nine till four,  
To earn him twice three hundred more;  
And after dinner may repair  
To *foresaid* rooms, and then, and there

---

\* Mr Surrebutter has been unfortunate in his choice of the university. For logic is very little, if at all, studied 'in Granta's cells;' and we believe it would be difficult to find an under-graduate who had even heard of 'Burgerf-  
dence.'



Have *foreſaid* leave, from five till ten,  
To draw th' *aforeſaid* pleas again.' P. 8.

The five following lectures develope the different myſteries of the law, and muſt prove highly intereſting to lawyers; for the greater part of the humour is veiled in technical phraſes. The ſeventh and eighth lectures contain authentic memoirs of Mr. Surrebutter's own profeſſional career, and breathe the whole ſoul of keen yet good-tempered ſatire. We extract, from the concluding lines of the laſt lecture, the addreſs to John Doe and Richard Roe, not as poſſeſſing any ſuperiority over the other parts of the work, but becauſe it depends leſs on the context—

' Then let us pray for writ of pone \*,  
John Doe and Richard Roe his crony,  
Good men, and true, who never fail  
The needy and diſtreſs'd to bail,  
Direct unſeen the dire diſpute,  
And pledge their names in ev'ry ſuit—  
Sure 'tis not all a vain deluſion,  
Romance, and fable Roſicruſian †,  
That ſpirits do exiſt without,  
Haunt us, and watch our whereabouts:  
Witness ye viſionary pair,  
Ye floating forms that light as air,  
Dwell in ſome ſpecial pleader's brain;  
Am I deceived? or are ye twain  
The reſtleſs and perturbed ſprites  
The manes of departed knights,  
Erſt of the poſt? whoſe frauds and lies  
False pleas, false oaths, and alibis  
Rais'd ye in life above your peers,  
And launch'd ye tow'rd the ſtarry ſpheres,  
Then to thoſe manſions "unanneal'd,"  
Where unrepented ſins are ſeal'd:  
Say, wherefore in your days of fleſh  
Cut off, while yet your ſins were freſh,  
Ye viſit thus the realms of day,  
Shaking with fear our frames of clay,  
Still doom'd in penal ink to linger,  
And hover round a pleader's finger,

\* *Pone*—The pone is the writ of attachment before mentioned, it is ſo called from the words of the writ, *Pone per viadium & ſulvos plegios*, "Put by gage and ſafe pledges, A. B."

John Doe and Richard Doe.

† *Roſicruſian*—For an account of the theory of the Roſicruſian System, ſee Pope's Rape of the Lock.

Or on a writ impal'd, and wedg'd,  
 For plaintiff's prosecution pledg'd,  
 Aid and abett the purpos'd ill,  
 And works of enmity fulfil,  
 Still doom'd to hitch in declaration,  
 And drive your ancient occupation?' P. 74.

Double rhymes, when they are at once strange and accurate, certainly add no mean assistance to the powers of humour; and this praise the Pleader's Guide may claim beyond any Hudibrastic poem which we remember to have read.

Mr. Surrebutter informs us, that 'if this first book should meet with a favourable reception from the respectable and liberal professors of the law, the second book will, in due time, be submitted to their perusal, in which will be contained the further conduct of a suit at law, with the *arguments* of counsellor Bother'um and counsellor Bore'um, &c. &c.

We cannot doubt respecting the reception of the work; and shall announce the performance of Mr. Surrebutter's promise with great pleasure.

*Miscellaneous Works of Edward Gibbon, Esq.*

(Concluded from p. 85.)

HAVING, in our preceding Numbers, presented our readers with a sketch of the life of Mr. Gibbon, and copious extracts from his correspondence, we shall now submit to their perusal some passages of his *Extraits Raisonnés*, or Abstracts of his Reading with Reflections. To mark the paths that he trod, to observe the progressive steps by which he ascended to literary eminence, must be an occupation equally amusing and instructive, and which cannot fail at once of gratifying our curiosity, and of extending our knowledge. The work has been occasionally written in French, a mode which we recommend to any person sufficiently diligent to attempt such an abstract, as the means of perfecting them in that language; though the merit of the translation allow us to adopt it.

The abstract is ushered in by some observations, not unworthy of the pen of the author of the *Decline and Fall of the Roman Empire*—

"Reading is to the mind," said the duke of Vivonne to Lewis XIV. "what your partridges are to my chops." It is, in fact, the nourishment of the mind; for by reading, we know our Creator, his works, ourselves chiefly, and our fellow-creatures. But this nourishment is easily converted into poison. Salmasius had read as much as Grotius, perhaps more. But their different modes

of reading made the one, an enlightened philosopher ; and the other, to speak plainly, a pedant, puffed up with an useless erudition.

‘ Let us read with method, and propose to ourselves an end to which all our studies may point. Through neglect of this rule, gross ignorance often disgraces great readers ; who, by skipping hastily and irregularly from one subject to another, render themselves incapable of combining their ideas. So many detached parcels of knowledge cannot form a whole. This inconstancy weakens the energies of the mind, creates in it a dislike to application, and even robs it of the advantages of natural good sense.

‘ Yet, let us avoid the contrary extreme ; and respect method, without rendering ourselves its slaves. While we propose an end in our reading, let not this end be too remote ; and when once we have attained it, let our attention be directed to a different subject. Inconstancy weakens the understanding : a long and exclusive application to a single object, hardens and contracts it. Our ideas no longer change easily into a different channel, and the course of reading to which we have too long accustomed ourselves, is the only one that we can pursue with pleasure.

‘ We ought besides, to be careful, not to make the order of our thoughts subservient to that of our subjects ; this would be to sacrifice the principal to the accessory. The use of our reading is to aid us in thinking. The perusal of a particular work gives birth, perhaps, to ideas unconnected with the subject of which it treats. I wish to pursue these ideas ; they withdraw me from my proposed plan of reading, and throw me into a new track, and from thence, perhaps, into a second, and a third. At length I begin to perceive whither my researches tend. Their result, perhaps, may be profitable ; it is worth while to try : whereas had I followed the high road, I should not have been able, at the end of my long journey, to retrace the progress of my thoughts.

‘ This plan of reading is not applicable to our early studies, since the severest method is scarcely sufficient to make us conceive objects altogether new. Neither can it be adopted by those who read in order to write ; and who ought to dwell on their subject, till they have sounded its depths. These reflections, however, I do not absolutely warrant. On the supposition that they are just, they may be so, perhaps, for myself only. The constitution of minds differs like that of bodies. The same regimen will not suit all. Each individual ought to study his own.

‘ To read with attention, exactly to define the expressions of our author, never to admit a conclusion without comprehending its reason, often to pause, reflect, and interrogate ourselves ; these are so many advices which it is easy to give, but difficult to follow. The same may be said of that almost evangelical maxim of forgetting friends, country, religion, of giving merit its due praise, and embracing truth wherever it is to be found.

‘ But

‘ But what ought we to read ? Each individual must answer this question for himself, agreeably to the object of his studies. The only general precept that I would venture to give, is that of Pliny, “to read much, rather than many things ;” to make a careful selection of the best works, and to render them familiar to us by attentive and repeated perusals. Without expatiating on the authors so generally known and approved, I would simply observe, that in matters of reasoning the best are those who have augmented the number of useful truths ; who have discovered truths, of whatever nature they may be : in one word, those bold spirits, who quitting the beaten track, prefer being in the wrong alone, to being in the right with the multitude. Such authors encrease the number of our ideas, and even their mistakes are useful to their successors. With all the respect due to Mr. Locke, I would not, however, neglect the works of those academicians, who destroy errors without hoping to substitute truth in their stead. In works of fancy, invention ought to bear away the palm ; chiefly that invention which creates a new kind of writing ; and next, that which displays the charms of novelty, in its subject, characters, situations, pictures, thoughts, and sentiments. Yet this invention will miss its effect, unless it be accompanied with a genius, capable of adapting itself to every variety of the subject ; successively sublime, pathetic, flowery, majestic, and playful ; and with a judgment which admits nothing indecorous, and a style which expresses well, whatever ought to be said. As to compilations, which are intended merely to treasure up the thoughts of others, I ask whether they are written with perspicuity, whether superfluities are lopped off, and dispersed observations skillfully collected ; and agreeably to my answers to those questions, I estimate the merit of such performances.

‘ When we have read with attention, there is nothing more useful to the memory than extracts. I speak not of those collections ; or adversaria, which may be serviceable in their own way, but of extracts made with reflection, such as those of Photius, and of several of our modern journalists. I purpose in this manner to give an account to myself of my reading. My method will vary with the subject. In works of reasoning, I will trace their general plan, explain the principles established, and examine the consequences deduced from them. A philosopher is unworthy of the name, whose work is not most advantageously viewed as a whole. After carefully meditating my subject, the only liberty I shall take, is that of exhibiting it under an arrangement different perhaps from that of my author. Works of fancy contain beauties, both of plan and of execution : I shall be attentive to both. History, if little known, deserves an abridgment. I shall extract such particulars as are new. Throughout, I shall give my opinion with becoming modesty, but with the courage of a man unwilling to betray the rights of reason. In this complement, I shall collect my scattered thoughts,



thoughts, with the reflections of every sort that occur in my search for truth. For I shall continue to search for the truth, though hitherto I have found nothing but probability.' Vol. ii. p. 1.

The researches concerning the title of Charles the Eighth to the crown of Naples were suggested by the idea which Mr. Gibbon entertained of writing the history of that prince's expedition into Italy; an idea which he relinquished, as he himself informs us, both from want of leisure and of original materials. In this research, though Mr. Gibbon does not affect openly to decide, it is clear that he doubts the right of Charles: and after enumerating the various claims of sovereigns to their crowns, he concludes with a sentence, which in the present period we cannot refrain from transcribing—

'The right of conquest is only made for wild beasts. The laws of succession, though well contrived in themselves, are destitute of fixed principles. The only title not liable to objection, is the consenting voice of a free people.' Vol. ii. p. 22.

The sentence that Mr. Gibbon has pronounced on the bishop of Worcester, in his Abstract of that prelate's Horace, is no indifferent proof of his judgment and his impartiality; nor can we read it without expressing our admiration that at twenty-five he should have been able to throw new light on a subject which has exercised the ingenuity of the most able critics of Europe.

'Mr. Hurd is one of those valuable authors who cannot be read without improvement. To a great fund of well-digested reasoning, he adds a clearness of judgment, and a niceness of penetration, capable of taking things from their first principles, and observing their most minute differences. I know few writers more deserving of the great, though prostituted name, of critic; but, like many critics, he is better qualified to instruct, than to execute. His manner appears to me harsh and affected, and his style clouded with obscure metaphors, and needlessly perplexed with expressions exotic, or technical. His excessive praises (not to give them a harsher name) of a certain living critic and divine, disgust the sensible reader, as much as the contempt affected for the same person, by many who are very unqualified to pass a judgment upon him.

'Horace's Art of Poetry, generally deemed an unconnected set of precepts, without unity of design or method, appears under Mr. Hurd's hands, an attempt to reform the Roman stage, conducted with an artful plan, and carried on through the most delicate transitions. This plan is unravelled in Mr. Hurd's Commentary. If ever those transitions appear too finely spun, the concealed art of epistolary freedom will sufficiently account for it. The least Mr. Hurd must convince us of, is, that, if Horace had any plan, it was that which he has laid down. Every part of dramatic poetry

is treated of, even to the satyres and the attellanes; its metre, subject, characters, chorus, explained and distinguished. The rest of the epistle contains those precepts of unity of design, accuracy of composition, &c. which, though not peculiar to the dramatic poet, are yet as necessary to him as to any other.

‘ I shall say little more of the Epistle to Augustus, than that the subject matter is much plainer than in the other, but the connection of parts far more perplexed. In the two lines from 30 to 32, a critic must be very sharp-sighted, to discover so complicated an argument as Mr. Hurd finds out there: however, his own Commentary is far superior to that on the Art of Poetry; and rises here into a very elegant paraphrase. As my business lies more with Mr. Hurd than with Horace, I shall only select one of the numerous beauties of this Epistle; it is that elegant encomium upon the modern poets, which extends from v. 113 to 139. Every one must observe that fine gradation, which, from describing the poet as a happy, inoffensive creature, exalts him at last into a kind of mediator between the gods and men. But an art more refined, and nicely attentive to its object, only employs those praises, which belong equally to good and to bad poets. Every one complained of the multitude of bad poets; even these, replies Horace, are not to be despised; such poetry is an employment, which makes its possessor good and happy, by abstracting him from the cares of men; he may turn it to the useful purposes of a virtuous education; and the gods, who attend more to the piety, than the talents of the bard, will listen with pleasure to his hymns.

‘ I shall now consider some of Mr. Hurd’s notes upon these Epistles, and then pass to his larger discourses.

‘ Upon v. 94. he starts a new train of thought upon the use of poetical expressions in tragedy. The herd of critics allow them to the hero in his calmer moments, and forbid them in his more passionate ones. On the contrary (says Mr. Hurd, and I think with reason) it is that very passion that calls them forth, by rousing every faculty, and exciting images suitable to the grandeur of his situation. Anger indeed, which exalts the mind, inspires more bold and daring images; those of grief are more weak, humble, and broken: but when passion sleeps, it is fancy alone that can create figures, and fancy is a very improper guide for the severe genius of dramatic poetry.

‘ Perhaps the natural correspondency between passion and the poetical figures, may be more exactly ascertained, by defining what is properly meant by poetical figures. It is (if I am not mistaken) a comparison, either expressed or understood, between two objects, about one of which the mind is particularly engaged, and which it perceives bears some affinity to another. The comparison, properly so called, expresses every feature of that resemblance at full length, the allusion points it out in a more slight and general manner,

ner, and the metaphor, disdaining that slow deduction of ideas, boldly substitutes to the object of the comparison, that to which it is compared. In the instance Mr. Hurd has taken from Tacitus, "*Ne vestis ferica viros fœdaret*," we may note this difference between the three species of figures. In a comparison he might have said, "that a silken garment was so disgraceful to a man, that it was like a pollution to his body." Had he said, "that a silken garment, like a pollution, was to be avoided by a man," it would have been an allusion: but, dropping every intermediate idea, he reports the law by which no silken garment was to pollute a man. This is a metaphor, and of his own creation; but there are many where spiritual faculties, and operations, are expressed by material images, which, though figurative in their origin, are, by time and use, almost become literal. These are the figures of poetry. I am sensible there are rhetorical ones also, but those, I believe, relate rather to the expression and distribution of the former.

‘ Let us now, from these principles, investigate the workings of passion. It has been often observed, that the highest agitation of the mind is such as no language can describe; since language can only paint ideas, and not that sentimental, silent, almost stupid, excess of rage or grief, which the soul feels with such energy, that it is not master of itself enough to have any distinct perceptions; such passion baffles all description: but when this storm subsides, passion is as fertile in ideas, as it was at first barren: when some striking interest collects all our attention to one object, we consider it under every light it is susceptible of; even that rebel attention, chained down with difficulty to any range of ideas, endeavours as much as possible to enlarge the sphere of them; and as the agitation of our mind crowds them upon us, almost at the same instant, instead of presenting them slowly and singly, we cannot avoid being struck with many comparisons suitable to our situation. The past, the present, the future, our misfortunes, those of other men, our friends, our enemies, our ancestors, our posterity, form within us numberless combinations of ideas, either to assuage or irritate the reigning passion. But those of the first species, though they strike us with force, we reject as much as in our power; and therefore the poet who expresses them in words, ought rarely to go farther than an allusion, or a metaphor: those indeed are in general the darling figures of passion, as it loves to pass with rapidity from one idea to another. However, in those conjunctions of ideas which feed and irritate the passion, she will sometimes dwell with complacency upon them, and pursue them to the minutest resemblances of a simile. I appeal to the breast of every one for the evidence of these positions; and as to the last, I shall instance the noble speech with which Juno opens the *Æneid*, and rousing herself to vengeance, from the comparison of her behaviour with that of Pallas, collects every circum-

stance of it which could stimulate her more strongly to the execution of it.' Vol. ii. p. 27.

The diligence and application of Mr. Gibbon is attested in every part of this performance. 'I returned,' says he, 'to Homer; at the same time I resolved every day to learn, and wrote down a certain number of the *Racines Grecques*;' thus descending, at an age when dissipation is most alluring, to those studies which in themselves are certainly the least enticing or amusing. Even Homer was read by him rather for improvement than entertainment.

'I have at last finished the *Iliad*. As I undertook it to improve myself in the Greek language, which I had totally neglected for some years past, and to which I never applied myself with a proper attention, I must give a reason why I begun with Homer, and that contrary to Le Clerc's advice. I had two. 1st, As Homer is the most antient Greek author (excepting perhaps Hesiod) who is now extant; and as he was not only the poet, but the law-giver, the theologian, the historian, and the philosopher, of the antients, every succeeding writer is full of quotations from, or allusions to, his writings, which it would be difficult to understand, without a previous knowledge of them. In this situation, was it not natural to follow the antients themselves, who always begun their studies by the perusal of Homer? 2dly, No writer ever treated such a variety of subjects. As every part of civil, military, or æconomical life is introduced into his poems, and as the simplicity of his age allowed him to call every thing by its proper name, almost the whole compass of the Greek tongue is comprized in Homer. I have so far met with the success I hoped for, that I have acquired a great facility in reading the language, and treasured up a very great stock of words. What I have rather neglected is, the grammatical construction of them, and especially the many various inflexions of the verbs. In order to acquire that dry, but necessary branch of knowledge, I propose bestowing some time every morning on the perusal of the Greek Grammar of Port Royal, as one of the best extant. I believe that I read nearly one half of Homer like a mere school-boy, not enough master of the words to elevate myself to the poetry. The remainder I read with a good deal of care and criticism, and made many observations on them. Some I have inserted here, for the rest I shall find a proper place. Upon the whole, I think that Homer's few faults (for some he certainly has) are lost in the variety of his beauties. I expected to have finished him long before. The delay was owing partly to the circumstances of my way of life and avocations, and partly to my own fault; for while every one looks on me as a prodigy of application, I know myself how strong a propensity I have to indolence.' Vol. ii. p. 66.



Longinus also was read with great care and attention by Mr. Gibbon; yet he seems to have pursued his course of reading through the *Bibliothèque Raisonnée*, with a perseverance rather worthy of admiration than imitation; but many of the works to which he devoted himself on his visiting France, were such as tended to illustrate the important subject on which he afterwards wrote with such copious information—Nerding's Description of Ancient Rome; and Cluverius *Ital. Antiq.*

Mr. Gibbon's Essay on the Study of Literature, and Critical Observations on the Design of the Sixth Book of the *Æneid*, have already appeared before the public:—and his Outlines of the History of the World—his Antiquities of the House of Brunswick, proclaim the hand of a master;—his Dissertation on the subject of *L'Homme au Masque de Fer* is far from satisfying us on that mysterious history.

The volume is concluded by an Address to the public, recommending an edition of the *Scriptores Rerum Anglicarum*, a work, in the execution of which he relied on the tried abilities, the extensive learning, and the indefatigable perseverance of Mr. John Pinkerton.

‘The man is at length found, and I now renew the proposal in a higher tone of confidence. The name of this editor is Mr. John Pinkerton; but as that name may provoke some resentments, and revive some prejudices, it is incumbent on me, for his reputation, to explain my sentiments without reserve; and I have the satisfaction of knowing that he will not be displeased with the freedom and sincerity of a friend. The impulse of a vigorous mind urged him, at an early age, to write and to print, before his taste and judgment had attained to their maturity. His ignorance of the world, the love of paradox, and the warmth of his temper, betrayed him into some improprieties, and those juvenile sallies, which candour will excuse, he himself is the first to condemn, and will perhaps be the last to forget. Repentance has long since propitiated the mild divinity of Virgil, against whom the rash youth, under a fictitious name, had darted the javelin of criticism. He smiles at his reformation of our English tongue, and is ready to confess, that in all popular institutions, the laws of custom must be obeyed by reason herself. The Goths still continue to be his chosen people, but he retains no antipathy to a Celtic savage; and without renouncing his opinions and arguments, he sincerely laments that those literary arguments have ever been embittered, and perhaps enfeebled, by an indiscreet mixture of anger and contempt. By some explosions of this kind, the volatile and fiery particles of his nature have been discharged, and there remains a pure and solid substance, endowed with many active and useful energies. His recent publications, a

Treatise on Medals, and the edition of the early Scotch Poets, discover a mind replete with a variety of knowledge, and inclined to every liberal pursuit; but his decided propensity, such a propensity as made Bentley a critic, and Rennel a geographer, attracts him to the study of the History and Antiquities of Great Britain; and he is well qualified for this study, by a spirit of criticism, acute, discerning, and suspicious. His edition of the original Lives of the Scottish Saints has scattered some rays of light over the darkest age of a dark country: since there are so many circumstances in which the most daring legendary will not attempt to remove the well-known landmarks of truth. His Dissertation on the Origin of the Goths, with the Antiquities of Scotland, are, in my judgment, elaborate and satisfactory works; and were this a convenient place, I would gladly enumerate the important questions in which he has rectified my old opinions concerning the migrations of the Scythic or German nation from the neighbourhood of the Caspian and the Euxine to Scandinavia, the eastern coasts of Britain, and the shores of the Atlantic ocean. He has since undertaken to illustrate a more interesting period of the History of Scotland; his materials are chiefly drawn from papers in the British Museum, and a skilful judge has assured me, after a perusal of the manuscript, that it contains more new and authentic information than could be fairly expected from a writer of the eighteenth century. A Scotchman by birth, Mr. Pinkerton is equally disposed, and even anxious, to illustrate the History of England: he had long, without my knowledge, entertained a project similar to my own; his twelve letters, under a fictitious signature, in the Gentleman's Magazine (1788), display the zeal of a patriot, and the learning of an antiquarian. As soon as he was informed, by Mr. Nicol the bookseller, of my wishes and my choice, he advanced to meet me with the generous ardour of a volunteer, conscious of his strength, desirous of exercise, and careless of reward; we have discussed, in several conversations, every material point that relates to the general plan and arrangement of the work; and I can only complain of his excessive docility to the opinions of a man much less skilled in the subject than himself. Should it be objected, that such a work will surpass the powers of a single man, and that industry is best promoted by the division of labour, I must answer, that Mr. Pinkerton seems one of the children of those heroes, whose race is almost extinct; that hard assiduous study is the sole amusement of his independent leisure; that his warm inclination will be quickened by the sense of a duty resting solely on himself; and that he is now in the vigour of age and health; and that the most voluminous of our historical collections was the most speedily finished by the diligence of Muratori alone. I must add, that I know not where to seek an associate; that the operations of a society are often perplexed by the division of sentiments and characters, and often retarded by the degrees of talent.

talent and application ; and that the editor will be always ready to receive the advice of judicious counsellors, and to employ the hand of subordinate workmen.

‘ Two questions will immediately arise, concerning the title of our historical collection, and the period of time in which it may be circumscribed. The first of these questions, whether it should be styled the *Scriptores Rerum Britannicarum*, or the *Scriptores Rerum Anglicarum*, will be productive of more than a verbal difference : the former imposes the duty of publishing all original documents that relate to the history and antiquities of the British islands ; the latter is satisfied with the spacious, though less ample, field of England. The ambition of a conqueror might prompt him to grasp the whole British world, and to think, with Cæsar, that nothing was done while any thing remained undone.

‘ *Nil actum reputans dum quid superesset agendum.*

‘ But prudence soon discerns the inconvenience of increasing a labour already sufficiently arduous, and of multiplying the volumes of a work, which must unavoidably swell to a very respectable size. The extraneous appendages of Scotland, Ireland, and even Wales, would impede our progress, violate the unity of design, and introduce into a Latin text a strange mixture of savage and unknown idiom. For the sake of the Saxon Chronicle, the editor of the *Scriptores Rerum Anglicarum* will probably improve his knowledge of our mother tongue ; nor will he be at a loss in the recent and occasional use of some French and English memorials. But if he attempts to hunt the old Britons among the islands of Scotland, in the bogs of Ireland, and over the mountains of Wales, he must devote himself to the study of the Celtic dialects, without being assured that his time and toil will be compensated by any adequate reward. It seems to be almost confessed, that the Highland Scots do not possess any writing of a remote date ; and the claims of the Welsh are faint and uncertain. The Irish alone boast of whole libraries, which they sometimes hide in the fastnesses of their country, and sometimes transport to their colleges abroad : but the vain and credulous obstinacy with which, amidst the light of science, they cherish the Milesian fables of their infancy, may teach us to suspect the existence, the age, and the value of these manuscripts, till they shall be fairly exposed to the eye of profane criticism. This exclusion, however, of the countries which have since been united to the crown of England must be understood with some latitude : the Chronicle of Melrose is common to the borderers of both kingdoms : the *Expugnatio Hiberniæ* of Giraldus Cambrensis contains the interesting story of our settlement in the western isle ; and it may be judged proper to insert the Latin Chronicle of Caradoc, (which is yet unpublished,) and the code of native laws which were abolished by the conqueror of Wales. Even

the English transactions in peace and war with our independent neighbours, especially those of Scotland, will be best illustrated by a fair comparison of the hostile narratives. The second question, of the period of time which this Collection should embrace, admits of an easier decision; nor can we act more prudently, than by adopting the plan of Muratori, and the French Benedictines, who confine themselves within the limits of ten centuries, from the year five hundred to the year fifteen hundred of the Christian æra. The former of these dates coincides with the most ancient of our national writers; the latter approaches within nine years of the accession of Henry VIII. which Mr. Hume considers as the true and perfect æra of modern history. From that time we are enriched, and even oppressed, with such treasures of contemporary and authentic documents in our own language, that the historian of the present or a future age will be only perplexed by the choice of facts, and the difficulties of arrangement. *Exoritur aliquis*—a man of genius, at once eloquent and philosophic, who should accomplish, in the maturity of age, the immortal work which he had conceived in the ardour of youth.' Vol. ii. p. 714.

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*The Cabinet.* <sup>n<sup>o</sup></sup> *By a Society of Gentlemen.* 3 Vols. 8vo. 13s. 6d. Boards. Jordan. 1795.

**V**ARIOUS accidental circumstances have prevented us from giving this miscellany an earlier introduction to the notice of our readers.—Whenever political discussion considerably occupies the attention of the public, it seldom fails to impart a tinge to the literary productions of the same period.—Of this influence the Cabinet strongly partakes; and the bias of opinion under which the papers that compose it have been written, will appear by an extract from the Preface—

\* No work in the English language, perhaps, ever appeared to the world, under circumstances more inauspicious and depressing than the Cabinet. Its publication was announced at a time, when the public mind seduced by the base artifices of a designing and profligate administration, rejected with a furious disdain, every attempt at rational reform. A sullen gloom, the supposed precursor of some dire event, silenced alike moderation and bigotry. The paths of science and liberal investigation were choked up: the study of morals, at once so useful and fascinating, was discouraged: the press groaned beneath the weight of the fetters it sustained, whilst the giant-arm of a ferocious and unrelenting despotism threatened destruction to the defenders of liberty and truth. Such were the difficulties, and such the dangers, which the Cabinet, in common with every patriotic work, had to contend against in the days of its earliest infancy: and in addition to these, it had also to counter



counter obstacles of a local and peculiar nature ; the wretched effects of misrepresentation, prejudice, and party spirit. Thanks, however, to the fostering care of returning reason, formidable as were these difficulties from the inveterate malignity of their authors, they have been completely obviated, and the editors now present their first volume to that public for which they labour.' Vol. i, p. i.

Considering the frightful colours in which the *monster* 'Alarm' is here portrayed, it must be acknowledged that the writers of the Cabinet have for the most part discovered no small portion of intrepidity in standing forward to vindicate and to use the liberty of the press.

Of the papers in the first volume, we have been chiefly pleased with the Letters on Emigration—the Essays on Tyrannicide—on Party Spirit—and on the Connection of the Arts and Sciences with Liberty.

The following passages from the 'Essay on Tyrannicide' contain some ingenious and practical arguments against a practice, the approbation of which can only proceed from ferocious pretenders to patriotism—

'Greece was famous for frequent instances of tyrannicide, and in no country have there been more frequent usurpations. Harmodius killed Hipparchus, but both he and his associate, Aristogiton, were in their turns slain by Hippias, and no good ensued to the people. Agis IV. king of Sparta, was strangled by order of the popular magistrates, but he had speedily a successor. Tyrannicide was not illegal either among the Greeks or Romans ; on the contrary, public honours were decreed as a reward ; but we do not find that the later tyrants, Philip and Alexander of Macedon, were deterred from tyrannising, or were removed, in consequence of the frequent previous instances. That execrable monster, Nabis, tyrant of Sparta, was put to death ; did any good result to the people ? Tyrannicide was very common in the early times of the Roman empire, but still the imperial power subsisted. To come to modern times, Piesco of Geneva stabbed Doris, and was drowned in his turn, lest he should make himself master ; when once the practice is begun, every virtuous patriot who acts a conspicuous part is supposed to be a tyrant, and murdered. The execution of Charles I. was the great cause of the restoration of monarchy in England. *Exit tyrannus regem ultimus* was inscribed on a pedestal in the Exchange, from which his statue had been indignantly hurled and trodden under the hooves of the multitude : but did the vices of monarchy expire with him ? Let the reign of his profligate son speak. Among the Turks, instances of tyrannicide are frequent, and no where does despotism seem to have taken deeper root, than at Constantinople. Did the pistol of Ankarlioume destroy monarchy

chy when it destroyed the monarch of Sweden? Did the poison which is said to have deprived Leopold of existence, prevent his son from reigning?' Vol. i. p. 75.

‘ But there is one splendid example of tyrannicide, which has done more to pervert the judgment of mankind than any other, and which ought to be investigated thoroughly; I mean the tyrannicide perpetrated by Brutus and his associates. To do this, it will be necessary to take a cursory view of the government and constitution of Rome, from its first assumption of the republican form, till its sudden and forced decline into a monarchy. After the expulsion of the Tarquins, the chief power was vested in the patrician body, who indeed had been the principal means of emancipating Rome. The grateful people submitted for a long time, and without a murmur, to an exclusion from power; but as they acquired a more perfect knowledge of their rights, and the sense of gratitude becoming fainter and fainter in every succeeding generation, insurrection succeeded insurrection to abolish these exclusive privileges, and to get rid of this usurpation. These by degrees were lessened. The people at first obtained tribunes, which may be compared to a house of commons of eight or ten persons; afterwards public offices became open to all indiscriminately, and had they gone on improving, they would have formed a good constitution. But, unfortunately, many efforts of the popular party failed; among the rest, that of the conquered Italian towns, to have the same privileges as the capital, which was so offensive to the aristocracy, as to occasion the Social War, the event of which is well-known. The object of the Servile War was to better the condition of the lower orders, and this also failed. Irritated by the ill success of moderate attempts, the Gracchi went to that extreme to which all popular revolutions tend, but without success. The politics of Catiline are not well known; he, however, ostensibly exerted himself on the side of the people, but was unsuccessful. Cæsar, with his victorious army, espoused the cause of the people, cashiered the senate, and at first assumed to himself the power exercised by the nobles; but it is more than probable, that he would have given a free government to Rome, for he was a first-rate philosopher, had not the aristocratic party basely murdered him. The crime of Brutus is much heightened, if we give credit to the rumour of his being the son of Cæsar, by Cato's daughter. Brutus seems to have been actuated solely by a love of fame,—in a word, to have been a vain man: when he died, he exclaimed, ‘ Virtue was a mere name!’ His crime shocked the whole empire, which rushed into the worst extreme. Its effect was the entire destruction of liberty, the whole country becoming a scene of the most arbitrary and cruel inquisition. Those who do not view this transaction in the light in which I have represented it, and

who believe Cæsar to have been a tyrant, and Brutus an enlightened patriot, must still acknowledge the death of Cæsar to have been useless, since, if he was a tyrant, he had instantly successors in his tyranny.' Vol. i. p. 77.

It may seem wonderful that reflections like these have not more frequently operated on the minds of men who have acted conspicuous parts in the scenes of political revolutions; and that the shedding of blood is not unanimously considered as the most detestable imputation that can attach to the noble cause of liberty. But, alas! the permanent happiness of his country is not the aim of the aspiring demagogue: he mixes the basest passions with the best principles; and the body politic, instead of being purified by the violent process it is made to undergo, becomes swain with new diseases.—Some of the remarks in the 'Essay on Party Spirit' are so applicable to those *extreme* classes of politicians under whose respective regimen a country must be equally unfortunate, that we cannot forbear to present them to our readers—

'The one party think every measure of the British government not only justifiable, but worthy of applause, while every act of the French legislature, however just and expedient, they involve in the same censure as those acts which are really worthy of execration. They exclaim against the fraternisation of Belgium and Savoy, and applaud the fraternisation of Martinico and Corsica. They affect to execrate the invasion of Poland, on the principle that the Russian and Prussian despots had no right to interfere in the internal government of a sovereign and independent nation; yet they most heartily assent to the invasion of France for the express purpose of forcing on a sovereign and independent people a form of government which they had unequivocally rejected, and in this unjust and quixotic attempt they purchase the concurrence of one of the powers whose conduct, with respect to Poland, they affect to execrate. They stigmatize the French as a nation of atheists, and at the same time insult the majesty of the great God, by invoking his aid for battles at which his benevolence must recoil, converting a Deity of peace into a bloody Moloch, and offering to him, instead of grateful incense, the reeking fumes of human sacrifice. Their blood curdles at the horrid cruelties projected by a Marat, and executed by a Robespierre and a Carrier; yet they regard, without emotion, the plan of starving a whole nation. They affect to venerate the British constitution; yet they applaud the suspension of the Habeas Corpus act, during the non-existence of which, it is a question if the boasted constitution be not annihilated: admirers of a form of government, of which democracy forms as essential a part as monarchy, they yet shudder at its very mention, they incessantly shout 'God save the king,' but never yet have we heard from them the cry

cry of 'God save the people.' They have seen with complacency a minister basely abandoning the principles on which he had ascended to power, and sacrificing at the shrine of his apostacy the very men with whom he had once united; a printer punished with fine and imprisonment for publishing the resolutions and declarations of the minister himself; men of the most amiable character transported, in the company of common felons, to a country, which to them must be entirely comfortless, for professing and publishing sentiments in which, a very few years before, the whole country gloried; men of the first-rate talents and respectability made to endure a seven months imprisonment, rendered more bitter by the extreme of insult and contumely, arraigned for the crime of high treason, undergoing all the anxiety, which a charge of so serious a nature must produce in minds, however innocent, and after all this formidable apparatus of alarm, the charge, by the verdict of a jury, is pronounced to be a calumny,—a calumny attempted to be substantiated by the hired evidence of perjured spies and informers. They have seen in particular a felon, instead of meeting the punishment enjoined by the law, condemned, in the face of all law and justice, to the mockery of a fortnight's imprisonment, in order that he might, at the expiration of this period, be sufficiently purified to contribute, by his share of perjury, towards shedding the blood of an innocent man.

'All these things they see every day passing without disapprobation, although, if they were to read them as the events of past ages, they would regard them with the indignation and abhorrence they deserve. It is party spirit, whose magic wand thus transforms vice into virtue, deformity into beauty, contempt into admiration. If we turn to the other side of the picture, we shall find the opposite party not less inconsistent and unjust.

'One of their idols, the leader of opposition, a man who has assumed almost as equal a variety of forms as Proteus, and who opposed the authority of a temporary representation to the will of the sovereign people, they are pleased to call a consistent patriot.—They affect to venerate the admirable decree of the constituent assembly, that France should for ever renounce the spirit of conquest; yet they see, without disapprobation, the pillars of the French Hercules planted on the banks of the Rhine, and the tri-colored standard floating on the summit of the Alps. Professing to be the advocates of universal freedom, they have alternately been the partisans of French demagogues and of French tyrants. Brissotines, Maratists, Robespierriists, they have now croaked in the valley, and now crowed on the mountain. Because France stands forth the asserter of freedom, every faction which happens there to gain the ascendancy, however libercidal its measures, is secure of their applause. Robespierre, the sublime Robespierre bestriding a volcano, was the object of their enthusiastic admiration. Lo! the volcano's



volcano's side is rent, and the bestriding Robespierre is precipitated. For three days was his fate doubtful; for three days were these partisans uncertain what opinion to form. Had he, on the memorable night of the 27th of July, been victorious, he would have continued their hero; but the instant his fall was confirmed, that very instant was his character blasted; the stern republican, the man of incorruptible virtue, was instantly transformed into a mercenary, luxurious, cruel tyrant. Had his faction prevailed, these partisans would have seen, without emotion (excusing it on the plea of state necessity) the blood of the very persons stain the axe of the guillotine, who are the present objects of their admiration. Have we not witnessed something like this, in the sensation excited by the fall of the Brissotines? Did not the murders of the virtuous Rabaud, the just Roland, and the eloquent Vergniaud, meet with excusers? Do not these partisans at the present moment see the fall of the jacobins without emotion? They would exclaim, and with justice too, if the government of this country were to prevent the people from meeting, under whatever form they pleased, to discuss political subjects; they have exclaimed when particular meetings of this kind have been dispersed by municipal authority; and yet precisely the same measure, when exercised by the ruling party in France, meets with their excuse, if not with their applause.' Vol. i. p. 263.

This is a true and lively picture of the state of parties in this country; the latter part of the delineation is peculiarly correct, and characterises a set of men who, to facilitate their own purposes, have associated with the friends of *British* and *sober* reform, but who wish for nothing so much as the hell of anarchy, and who, like *Marats* and *Robespierres*, are emulous to mount from obscurity on the slaughtered bodies of their fellow citizens.

The Essay on the Connection of the Arts and Sciences with Liberty calls our attention to a more pleasing topic. That the paradoxical declamation of Rousseau on this subject should have its admirers, and even its converts, is nothing more than a proof of a pampered and corrupted literary appetite, seeking gratification from the source of a meretricious and impudent novelty. Such *experiments* on the good sense of mankind should be condemned with becoming spirit, in whatever period and by whatever talents they may be attempted. The philosopher of Geneva has indeed adorned his thesis with brilliancy of imagination and of language; but his ornaments are as absurdly and unnaturally placed as those of the savage, whose manners and pursuits are the theme of his preference and encomium. Under these impressions, we have received considerable pleasure from the perusal of this  
essay,

essay, in which Rousseau's preposterous doctrine is combated with much force of reasoning, apposite illustration, and elegance of style. The arguments are so connected with each other, that we do not think an extract would do justice to the composition, which we understand is from the pen of a gentleman who has given very early and promising specimens of his attachment to elegant literature.

The pieces in the second volume are, upon the whole, much inferior to those of the first; but the 'Essay on the Advantages of a liberal Education to Persons in Commercial Life,' and 'On the Happiness of the Romans,' (*from the Italian of Il Caffè*) may be discriminated in point of merit from the rest: the former in particular deserves applause for the interesting light in which it places the study of the liberal sciences, and for the sensible and convincing arguments it opposes to a vulgar and long prevailing error.

The third and last volume is distinguished by six papers, containing a 'Sketch of the Life and Writings of Machiavel.' Though we do not agree with the author in supposing that 'The PRINCE' was intended as a *satire* on tyranny, we must acknowledge that he has supported the position with considerable ingenuity, and that he plausibly vindicates the moral and religious character of the Florentine secretary from several strong accusations. It is however as an *author* and a *politician*, that we have most to do with Machiavel:—his writings exhibit a practical acuteness of reasoning, that has perhaps never been equalled; but we do not discover in them any striking proof of a desire to benefit mankind: his Discourses on Livy are undoubtedly interspersed with sentiments favourable to liberty; yet it should be recollected, that by keeping at a cautious distance from his own times, the poet or the historian may often, under the most odious tyranny, safely pronounce the panegyric of freedom; that this applause, as it is in general without danger, is doubtless frequently without sincerity; and that if the animated expressions of the author be probably inspired by his feelings, the momentary impulse may be steadily contradicted by his personal habits and practical opinions\*. We are, therefore, by no means convinced that Machiavel was *ironical* in proposing Cæsar Borgia as an example for the conduct of princes: fraud and assassination were familiar expedients in the intriguing

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\* The same historian who so eloquently alludes to the brilliant ages of *Roman* liberty, and who talks of breathing 'the pure air of the republic,' can scarcely find terms adequate to convey his detestation of 'that cursed (*French*) revolution,' which destroyed the splendour of the court of Versailles. Vide Letter to Lord Sheffield—Gibbon's Posthumous Works.

politics of Italy, and, by their frequency, might lose a part of their odium in the eyes of Machiavel, who, it must be remembered, was himself an *Italian*, a *politician*, and no *theorist*.

With the Remarks on the late King of Prussia's 'Anti-Machiavel,' or *examen* of The Prince, we cordially agree, having always considered that much celebrated specimen of royal criticism, as common-place and hypocritical.

The Cabinet contains a history of the present war, continued in sections through the three volumes. This historical sketch discovers great ability of composition; and we therefore feel ourselves peculiarly called upon as journalists, to censure the extreme and disgusting partiality with which the author has treated the subject:—every achievement, from the greatest to the most trifling, on the part of the French, is loaded with hyperbolical encomium, while every measure adopted by this country during the contest, is indiscriminately branded with the reproaches of negligence, folly, and cowardice! This *frenchified* historian is so blind and infatuated by his prejudices, as even to believe and to reiterate the calumnies spread by the republicans against many of their murdered and persecuted generals; he also sedulously endeavours to extenuate the glory of our naval victory on the first of June 1794—not as a philosopher lamenting the effusion of blood, but as a partisan representing that the result of that engagement was exactly what the enemy desired, viz. to cover the arrival of their convoy: so said the French themselves; but we are surprised and ashamed that the writer of the papers in question should thus have suffered a rank party spirit to mislead his talents, and to exercise its petulant despotism over facts that belong to a much more impartial and dignified historical recognition.

The poetry in the Cabinet is pleasing, but not above mediocrity; of the various specimens, we think the 'Poeme on Martilmasse Daye,' and the 'Ode to Eolus's Harp,' considerably the best.

As we always feel a wish to support the genuine principles of freedom, and as we also highly approve of miscellaneous literary collections, we are sorry that we cannot in justice give more unqualified praise to the present publication: many of the papers it contains are undoubtedly well written, but the greater number are very superficial; and it discovers upon the whole a political acrimony, better calculated to obtain the temporary applause of party, than the permanent honours of candid criticism.

*Poems. By R. Southey. 8vo. 5s. Boards. Robinsons.*  
1797.

THE author of the volume before us is already well-known by his poetical productions. *Joan of Arc*\*, if it possesses some defects as an epic poem, yet displays great powers of description, an ardent love of liberty, and an uncommon skill in exciting the softer feelings of sympathy and benevolence. Mr. Southey's smaller poems also, already published (though sometimes discovering marks of precipitation, and wanting that finish which correct poetry requires) discovered great genius, and raised a well-grounded belief that the author would arrive, in future years, at eminence in the department of poetry.

Mr. Southey tells us in his Preface—

‘ I have collected in this volume the productions of very distant periods. The lyric pieces were written in earlier youth; I now think the Ode the most worthless species of composition as well as the most difficult, and should never again attempt it, even if my future pursuits were such as allowed leisure for poetry. The poems addressed to the heart and the understanding are those of my maturer judgment. The Inscriptions will be found to differ from the Greek simplicity of Akenfide's in the point that generally concludes them. The Sonnets were written first, or I would have adopted a different title, and avoided the shackle of rhyme and the confinement to fourteen lines.’ P. 5.

Though the Ode has been rendered subservient to the meanest and most worthless purposes, yet we cannot concede to Mr. Southey that it is in its own nature the most worthless species of poetry, or incapable of rendering important services to mankind. Our author confesses it is the most difficult species of poetry; but if it admits of, if it absolutely requires, a fire of genius possessed by few, spirit, sublimity, and elegance, the correctness of art, and a maturity of judgment,—if all that is important in morals and sacred in liberty, as well as the lighter pursuits of pleasure and love, may be advanced by the Ode,—Mr. Southey will, we think, on reflection, concede that he has spoken too hastily. Waving, however, observations of this kind, we proceed to lay before our readers the following specimens of the publication. The *Triumph of Woman* is a fine poem, though some readers will object to the irregularity of the measure. The following lines are very pretty—

‘ Why is the warrior's cheek so red,  
Why downward droops his musing head?

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\* See Crit. Rev. New Arr. Vol. XVI. p. 191, and Vol. XVII. p. 182.



Why that slow step, that faint advance,  
That keen yet quick-retreating glance?  
That crested head in war tower'd high,  
No backward glance disgrac'd that eye,  
No flushing fear that cheek o'erspread  
When stern he strode o'er heaps of dead;  
Strange tumult now his bosom moves—  
The warrior fears because he loves.

' Why does the youth delight to rove  
Amid the dark and lonely grove?  
Why in the throng where all are gay,  
His wandering eye with meaning fraught,  
Sits he alone in silent thought?  
Silent he sits; for far away  
His passion'd soul delights to stray;  
Recluse he roves and strives to shun

All human-kind because he loves but one!' P. 22.

The sonnet is a smaller species of ode; and though of the most artificial character, it admits of great elegance: we think Mr. Southey's Sonnets on the Slave Trade will please every friend to humanity. We present the following to our readers—

' Oh he is worn with toil! the big drops run  
Down his dark cheek; hold—hold thy merciless hand,  
Pale tyrant! for beneath thy hard command  
O'erwearied Nature sinks. The scorching sun;  
As pitiless as proud Prosperity,  
Darts on him his full beams; gasping he lies  
Arraigning with his looks the patient skies,  
While that inhuman trader lifts on high  
The mangling scourge. Oh ye who at your ease  
Sip the blood sweeten'd beverage! thoughts like these  
Haply ye scorn: I thank thee gracious God!  
That I do feel upon my cheek the glow  
Of indignation, when beneath the rod  
A sable brother writhes in silent woe.' P. 35.

The following very affecting poem is the first of the Botany Bay Eclogues.

' ELINOR.

*Time, Morning. Scene, the Shore\*.*

' Once more to daily toil—once more to wear  
The weeds of infamy—from every joy

\* The female convicts are frequently employed in collecting shells for the purpose of making lime.

The heart can feel excluded, I arise  
 Worn out and faint with unremitting woe;  
 And once again with wearied steps I trace  
 The hollow-sounding shore. The swelling waves  
 Gleam to the morning sun, and dazzle o'er  
 With many a splendid hue the breezy strand.  
 Oh there was once a time when Elinor  
 Gaz'd on thy opening beam with joyous eye  
 Undimm'd by guilt and grief! when her full soul  
 Felt thy mild radiance, and the rising day  
 Waked but to pleasure! on thy sea-girt verge  
 Oft England! have my evening steps stole on,  
 Oft have mine eyes survey'd the blue expanse,  
 And mark'd the wild wind swell the ruffled surge,  
 And seen the upheaved billows bosomed rage  
 Rush on the rock; and then my timid soul  
 Shrank at the perils of the boundless deep,  
 And heaved a sigh for suffering mariners.  
 Ah! little deeming I myself was doom'd  
 To tempt the perils of the boundless deep,  
 An outcast—unbelov'd and unbewail'd.

' Why stern Remembrance! must thine iron hand  
 Harrow my soul? why calls thy cruel power  
 The fields of England to my exil'd eyes,  
 The joys which once were mine? even now I see  
 The lowly lovely dwelling! even now  
 Behold the woodbine clasping its white walls  
 And hear the fearless red-breasts chirp around  
 To ask their morning meal:—for I was wont  
 With friendly hand to give their morning meal,  
 Was wont to love their song, when lingering morn  
 Streak'd o'er the chilly landscape the dim light,  
 And thro' the open'd lattice hung my head  
 To view the snow-drop's bud: and thence at eve  
 When mildly fading sunk the summer sun,  
 Oft have I loved to mark the rook's slow course  
 And hear his hollow croak, what time he sought  
 The church-yard elm, whose wide-embowering boughs  
 Full foliaged, half conceal'd the house of God.  
 There, my dead father! often have I heard  
 Thy hallow'd voice explain the wondrous works  
 Of heaven to sinful man. Ah! little deem'd  
 Thy virtuous bosom, that thy shameless child  
 So soon should spurn the lesson! sink the slave  
 Of vice and infamy! the hireling prey  
 Of brutal appetite! at length worn out  
 With famine, and the avenging scourge of guilt,  
 Should dare dishonesty—yet dread to die!

‘ Welcome ye savage lands, ye barbarous climes,  
Where angry England sends her outcast sons —  
I hail your joyless shores! my weary bark  
Long tempest-toft on life's inclement sea,  
Here hails her haven! welcomes the drear scene,  
The marshy plain, the briar-entangled wood,  
And all the perils of a world unknown.  
For Elinor has nothing new to fear  
From fickle Fortune! all her rankling shafts  
Barb'd with disgrace, and venom'd with disease,  
Have pierced my bosom, and the dart of death  
Has lost its terrors to a wretch like me.

‘ Welcome ye marshy heaths! ye pathless woods,  
Where the rude native rests his wearied frame  
Beneath the sheltering shade; where, when the storm;  
As rough and bleak it rolls along the sky,  
Benumbs his naked limbs, he flies to seek  
The dripping shelter. Welcome ye wild plains  
Unbroken by the plough, undelv'd by hand  
Of patient rustic; where for lowing herds,  
And for the music of the bleating flocks,  
Alone is heard the kangaroo's sad note  
Deepening in distance. Welcome ye rude climes,  
The realm of nature! for as yet unknown  
The crimes and comforts of luxurious life,  
Nature benignly gives to all enough,  
Denies to all a superfluity.  
What tho' the garb of infamy I wear,  
Tho' day by day along the echoing beach  
I cull the wave-worn shells, yet day by day  
I earn in honesty my frugal food,  
And lay me down at night to calm repose.  
No more condemn'd the mercenary tool  
Of brutal lust, while heaves the indignant heart  
With virtue's stifled sigh, to fold my arms  
Round the rank felon, and for daily bread  
To hug contagion to my poison'd breast;  
On these wild shores Repentance' saviour hand  
Shall probe my secret soul, shall cleanse its wounds  
And fit the faithful penitent for heaven.' P. 77.

The same animated description, the same spirit of benevolence, and the same love of virtue, that pervaded Mr. Southey's former poems, will be found in this volume.

*An Investigation of the Principles of Knowledge, and of the Progress of Reason, from Sense to Science and Philosophy. In Three Parts. By James Hutton, M. D. & F. R. S. E. 3 Vols. 4to. 3l. 15s. Boards. Cadell and Davies. 1794.*

**FIVE** times has the printer reminded us of the length of time this work has been upon our hands: five times have we assailed the three quarto volumes, but in vain. We have been repulsed at each attack: and at this moment we feel ourselves unable to do justice to ourselves, to the author, or to the readers. To what can this be owing? We have read Bacon, Locke, Hartley: and, if we did not every-where agree with these writers, we could at least analyse their respective opinions, we could point out in what we differed from them, we could in general ascertain the particular aim of each part, and explain it in few words to others. Here we are totally at a loss. We are immersed into a species of writing, the modern metaphysics, which, of all the things we ever attempted to comprehend, are the least interesting and least intelligible. The writer thinks prolixity, of the evils he might incur in his works, the least: and we are dragged without mercy through the science of philosophy, and the philosophy of science—through the theory of idea, and the idea of theory, till we know not whether we stand upon our head or our heels.

Indeed it is just as easy to write thirty as three volumes upon the subject of this work. Metaphysics, science, philosophy, are three pretty words, which with the help of a few digressions on Hume, Locke, Berkeley, &c. may be made into a system, which some persons may take great pleasure in contemplating, but which to those who are used to proof and fact, to plain sense and elegant composition, will be even disgusting. The very phrase to ‘*know knowingly*,’ shocks our ears: we are thinking of the vulgar language—a knowing fellow. *Semper ad eventum festina*, is a maxim equally true in metaphysics as in poetry: but here there are so many interruptions, so many addresses to the reader to let him know that something great is to come, that we shall congratulate any student who can get through the three volumes by fair reading, without meeting as many disappointments as ourselves.

We will not, therefore, do so much injustice to the author as to attempt to analyse his work. Let the contents speak for themselves: and from the general heads prefixed to the first volume, our readers who are conversant with the modern metaphysics, may form some estimate of the contents of the work.



'Of the Natural Progress in Knowledge, or, the Instinctive Faculties which lead to Science—Of Knowledge in General, and the Object of this Treatise, being introductory to the Work.—Of Knowledge, as a Thing in which there may be distinguished different Kinds.—Of Perception, as an Action of Mind, and as thus distinguished in relation to Sensation—Conception, as a Faculty of Mind, distinguished; and, as a Term in Science, explained—Of Passion in relation to Knowledge—Of Action in relation to Knowledge—Concerning Ideas—Examination of the Theories of Mr. Locke and Dr. Berkeley—Of Reason as a Faculty of Mind—Of Science, or the Conscious Principles which lead to Wisdom—Of Science as a Progress in Knowledge—Scientific Analysis illustrated, in examining the Principles of Speech—Of the Progress of Mind reasoning in the natural Course of Science—Of Time and Space as Scientific Principles—Of Unity and Number as Scientific Principles—Of Cause and Effect—Concerning Experience—Concerning the proper Evidence of Things, and the Nature of Philosophic Principles—Concerning the apparent Inactivity commonly, but erroneously, attributed to Material Things—Nature of Matter, as the Principles of perceived Objects or external Things—Of that which, in the Language of Science, is termed Nature—The Ideas of Matter and Motion, as Principles in the Explanation of Natural Appearances, examined—General Views and Reflections with regard to Science, as the Progress of the Human Intellect—A View of the Principles of Orthography, in illustration of the Theory of Scientific Analysis—Of Wisdom or Philosophy, as the proper End of Science and the Means of Happiness—General View of the Progress of Intellect, from Science to Philosophy—Application of the investigated Principles to the Study of Natural Philosophy—The Education of the Human Mind examined upon general Principles—Of certain Speculative Subjects, naturally flowing from Science, and interesting to Philosophy—Science of Moral Action, or the conscious Operations of a Scientific Mind—Philosophy of Moral Conduct, or a System of Morality in the Wisdom of Voluntary Agents—Of Piety and Religion, considered in relation to Philosophy—A summary View of the Intellectual System, in order to understand the Nature and Importance of Philosophy.' Vol. i. p. xxxvii.

The object of the writer is well explained by himself in the first section—

'The purpose of this treatise, then, is to explain the nature of human knowledge, from its beginning in the passion of sense, to its accomplishment in the most mature judgment; to shew that science is the prerogative of man; and that this train, of thought and reason, leads to wisdom. The nature of wisdom is then to be examined, with a view to shew how man, in the pursuit of

his acquired talents, arrives at virtue, and then becomes the author of his proper happiness. Here is an arduous undertaking; and it will require long reasoning and much discourse, to make the subject appear in its full light. But it should be considered, that the end is of importance; and that every part of the subject is highly interesting to a person who is pleased to reason, and who may be entertained with the investigation of truth.' Vol. i. p. 15.

To give a slight specimen of the author's talent at definition, we shall select an extract also from the first section, in which, after having talked for some time about knowledge, he introduces that word in connection with intellect, science, and understanding—

' Knowledge is a term applicable to any part of this intellectual progress; consequently, from the beginning to the end of the progress, or from the first to the last step in knowledge, the difference is extreme, although the same term may be employed, as denoting the advancement from an inferior to a superior part. Such is the common use of that term; for we are said to know from sensation, as well as in the most supreme degree of reason and understanding. It will thus appear, that notwithstanding the application of the same term, the knowledge, with which the progress of mind is begun, may differ from that with which it is to end, as much as things which are considered as being but little or in no degree similar. Therefore, knowledge, simple and primary, in which nothing is to be distinguished, may differ specifically from intellect; although those two things still agree, as knowledge, in being part of a process, when the mind is made to advance from its beginning, and led to the perfection of its nature.

' Understanding being thus considered as being more than the most simple species of our knowledge, which is then original in relation to that understanding, science will, in like manner, be found more than that simple understanding, which is then original in relation to the species of knowledge here termed science. For, science is the farther operation of mind, in relation to that knowledge which has been acquired by the faculty of understanding. Now, as understanding is properly the discernment of the mind, employed in relation to the 'simple knowledge,' or that information which is attained by sensation and perception, science will appear to be the discernment of the mind again employed, not upon the simple knowledge of sensation and perception, but in relation to the knowledge which has been attained by means of the understanding.' Vol. i. p. 18.

We have no great opinion of metaphysics in general, as they are called; yet we wish to see them treated accurately, as

is the case with other sciences. If they mean the history of our mind, and the mode of arriving at knowledge, we conceive that a stricter attention to man in every stage of his being is necessary, than seems to have been paid by this writer; or if he has really paid that attention, and derived his knowledge from the actual survey of others, and experiments on his own mind, we wish that he had paid a greater degree of attention to style, language, and composition. Yet some of the lovers of metaphysics may possibly comprehend the following passage—

‘ Although this science of metaphysics, or of our knowledge and understanding, would be unintelligible in its language to a person without science, and inscrutable to him in its meaning, it will appear to be the only means by which may be conducted a philosophical research into the nature of things, so far as the subject of inquiry shall be to discriminate these and thoughts, with which things may be confounded, as they often are. Therefore, though this science be undoubtedly the last in the order of its natural attainment, it may nevertheless be placed first in the order of scientific doctrine, to minds which have already arrived at science and philosophy. Here the proper purpose of the science is, by an inverted order of procedure, to advance the knowledge of the rational mind or scientific person by instruction; and thus, in the space of a few days or weeks, communicate to the individual who attends to the subject, what may have required an indefinite space of time in the succession of ages, and much study in the progress of the species.’ Vol. i. p. 40.

We have been accustomed to consider *idea* as a term introduced by Mr. Locke, and described by him. Our writer does not acquiesce in that definition; he makes it a particular species of thought—

‘ Idea being neither sensation nor perception, this species of thought must be conception, so far as by conception is understood knowledge produced by the mind itself, and not following immediately in consequence of foreign influence, or of being excited by an external agent. But, among the various conceptions of mind, idea may be distinguished as being only the representation of knowledge, which had already been produced in the mind, by whatever cause had been excited that knowledge; and, in this case, by whatever term shall be expressed the represented knowledge (now called idea), it will be evident, that it is by the faculty of memory this is effected.’ Vol. i. p. 250.

A long discourse follows upon Idea, which we do not understand; and, in hopes of getting some clear ideas, we enter upon a dissertation on the analysis of speech.

Here we find a few plain and obvious thoughts dilated through seventy pages : and the whole may be reduced to this—that speech arises out of some simple arbitrary sounds, which by peculiar art are modified to express the infinity of our thoughts. We are by no means clear that the first words of a child must be *ba* or *pa*, or *ab*, or *ap* : and perhaps if there is a nation which does not express the relationship of fraternity by some of those sounds, others may come into the child's head as soon as these. Neither do we agree with our author in his account of our word *of*—

‘ *Of* signifies the relation or connection of qualities and the things which are qualified. For example, the diameter *of* a circle, the heat *of* fire, the colour *of* a rose, the son *of* John ; here the term *son* qualifies *John* as a father, and *of* expresses their relation or connection. In all these abstract ideas, there is either time, place, or number ; but, in the idea expressed by the article *the*, there is neither of those three ; this abstract idea neither implies singularity nor plurality, but particularity, in opposition to generality.’ Vol. i. p. 640.

We recommend our author to study with attention the system of Mr. Horne Tooke ; and he will find an easier way of determining the meaning of his words. In the second volume there are some thoughts on spelling, which deserve praise : but here the original sin of prolixity prevails as in the other parts ; and the author does not seem to have examined a sufficient number of languages to make his alphabet correct. If the Spanish is to be introduced, why not the peculiar sounds of the Germans and the Arabians ?

We hasten to the conclusion, and in the System of Human Nature find with pleasure that our author sums up his philosophy in an intelligible manner, and attributes due praise to the great creator—

‘ Human nature being thus considered in the perfection of its present state, or actual existence, we find man regulated, for his good, by three different kinds of motives.

‘ First, We find a regulated conduct, founded on the precepts of the wise, and on the example of those that are admired. This is the lowest order of regulated man ; and it is founded on the instinctive credulity of his nature, which may be either employed on truth or falsehood.

‘ Secondly, We find a regulated desire, founded on truth and scientific principle, and restrained by the consciousness of duty, in a person sensible to system. Here man appears as man,—a being exerting his intellectual capacities, knowing according to the rule of conscious principle, and scorning fallacious authority, or refusing to believe even truth itself of which he has not seen the evidence.

‘ Lastly,



‘ Lastly, We find in man a regulated satisfaction, founded on the knowledge of his own nature, and on the admiration of the general or divine wisdom ; a wisdom which has ordained happiness as the end of our existence, which has appointed life as the means of science, and science as the means of human wisdom. Here man appears in the capacity of a superior being, giving light to man, (who naturally sees not beyond the instinctive knowledge of his animal existence,) and creating system for the extension of happiness, which he feels himself, and wishes to make others feel.’ Vol. iii. p. 705.

On examining the different stages of man, we come to the grand question of the evil in this world—

‘ It will thus appear, that it is unjust, or erroneous, to accuse the author of human nature with malevolence, or to suppose the sovereign power as being angry, and avenging wrong, which has no place in nature. Man, in transgressing nature’s laws, offends himself; and conscience, in avenging the injustice of man’s conduct, may be said to punish the offence, in justifying the order of the system. In this constitution of man, the wisdom and benevolence of the system is conspicuous; for, while vice in the experience of folly is corrected, crime finds its punishment in an offended conscience. But, if the commission of crime gives misery, and if humanity gives happiness in reflection, What greater security can be contrived for the beneficence of voluntary agents? Or what more convincing evidence can be exhibited, for the actual existence of supreme wisdom and benevolence?

‘ Let not nature therefore, in the ignorance of man, be accused of having created folly, and produced evil, on purpose to give misery to that being who often judges without wisdom. Nature has made the effects of folly to man disgusting; and has ordained, that his willing of evil should be followed with a conscious misery. Such is also the benevolence of this system of nature, that ignorance, in human intellect, is not attended with the sense of misery, no more than a dead body is sensible of pain or lesion; and, as the willing of no action gives the consciousness of evil to a mind in the brute state, so, to the feeling of this being, no misery is provided in the stings of conscience, which is only formed in a scientific mind. To know, is the property of animal beings; but conscience, or reflection on his motives, is the prerogative of man. It is only in thus reflecting consciously or scientifically on his knowledge, that man comes to acquire wisdom, and then is made, either to suffer misery, in the repentance of his folly, or to enjoy happiness in the approbation of his virtue.

‘ As, in natural things, the wisdom observed in the end attained directs the human intellect to become powerful in acquiring wisdom, so, in the moral system, man contrives laws of conditional event, after the example of nature; and, in his wisdom, he deters his spe-

cies from the commission of crime and the intention of evil, by means of virtuous education to the youth, and exemplary punishment to the transgression of that which it is the general interest to observe.

‘ Hence the end of human virtue, as being in the system of nature, is to make man happy; and the effect of virtue, as being in the wisdom of man, is to secure happiness. But, in this virtue, there are various degrees; the man who in a prudent temperance avoids every personal danger, surely cannot compare with the virtuous citizen, who, when he thinks the state in danger, nobly sacrifices to his country’s safety every personal concern. Thus we shall acknowledge, that there is both simple and supreme virtue: the virtue in which there is for object a man’s personal concern, is simple in comparison with that in which virtue has for object public order and general felicity. It will therefore appear that there is, what may be considered as more than simple virtue, in the learning a people to be wise; in like manner, there is more than simple wisdom, in making the virtue of a people the object of our happiness.

‘ But, if man may arrive at this perfection of his intellect, in which the pleasures of his animal nature are considered as subservient to the satisfaction of his thought, and his own enjoyment as involved in the happiness of others, he must become a very different person from him, who, in the error of his science, considers the pleasures of his sense as the sources of his happiness, and his personal gratifications as the spring of all his actions. The one is an animal become wise, in order only to corrupt the instinctive benevolence of his nature; the other is a being become virtuous, in order to improve the man of nature, who is instinctively benevolent. The one is a person who is only partially wise, and who has thus learned to subject the natural benevolence of man, in order to serve, either the brutal appetite of the animal, or the ill advised gratification of a pleasure which ends in disgust. The other is a person perfectly wise, in having learned the full enjoyment of every natural pleasure, and the preference of those enjoyments which do not decay. Here then is philosophy, or a state of mind contrived by nature as the perfection of science in man, who thus loves wisdom for its own sake, in knowing that virtue is the perfection of his nature; and here is the summit of human art, training the ignorant to virtuous principle, in the habit of acquired morals, and teaching the learned to be wise, in knowing the principles of those virtuous habits in which they are made to consult their general happiness.

‘ Here is a system of created beings, in which is displayed unquestionable marks of divine benevolence. Here is observed, in the human intellect, an order of things which appear to be conceived in wisdom, to be the work of unmeasurable power, and to be executed with a justice that is perfect. Who can behold this system of intellect, without feeling the deepest admiration of its beauty? Who can observe the benevolent intention of omnipotence,

tence,

tence, without feeling a confidence in the laws of nature, wherein man exists? And who can feel the blessings of life, and happiness, of a pleased conscience, without an effusion of gratitude, which contributes to make him still more happy?

‘Therefore, whether man studies the perfection of his own nature, in seeing the divine system of wisdom and benevolence in which his being is contrived; or whether he adores the Supreme Being, as the author, both of that perfection which in his science he perceives, and of that enjoyment which he finds in the perfection of his nature; he is necessarily led to wisdom, in his knowledge; to power over nature, in his wisdom; and to happiness, in the ascendant of his intellectual enjoyment over that which is merely sensual in his nature.’ Vol. iii. 752.

By the extracts given, our readers may form a due estimate of the author's manner and style: and as in the *gurgite vasto* there are some thoughts which we could wish to rescue from oblivion, we recommend our author to cut his work down to the size of three duodecimos, when we promise him to examine it with still farther attention; and also we assure him, that not only the number but the satisfaction of his readers will be greatly increased.

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*Thoughts on Finance, suggested by the Measures of the present Session. By the Earl of Lauderdale. 4to. 2s. Robinsons. 1797.*

**A**T a time when the most desperate measures are taken on the subject of finance, when the experience of other nations has no effect to prevent us from plunging headlong into a similar gulf of ruin, to think at all upon the subject seems needless; and the wisdom of the wisest man would be thrown away in endeavouring, by force of argument, to make a people, resolved to follow the course of their first thoughts, enter into an accurate examination of this affair. When a merchant ceases to have any hopes of retrieving his affairs, he gives himself up to dissipation: he puts off, as he thinks, the evil moment as long as he can; that moment is generally accelerated by his own inattention: and the folly of his conduct increases the greatness of his fall. To what purpose is it to point out to the nation, that there has been a most shameful expenditure of the public money, when there are so many interested to increase the waste? For, according to our author—

‘As the government of this country now stands modelled in practice, it will be difficult to find a single individual in the higher, or even middling, classes of society, who in his own person, or through the medium of some relation or friend, does not habitually rely upon the public revenue.’ p. 2.

If this is true, what hopes can there be of diminishing this expenditure? The people who are in the habit of plundering their country, will not be eager for a reform: and the plundered in all nations have been deficient in power. The noble author of this pamphlet has pointed out clearly and decisively such facts, that, if they are well authenticated,—a thing not in our province to determine,—the present administration is convicted of a duplicity and a rapacity, beyond what the annals of any other country can probably produce. It is stated that a false return has been made to both houses of parliament. When such an assertion is made, there should be a tribunal at which the matter at issue might be tried, and the guilt of one or other of the parties meet with its due punishment.

The question of finance is, in one sense of the word, very easy; in the other it is a matter of the highest consideration. In the one case, if we have nothing to do but to investigate the best mode of raising money according to the various prices of the market, an Exchange broker will be found, and ought to be found, more expert than a member of the cabinet: and how contemptible must that administration appear, all whose views of finance are confined to such people as bank directors, loan contractors, scrip jobbers, to the bulls and the bears of Change-alley! In the other view of finance, it is a subject for the thoughts of a real statesman, who is to investigate the resources of his country, to examine well the effects of every tax on the comforts and conveniences of life, on the ease of collecting, on the mode of paying. The ramifications of this branch of knowledge are out of the reach of the monied interest,—of that sordid tribe which thinks of nothing but the abstract question of gain on a given number of pounds. What shall we say of a minister, who treats this part of the subject by the rule of three? The tax this year gave me a hundred thousand pounds: if I double it, what will it give me? Ans. Two hundred thousand pounds. Oh! miserable and vile calculator! fit to be ranked amongst that miserable race which some countries in Europe deign to call statesmen.

The question treated of in this pamphlet is the easiest part. To understand it thoroughly, we require only the knowledge of the common rules of arithmetic, and a fair statement. If the statement given is not fair, the fault must be either in the author or the administration. For, however complicated accounts may be, the privilege of arithmetic is to place them in the clearest manner to any person who will give himself the small trouble which every merchant daily encounters in his business.

The immoderate rate at which money has been borrowed during this wretched war, is clearly stated. We see no fault in the account: and the effect of this mode of borrowing is



experienced by numbers, to whom it has been a source of immense profit or of absolute ruin. But a more important question to the nation is, whether, on passing over the blame attached to this extravagance and thoughtlessness, and considering only what might be produced by the resources in the hands of the minister, any great actions have been done, which can justify his conduct? Has he displayed magnanimity, energy of thought, grandness of conception? Have his plans been well laid? Has he wielded the immense power in his hands, to the benefit of his country? These are questions, which being solved in his favour, might palliate a little ignorance in the art of raising money; but if true glory consists in the art of producing the greatest effects, with the least possible power, what must be his disgrace, who, with the greatest power ever intrusted into the hands of a statesman, has produced the least possible effect?

The consequences drawn from the view of our finance, are of a very serious nature: in some of which we agree, in others we differ from our noble author.

‘The modern system of funding prevents all immediate feeling of the calamities of war. Taxes come gradually and slowly into payment.—It is true the industry of man is turned from productive to unproductive labour, and large portions of our capital withdrawn from that order of expenditure which by its encouragement to reproduction is calculated to maintain and increase national wealth: but the forced circulation, which the expenditure of the war creates, gives a false impression both of our revenue and commerce, and flatters for the moment with the delusive hope of undiminished wealth.

‘In this state, ministers may indulge in specious paradoxes. Their partisans may applaud the ingenuity of propositions they do not understand. National prosperity may be stated as the cause of our national embarrassment; and exploded nonsense concerning the want of circulating medium, detailed with eloquence, may command the admiration of a confiding parliament. But he is a bold man who can view the period of returning peace, when the war expenditure vanishes, and all the various taxes necessary for raising a permanent revenue of 25,000,000*l.* are brought to bear on the people of this country, with sanguine and confident hope of our undiminished prosperity; and he is a rash man in the extreme, who flatters himself that any apology can exist for carrying the experiment to a still greater length.

‘The effects of this extension of our debt on that constitution, the war was undertaken to preserve, is perhaps still more alarming. I hesitate not to say, that, even in our present situation, it becomes a matter of indifference, whether it is a monarchy, an aristocracy, a republic, or a mixed government—Were it the fairest form of consti-

constituted authority the mind of man ever conceived, with a revenue of 25,000,000*l.* it must be a despotism; that is, the person possessing the management and controul over so large a proportion of the national income, must regulate with despotic authority the actions and the conduct of his countrymen.' P. 48.

We agree with our author that the manager of this income of 25,000,000*l.* is to all intents and purposes despotic: but it will be the fault of the country, if it lets any one man have the management of so large a sum. Our constitution places the controul over it in many hands; and it must be ruined, unless, upon the increase of the revenue, it increases the number of controulers. We can conceive it possible for 25,000,000*l.* to be raised, without giving to any one man so much influence as is attached at present to a commissioner of the customs.

With our views, however, we cannot be without fear for the constitution of the country; and we see too much ground for the assertions in the following extract—

'But if property is forcibly accumulated by legislative arrangements, it becomes as fertile a means of subjection and as certain a source of despotic sway, as any other. Of great and extensive property, history furnishes many instances, and records its effects: but this country exhibits a scene new to the eye of man; never did there exist a similar proportion of the capital of any nation united in such a manner, that the whole power attending the management of it may be used to enforce the will of an individual. This is the real malady, the true political distemper, under which the British nation labours. A subservient magistracy, a torpid and supine people, and a parliament whose votes and opinions are at variance, are but the natural symptoms of the disorder. How groundless then the alarm at the supposed progress of French principles! How wicked the prosecution of those who wished to reform our representation! There exists but one formidable description of traitors to the constitution of this country; it is those whose measures have created a necessity for a revenue of 25,000,000*l.* annually, and who, by this means, have acquired a domineering power, that enables them at pleasure to dictate or infringe the laws of their country; a power which has essentially weakened, if it has not totally overthrown, the balance of our constitution in practice.'

P. 54.

To preserve the balance of the constitution, the management of the revenue appointed by law must be taken care of by its proper guardians: but, if the time should ever come, when these guardians join together in supporting a manager, with whom they share in the plunder of the country, our  
boasted

boasted constitution will be the mean of adding to our miseries, and, like the forms of the old senate, increase the ignominy of our slavery.

We cannot enter into the detail of the statements contained in this pamphlet. They certainly bear every mark of accuracy and authenticity; and if not correct, they may easily be refuted, for they are in figures, and figures are stubborn things. A more important pamphlet, indeed, than this, has scarcely ever fallen under our inspection; and we recommend the serious perusal of it to every reader who wishes to inform himself of the actual state of the country.

*The History of Catiline's Conspiracy; with the four Orations of Cicero: to which are added, Notes and Illustrations; dedicated to the Earl of Lauderdale. By George Frederic Sydney: 8vo. 5s. Boards. Longman. 1795.*

THESE translations from Sallust and Cicero owe their publication to the spirit of party, rather than to a desire of improving the English dress in which these valuable pieces had before appeared. Being of opinion that individuals exist in this kingdom, who would wish to follow the example of the infamous Catiline, the translator hoped to warn his readers against such schemes, by a new display of the machinations, the insurrection, and the fall, of the Roman conspirator. Such a caution, however, can scarcely be deemed necessary. Every reasonable person is convinced of the iniquity of such traitorous projects, and will detest the vile spirit of atrocious ambition, which would aim at the revival of such flagitious and execrable schemes.

The Dedication is not written in the usual style of compliment, but is remarkable for deviating into the opposite extreme. The earl of Lauderdale is severely lashed for his political conduct; sometimes in a strain of irony; at other times, with more open reproach.

The translation from Sallust, we are informed, was undertaken in consequence of lord Lauderdale's 'famous pamphlet,' addressed to the peers of Scotland; and the four orations of Cicero against Catiline were added, on account of their reference to the same conspiracy, and from a desire of giving the reader an opportunity of comparing the historic manner with the style of a great orator.

The character of Catiline is well translated—

'The extraordinary vigour of his body was equalled by that of his mind; but his genius was fatally bent on mischief. Intestine discord, murder and massacre, plunder, and civil commotions,

were

were the delight of his youth, and in those scenes of tumult and distraction he exercised his talents in his earliest years. His frame of body was such, that he was patient of hunger, cold, and want of sleep, to a degree almost incredible. His spirit was undaunted, prompt, and enterprising. His talents were pliant, subtle, and various. A perfect master of simulation and dissimulation, he was ready on every occasion to play an artificial character. Eager to seize the property of others, yet prodigal of his own; whatever he desired, he desired with ardour. With a competent share of eloquence, his portion of wisdom was but small. Fond of the grand, the vast, the incredible, his towering spirit aimed at prodigious things, ever forming projects beyond the reach of his power.' p. 6.

In translating *cujuslibet rei simulator ac dissimulator*, Mr. Sydney has deviated from that conciseness of expression by which Sallust is distinguished, and has finished the paragraph with an explanatory comment, which the intelligent reader will consider as superfluous.

In a note upon the subject of this quotation, after giving Cicero's description of the specious and accommodating manners, as well as of the vices of Catiline, he thus speaks—

'That there does not exist in this country a man so various, so artful, and so daring, may be pronounced without hesitation. But, whether some of the features, such as his engaging qualities and his dark ambition, are not visible and prominent in some of our leading party politicians, the people of England are left to determine.' p. 209.

To whom this allusion points, none of our political readers will be at a loss to determine; and none but the followers of the party which Mr. Sydney favours, will admit his insinuations to be just or candid.

In the succeeding annotation, the translator takes an opportunity of justifying the interference of Great Britain in the internal government of France, by referring to a passage in Livy, in which the inhabitants of the states, rescued from the Macedonian yoke, are represented as applauding the exertions of the Romans, who, they said, at their own expense, labour, and peril, undertook wars in support of the liberty of other nations. We shall not make any positive remark on this vindication; but shall merely put the question, Did the British ministry enter into the present war in defence of Gallic liberty?

On another occasion, Mr. Sydney justly condemns the demand of the popular party for universal suffrage. An extension of the right of voting in parliamentary elections would be agreeable to the spirit of our constitution; but the establishment



blishment of universal suffrage would, we think, be an inexpedient and dangerously democratic measure.

Between the exhortations of Catiline to his fellow conspirators, and the language of the 'seditious clubs,' as well as that of the earl of Lauderdale, our annotator finds a strong resemblance. But he might have reflected, that, if the most patriotic motives really actuated those obnoxious societies, their addresses might, in some particulars, resemble the speech of so plausible and artful a conspirator as Catiline; and we may add, that the parallel is not applicable to the offensive parts of the speech attributed to that incendiary.

In the notes upon the four orations of Cicero, Mr. Sydney repeatedly compares the conduct of our present minister with that of the celebrated Roman. The terms of his final comparison are the following—

'To find in the late transactions of this country so many occurrences nearly resembling the blackest period in the Roman history, was a melancholy and painful reflection. In the detail, however, of Catiline's conspiracy, while the horrible designs of a desperate faction excited horror and indignation, it was a pleasure, almost inexpressible, to see that Rome had a consul who watched the motions of the vile and profligate, and was able by his unremitting diligence to save his country from destruction. It was the triumph of virtue over the most abandoned villany. This country can boast of the same felicity. While treason was plotting to undermine the constitution, and the corresponding societies were endeavouring to establish a mob-government; while they carried on a traiterous correspondence, and fraternised with the regicides of France; while, for their detestable purposes, they depended on French principles and hoped for pikes and soldiers from abroad, in return for their present of shoes and other patriotic gifts to their republican brethren; the people of England saw a minister at the helm, as active to preserve the blessings we enjoy, as the *radical reformers* were to involve the nation in anarchy and ruin; they saw a minister of unwearied vigilance, firm, erect, undaunted, and determined.' p. 281.

A comparison between a conspiracy which was fully proved, and one which existed more in the imaginations of courtiers than in reality, may be pronounced both absurd and illiberal. In matters of mere disputation, a *petitio principii* is not allowable as a ground of positive conclusion; and, in points of essential importance, it is still more improper to take for granted that which remains to be proved, and pervert, to the purposes of crimination, alleged circumstances which are at least problematical.

In dismissing this work, we are inclined to pronounce an opinion favourable to the general execution of the translations in question: but, at the same time, we cannot refrain from condemning the intemperate spirit and strong prejudices which appear in the annotations.

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*Observations respecting the Pulse; intended to point out with greater Certainty, the Indications which it signifies; especially in Feverish Complaints. By W. Falconer, M. D. F. R. S. Physician to the General Hospital, Bath. 8vo. 2s. 6d. sewed. Cadell and Davies. 1796.*

DR. Falconer is well known to the medical reader, as the author of several useful tracts on different subjects of his profession. Though the pulse has been generally attended to in the examinations of the physician, it is probably not so safe a guide as has been commonly supposed. In some cases, indeed, it distinctly shows the state of disease; but in others it leaves the practitioner totally at a loss. An attempt, therefore, to ascertain the nature of those circumstances by which we are to be directed in judging of diseases from this source of information, cannot be without utility. Many absurd and frivolous distinctions have been handed down to us in medical writings, on the subject of the pulse; but, says the author—

‘It has been reserved for the good sense and clear understanding of a physician’ (Dr. Heberden), ‘who does honour to our own country, to free the study of the profession from many needless incumbrances of this kind, and to direct the attention of practitioners to the only circumstance respecting the pulse, which is capable of communicating accurate and distinct ideas, or of affording decisive indications.

‘That experienced and sagacious physician, has’ (in a concise paper in the Medical Transactions) ‘very properly assumed the frequency or quickness of the pulse, which he justly esteems to be synonymous terms; as the only circumstance respecting it, of which we can form any clear or determinate idea, and which, we can be assured, conveys the same information to others that it does to ourselves; and on this well-founded, but, before the appearance of Dr. Heberden’s paper, unavowed presumption, he has instructed his readers to disregard the other fanciful or whimsical distinctions, which had served chiefly to perplex or embarrass; and to direct their conduct, as far as the pulse is concerned, by that circumstance alone, on which any rational dependence could be placed.’

P. I.

Dr. Falconer’s observations on the use of instruments for the purpose of measuring the frequency of the pulse, and on the

the terms *quick* and *slow*, as having a relation to the pulsations of the artery, are judicious and useful. The pointing out of a proper standard, by which the state of the pulse may be constantly determined, is, however, a business of considerable difficulty.

‘ This’ (says the doctor) ‘ has been inferred, or attempted to be drawn, from examination of a number of persons in health, and by taking the mean number of their pulses collectively; and from thence framing a certain medium, which may serve as a point from which excess or deficiency in the number of the pulse may be reckoned.

‘ A calculation of this kind is, however, from its nature, subject to much uncertainty and difficulty.

‘ The pulse is liable to vary from so many different circumstances, as must necessarily render such calculations inaccurate, and supposing that the pulse could be examined freed from these embarrassments, it is well known that the natural pulse in different individuals varies considerably, and of course, what may serve as a standard of computation in one instance, may prove very erroneous in another.

‘ It is nevertheless perhaps possible to adjust such allowances, as may bring these variations within such limits as may serve to fulfil in a great measure most of the purposes of medicine, however insufficient they may appear, to lay the foundation of any regular system of physiology or pathology.’ P. 4.

After explaining the terms *natural pulse*, to ‘ signify the mean number of pulsations which take place in a healthy body in a minute’s space during the twenty-four hours,’ he proceeds to consider the circumstances by which the pulse in a state of health is subject to be affected. In treating this part of his inquiry, the doctor has not only examined with minuteness the opinions of those who have preceded him, but introduced a portion of new matter from his own observation.

On the effect which sleep produces on the pulse, we have these remarks—

‘ I cannot say that the experiments I have myself made’ (says the doctor) ‘ are either sufficiently correct, or sufficiently numerous, to determine the proportion in which the number of the pulse is diminished during sleep, but they are abundantly sufficient to satisfy me that such a diminution takes place. Thus I have repeatedly found the pulse at first waking not to exceed 61, 62 or 63 beats in a minute, which in a short time, without any alteration of posture, rose to 66, 67, and 68.

‘ I have paid so much attention to this point, that I have no doubt of the fact, though I cannot specify the proportion.’ P. 29.

There can be no doubt but that mental agitation affects and accelerates the pulse, or that the debilitating passions, as fear, anxiety, grief, remorse, &c. weaken it; while, on the contrary, the stimulating ones render it both fuller and stronger.

‘It should be observed, that although the debilitating and the stimulant passions both accelerate the pulse; the heat of the body is not proportionally increased by both, the former having rather a contrary tendency, whilst the latter (e. g. anger) is proverbial for its heating effects.’ p. 37.

The author's observations on the operation of cold do not appear to us to be strictly true. In every instance where *actual cold* is applied to the living system, the effect produced seems to us to be the same. A degree of debilitating operation takes place, in proportion to the intensity of the cause, provided no stimulating power be immediately afterwards applied. Our author's opinion, however, is this—

‘Cold is said to diminish the number of the pulse, but this’ (says he) ‘I apprehend is true of it only when applied in such a degree as to overcome in some measure the powers of life, in which case it operates as a strong opiate or sedative to the system in general, but when applied in such a degree only, as to create uneasy sensations without any material alteration of the bodily temperature, it quickens the pulse and gives a strong and very sensible irritation to the heart. A cold bath, provided it be only instantaneously applied, accelerates the pulse very considerably. On the other hand the gradual accession of cool air to the body when over-heated, undoubtedly tends to diminish the number of the pulse.’

‘It appears to me that either cold or heat when applied in such a degree as to produce uneasy sensations, quicken the pulse by irritating the feelings. When either of them is applied only in such a degree as to remove the uneasy feelings occasioned by the other, the pulse is reduced nearer to the natural state.’

‘I know no method however, of bringing these stimulant causes to any standard common to both of them, or proportionate to the effect produced.’ p. 38.

We are not presented with much new information respecting the effects of food and abstinence on the pulse. The author has indeed—

‘Found that the acceleration of the pulse is by no means proportional to the quantity of food taken in, provided no excess be committed. And he has observed the pulse to be quickened by a few morsels of dry bread in the proportion of about five to seven of what it usually was by a moderate meal. But such acceleration did not continue so long as it did in the other case.’ p. 46.



We here come to the main object of the doctor's inquiry, the changes liable to be produced in the pulse by disease, and the indications which it affords in feverish disorders. These are points of considerable difficulty, and which require great attention and experience to render them clear and intelligible. It is indeed agreed by practitioners in general, that an acceleration of pulse is the leading mark that indicates the presence of fever: but the exact degree of acceleration has not yet been determined; nor are the ingenious endeavours of Dr. Falconer perfectly satisfactory, though the mode of calculating which he has adopted, is probably less objectionable than many which have been suggested by writers on the pulse. Most of those who have treated this subject, seem to have drawn their inferences of the presence of fever from the absolute number of pulsations which the artery affords in a given period of time—

‘ Thus’ (says the doctor) ‘ 96 beats in a minute are thought to denote the commencement or rather perhaps the lowest degree of fever; 108 is the usual rate of hectic fever in the male sex; 112 is the number that usually attends peripneumony, and indeed other internal inflammations not attended with acute pain; 120 the rate accompanying inflammatory fever; and when above this number, it is supposed to indicate the approach of delirium. When it rises to 130 and upwards, it often denotes that stage that precedes or attends large confined suppurations.’ P. 48.

On the appearance of symptoms of a putrid disposition in typhus fever, &c. the pulse will often rise to this last number, but, the author thinks, never without either delirium or a degree of fatuity and insensibility equivalent to it in affording unfavourable prognostics.

These numbers he does not however consider as accurately just, but such as are, perhaps with some small latitude, generally received. It is evident, he thinks, that this or any other computation deduced from the absolute number of the pulse, must be liable to much inaccuracy; and that it can only hold true in cases wherein the natural pulse is of the medium standard.

Another method which has been employed for the same purpose, our author also considers as exceptionable, though less so than the above. This is that of fixing on the number of the natural pulse, as the standard from which the increase is to be computed.

The proper method, however, says he, is to estimate the degree of fever, according to the proportion which the accelerated pulse bears to the natural.

‘ Thus if the pulse be permanently quickened in the proportion of 1.28 to 1. we may pronounce the commencement of fever or the presence of fever in a small degree : if as 1.44 to 1. it denotes a considerable degree of fever and such as is the usual state of hectic persons when the fever is not in a state of exacerbation : if as 1.493 to 1. it denotes a higher degree of fever and such as usually accompanies pleurisies, peripneumonies, and other internal inflammations not very acute. If as 1.6 to 1. it denotes a great degree of inflammatory fever, and is indeed nearly the utmost pitch of permanent acceleration that is consistent with the preservation of the understanding.

‘ If it rises as high as the proportion of 1.76 to 1. it denotes the pitch at which the pulse usually is in malignant fevers which scarcely ever fails of being attended with delirium and great danger. Under some circumstances this number of the pulse is rather less formidable, though still very threatening ; I mean in the case of the formation of large suppurations, particularly such as sometimes prove the crises of hectic fevers.

‘ This method of computation enables us to account for, and to reconcile many apparent irregularities and inconsistencies. Thus the pulse is often thought to indicate a lower degree of fever than the other symptoms import to be present. But it is very possible that these circumstances, however discordant they may appear at first sight, may be nevertheless in strict unison with one another. Thus I have witnessed a case attended with numerous and evident symptoms of fever, wherein the pulse did not exceed 40 in a minute, a number to all appearance extremely small, even supposing it to be the one usual in health. But upon the consideration that the natural pulse in this instance did not exceed twenty-four beats in a minute, the difficulty ceased, and the whole appeared regular and proportional. For as 24 is to 75, so is 40 to 125, the last of which numbers should be considered, according to the usual computation, as the real rate of the pulse, and which was fully adequate to the other symptoms of fever which then occurred.’ p. 51.

The tabular view which the author has given of this curious subject, is founded on these principles, and seems to promise some advantage to the practitioner, as explaining more exactly the import of certain states of the pulse.

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*Moral Beauties of Clarendon: compiled from his Reflections on the Psalms of David. And a Selection from those Psalms; arranged under the appropriate Titles of their various Subjects. 2 Vols. 12mo. 7s. Boards. Rivingtons. 1796.*

THE first earl of Clarendon is more known as a historian than as a moralist : but those who reflect on the fame of his piety and virtue, as well as on his character for intellectual

tual ability, will readily believe that he was qualified to sustain the office of a moral and religious instructor.

We are informed by the editor of these volumes, that adversity first led him to the due contemplation of religion; that the Psalms of David soothed, instructed, and confirmed his pious impulses; and that the reflections of lord Clarendon perfected in his heart the love of christianity. Anxious for the production of similar sensations and the like improvement in the hearts and minds of others, he resolved to call the public attention to the earl's observations, by placing them in a new light, and arranging them in a regular form.

These reflections were committed to writing during that exile to which the earl of Clarendon was subjected by the malignancy of faction; and, in a letter from Montpelier to his sons, he strongly recommended to their perusal the work from which he had deduced his remarks, and which had afforded him the highest consolation in his retreat.

The reputation of Clarendon, and the rare occurrence of the work from which these *Moral Beauties* are drawn, prompt us to give some extracts, as specimens of the earl's remarks.

As he treats of justice with brevity, we will transcribe the section which relates to that cardinal virtue.

‘ Justice is so plausible a virtue, and of that sovereign influence even upon the nature of man, that as no man but pretends to be a lover of it, so in truth all men do sometimes, and in some cases, usually administer it, if they lose nothing by it, and can get nothing by being unjust. There is no person living that will not be just in his sentence and judgment; there is no man that is not ready to say another ought to keep all his oaths, and observe all the promises he hath lawfully made and entered into; and if it be no prejudice or inconvenience to him, he is willing to do so himself: but if he finds he hath promised or sworn to do that, which as the case now stands, may bring his person in danger, or expose his estate to damage, which he foresaw not when he entered into those obligations, his justice is at a stand, and his charity both begins and ends at home; this hazard and loss must not be undergone for those promises and oaths; and he finds distinctions for his own case, which being admitted, destroy the essence and the end of all promises and oaths whatsoever: so corrupted is all our justice and our reason, when it is opposed to our interest.

‘ There cannot be a greater scandal and reproach upon, nor a greater preface of ruin to a kingdom, than when a subject shall be able to fly above the reach of justice; when great men are qualified to do wrong, and poor men obliged to submit to it; and judges look on and do not remedy it: do not, I say, for they cannot say it is out of their power. It is the office of

judges not only to relieve those who come to demand justice, but to discover those who terrify them from demanding it; who silence their complaints for injuries received, with threats of greater oppressions. A judge is armed to grapple with these proud contemners of justice, and he ought to find them out, that they may be punished, as well as to punish them when they are found out. Justice is in its brightest lustre, when great and powerful offenders are subdued by it, and subdued to it; and when the poorest man enjoys what is his own, with the same security, and with as little apprehension of being deprived of it, as the greatest man hath.' Vol. i. p. 195.

We shall only submit to our readers one other extract: and the subject is interesting; for it involves the duty of monarchs.

'As kings are God's deputies and vicegerents upon earth, and thus invested with all the dignity and all the power he thinks fit to put out of his own hands; so they are entrusted by him, by the wisdom and integrity of their government and example, and by the impartiality and severity of their justice, to provide for his own appearance in his great and terrible day; for no doubt God will use much the less severity at the day of judgment, as kings and princes use the authority he hath given them, in the restraining and punishing of vice and wickedness before that day. 'What manner of man the ruler of a city is, such are all they that dwell therein,' says the son of Syrach. It is so much more in a kingdom; the king's living law, his example, and his dead laws enlivened by his spirit and vigilance, and executed with his severity, bring virtue into reputation, and put vice out of countenance; in a short time expel and eradicate all crying and confounding wickedness out of a nation, or at least drive it into corners, make it lurk in the dark, and not dare to shew its face, which is a great allaying of its venom. Sin may propagate itself in secret places, and sinners may disguise themselves, and do the more harm, scatter their poison the more successfully abroad, by their not being known; but there will be no proud and presumptuous sinners, none that will lift their horn on high, who will own, and profess, and justify the sins they act. The courage and virtue of kings will level those high persons to their low crimes, and make the one as much contemned as the other is hated; they will never appear in court, never in offices, and if it be without honour, it will quickly be without life. It is not the fertile nature of vice that makes it spread, but the sunshine in which it is planted, the countenance that is given to it that gives it power to do more mischief; if it doth not flourish by others, it will die of itself. 'Take away the wicked from before the king, and his throne shall be established in righteousness.' If princes would industriously and majestically suppress haughty  
and



and imperious transgressors, suffer none of them to come into their presence, their inferior servants, who are entrusted by them in the execution of their laws, would quickly reform or extirpate inferior delinquents, and even sweep the vices out of the nations; and God would recompence those monarchs for the service they do him in providing so well for their own security, by establishing them so firmly that they should never be shaken: when other monarchies and empires shall be dissolved by the injustice, luxury, and impiety that covers their land; the pillars of their government shall be borne up, there shall be no sinking in strength or reputation, they shall live gloriously and triumphantly, die contentedly and cheerfully, and be succeeded by those of their own race, and their subjects shall lament their loss, and reverence their memories, not only as the authors of their prosperity, but even as the means of their salvation.

‘ If it be then so much in the power of monarchs to reform and renovate their subjects, to establish their own security and greatness, and to do God himself so great and so acceptable service, it would be very well worth their considering, what account they shall be able to make for themselves, if they neglect to perform this work which was so easy for them to do; and how melancholy soever the serious reflection in general proves, to reflect whether that superiority they have enjoyed over others, and their exemptions from other jurisdictions and inquisitions, doth not make them the more liable to the rigor of the last tribunal; whether the croud and multitude of sinners which must attend the judgment of that dismal day, is not like to be imputed to their negligence and remissness at least, if not to their wickedness and example; and then their superiority hath been purchased at too dear a price, when it shall be continued only in a superiority of punishment and misery above what their vassals, betrayed by their not having done their duty, shall be exercised with; now their ambition is at an end, and they are ashamed and grieved that they ever suffered themselves to be transported with it. Their high condition shall still be preserved to them, in a height of torment, and lamentation, and all those preferences which are reserved till that day, for the most signal and glorious offenders. They shall be tried and judged in the same method, and by the same rules, as have been practised by them in their own courts.’ Vol. ii. p. 67.

From this quotation it appears, that, though the earl was a determined enemy to democracy, he was not such a slave to royalty, as to support

‘ The right divine of kings to govern wrong;’

a doctrine which, notwithstanding its extravagant absurdity, still meets with advocates among the votaries of folly and prejudice.

*The Spleen, and other Poems, by Matthew Green. With a prefatory Essay, by J. Aikin, M. D. Small 8vo. 5s. Boards. Cadell and Davies. 1796.*

OF all the minor poets there is not perhaps any who abounds more in original sentiment and the beauties of figurative expression, than Mr. Green. Two circumstances have, however, prevented his works from attaining any great degree of popularity,—a degree of obscurity which makes some thought in the reader necessary to relish their beauties,—and the want of bulk, which has likewise been the reason that they have not been presented to the public separately, nor with those typographical advantages which, in this age particularly, are requisite to catch the eye and allure the fancy. The latter objection is obviated by the elegant edition, ornamented with designs by Stothard, which has now made its appearance, and the former by the prefatory Essay prefixed to it by Dr. Aikin, whose critical taste and well informed judgment have lately been employed in similar illustrations of Armstrong and Somerville. The following is the general character given by Dr. Aikin of his author—

‘ The writer before us was neither by education nor situation in life qualified to attain skill in those constituent parts of poetical composition upon which much of its elegance and beauty depends. He had not, like a Gray or a Collins, his mind early fraught with all the stores of classic literature; nor could he devote months and years of learned leisure to the exquisite charms of versification or the refined ornaments of diction. He was a man of business, who had only the intervals of his regular employment to improve his mind by reading and reflection; and his poems appear to have been truly no more than hasty effusions for the amusement of himself and his particular friends. Numbers of works thus produced are born and die in the circle of every year; and it is only by the stamp of real genius that these have been preserved from a similar fate. But nature had bestowed on the author a strong and quick conception, and a wonderful power of bringing together remote ideas so as to produce the most novel and striking effects. No man ever thought more copiously or with more originality; no man ever less fell into the beaten track of common-place ideas and expressions. That cant of poetical phraseology, which is the only resource of an ordinary writer, and which those of a superior class find it difficult to avoid, is scarcely any where to be met with in him. He has no hackneyed combinations of substantives and epithets; none of the tropes and figures of a school-boy’s Gradus. Often negligent, sometimes inaccurate, and not unfrequently prosaic, he redeems his defects by a rapid variety of beauties and brilliancies all his own, and affords more food to the understanding or imagination in a line or a couplet,

couplet, than common writers in half a page. In short, if in point of versification, regularity, and correctness, his place is scarcely assignable among the poets; in the rarer qualities of variety and vigour of sentiment, and novelty and liveliness of imagery, it would not be easy to find any, in modern times at least, who has a right to rank above him.' P. v.

The essayist then enters into a particular critique of the several poems, of which the *Spleen* is in every view the most important. Of the smaller ones, those most noticed are the poem on *Barclay's Apology for the Quakers*, and the *Grotto*. In the former, the lines—

'For so divine and pure a guest,  
The emptiest rooms are furnished best,'

could not, Dr. Aikin thinks, be intended as a sarcasm, from the general air of the passage, though it is capable of such an interpretation. The *Grotto*, though its separate beauties are pointed out by the hand of taste, is certainly, from the total want of plan, an uninteresting piece on the whole. From some of the lines, Dr. Aikin takes occasion to observe, that—

'Were we inclined to moralize on the occasion, it might be suggested, that this disposition to indulge in gloomy and terrific imaginations has been too much encouraged by some late works of fiction, which have delighted in painting with all the strength of pencil—

'————— in antique hall  
The moonlight monsters on the wall,  
And shadowy spectres darkly pass  
'Trailing their fables on the grass.' P. xxvii.

We hope this publication will contribute to place the author of the *Spleen* in his just rank among our poets.

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*A Tour to the Isle of Wight, illustrated with Eighty Views, drawn and engraved in Aqua Tinta. By Charles Tomkins. 2 Vols. Royal 8vo. 3l. 3s. Boards. Large Paper 5l. 5s. Kearsley. 1796.*

THE picturesque scenes of the Isle of Wight have long employed the pen of the traveller, and the pencil of the artist; but if we may judge from the contents of these volumes, the opportunities of exercising the curiosity of the one and the taste of the other, are as yet by no means exhausted. The work includes, besides a map of the island, eighty plates, the subjects of which are, with a very few exceptions, well chosen, and the execution equally spirited and delicate. Out of so considerable a number entitled to these commendations, it may seem invidious to employ any severity of animadversion

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sion on the few that appear to us exceptionable: we shall nevertheless briefly mention our objections. The three plates representing the tomb-stone at Carisbrooke, the coffin of king Charles's second daughter, and the ancient monkish monument, might very well have been spared, especially the latter, which is peculiarly uninteresting. The antique chest at Shanklin, is in a similar predicament. The fore-ground of the plate entitled '*Freshwater*,' and the figures upon it, betray marks of hasty execution, of which indeed the natural arch of rock on the right also partakes. The view of the '*Medina River*,' and that of the '*Entrance to Freshwater Cave*,' though beautiful in many respects, are less spirited than the rest; the view of Fairlee is rather *sombre*; and in the plates of '*Barnsley Wood*,' and the '*Entrance into Newport*,' the eye is offended by an irregular distribution of the lights.

The letter-press exhibits a specimen of beautiful typography. In the Preface we are told—

'It was not the original intention of the author to have given any more than a short account of each of the views, which he presented to the public; but finding, that though there were several histories of the island, some of them were become scarce, and none contained any direction by which the traveller could guide his steps, in search of the many beautiful situations abounding in the island, he was induced to change his purpose, and after giving the best historical account, which he could select, for the narrow limits of his work, and adding some particulars not mentioned by former writers, he has subjoined a complete description of the country, by which the reader may have an opportunity of going through the island, without missing any object that is worthy of his attention.' P. v.

As this part of Mr. Tomkins's plan is to be regarded rather as a secondary object, we are not disappointed to find that the historical matter included in it aims chiefly at illustrations. He presents us, however, with some few subjects that cannot fail to interest the antiquarian, and many that may be of singular value to those who visit the island for mere amusement.

## MONTHLY CATALOGUE. POLITICAL.

*An Essay on the Causes and Vicissitudes of the French Revolution, including a Vindication of General La Fayette's Character. Translated from the French by a Citizen of France. 8vo. 1s. 6d. Debrett. 1797.*

THE first object of this writer is to prove that the French revolution was not the work of La Fayette, or of the popular party in France; but that, on the contrary, it arose naturally and necessarily



necessarily from the oppressions of the government, and from the ruin of the finances by the wanton and mischievous wars in which the ambition of its rulers had involved it. That this is, in our opinion, a true statement, we have long since intimated to our readers. Previous to the revolution, our author represents the higher classes, and particularly the courtiers, as depraved beyond the common standard of profligacy; and the lower orders, the mere populace, as ignorant, brutal, and debased. Information, spirit, and independence, were almost exclusively confined to the intermediate orders, to the secondary nobility, who were kept from the seat of favour and depravity, by a taste for retirement and domestic enjoyment, and to that numerous and respectable body called the *haut tiers etat*, which of itself supplied more than three-fourths of the magistracy and clergy. La Fayette, it appears, chiefly owed his reputation to the part which he had taken in the American war, which was a circumstance that powerfully induced the people of France to inquire into the principles of government.

The project of the *cour plénière* excited a general clamour of indignation through the kingdom; and the assembly of the notables led even the higher orders to speculate upon the government. In calling the states-general, either from the necessity of the times or an oversight of the court, the interval before the elections was too short to leave room for intrigues; and consequently the electors, unprejudiced and unmoved by any motives but their country's welfare, gave their suffrages in general to able and respectable men.

The events of the 5th of October 1789 are charged by this author to two causes,—the intrigues of the courtiers, who (he asserts) had actually formed a plot for conveying the king to some distant part,—and the infamous design of the Orleans faction, who wished to take advantage of the ferment in the public mind, which these reports occasioned, to enable their emissaries to *assassinate* the whole of the royal family, which was the immediate object of the banditti who first proceeded to Versailles. This design was frustrated by the arrival of La Fayette and the Parisian militia; ‘and this crisis would have ended without a drop of blood being shed, had not the court refused to entrust La Fayette with the interior guard of the palace, during the night of the 5th of October.’ This is a new fact, and certainly places the character of La Fayette in a higher light than it even stood before. It was in consequence of this that La Fayette insisted on the duke of Orleans quitting the country.

The formation of the Jacobin club our author ascribes wholly to the intrigues of the Orleans faction. Many of the real patriots, he asserts, were originally induced, under false pretences, to have their names inscribed on the list: but though some of them remained, even after the designs of the incendiaries were manifest, in the hope of resisting the chief disorganisers, it was in vain; and they were soon overpowered and expelled. Men were sacrificed by the  
Jacobins,

Jacobins, not merely to party animosity, but to individual enmity and revenge.

Our author blames the conduct of the constituent assembly in some instances, and particularly in 'yielding to those unfortunate ecclesiastical regulations which proved the source of so many disturbances;' but on the whole he thinks they acted for the good of their country. One of the most unfortunate measures was electing Pethion mayor of Paris, who, according to this author, was privy and consenting to the murder of Mandat on the 9th of August, to prevent his executing the order for the defence of the Tuilleries, which Pethion himself had given. Our author very clearly proves, that, whatever might have been the intentions of the king, he could not, with the limited powers which the constitution had vested in him, effect any thing hostile to liberty; consequently the insurrection on the 10th of August was wanton and wicked. 'To sum up' (says our author) 'the consequences attending the 10th of August, it was the source of all public misfortunes, without being productive of any good.' We disapprove as heartily as he does of this horrid tragedy; yet, as mere spectators of political transactions, we may be allowed to hint a doubt,—whether, if the monarchical constitution had remained, the French would have displayed that wonderful energy which they have done against their foreign assailants.

The remainder of the pamphlet consists of a very full, and we may add, a satisfactory defence of La Fayette. The author is evidently a man of moderate and rational principles, attached to the monarchical constitution of 1789, but a sincere friend to liberty; and the pamphlet is, on the whole, an important and interesting publication.

*Ambo; the King and the Country: or the Danger of French Invasion repelled by British Union. A Letter addressed to all true Antigallicans. With a comparative View of the Population of Great Britain and France. 8vo. 1s. 6d. Clarke. 1796.*

From the title of this pamphlet we were led to expect an answer to Mr. O'Bryen's *Utrum Horum*; but the author, without condescending to answer that gentleman's positions, pursues his own track quietly and peaceably, endeavouring to persuade the ministry and the opposition to agree upon a truce, until a peace can be obtained with our public enemies. This does not seem founded upon the opinion that war is so easy a matter as not to require the correcting aid of opposition in conducting it: quite the contrary; he thinks it a very troublesome business, and therefore would not have the minister disturbed either by the opposition, or by his own colleagues, in the course of his management. His opinion of the abilities of the present minister may therefore be thought to be very great; but from the whole tenour of the pamphlet, we are persuaded that he would think as favourably of any other *present* minister; the accidental

dental possession of power being with him a sufficient claim to the support of all ranks and of all parties. Who this sapient adviser is, we really have not the honour to know. From his style he does not appear to have been used to writing; and from his matter it is not probable that he is often guilty of thinking. A more lame and impotent defence of an absurd argument (if it deserves the name) we have seldom met with. On recollection, however, we deem it not improbable that he may have taken a lesson in one of our new schools of political logic; ex. gr. 'I do not pretend to say the French will certainly come; on the contrary, I have asserted they will not, unless they are *mad*: but they *are mad*: they *therefore* may come!' Had he delayed the publication of his pamphlet a little longer, he might have graced this proposition with a Q. E. D.

*A Letter to his Grace the Duke of Portland, being a Defence of the Conduct of his Majesty's Ministers, in sending an Ambassador to treat for Peace with the French Directory, against the Attack made upon that Measure by the Right Hon. Edmund Burke; and an Endeavour to prove that the permanent Establishment of the French Republic is compatible with the Safety of the Religious and Political Systems of Europe. By James Workman, Esq. of the Middle Temple. 8vo. 2s. 6d. Owen. 1797.*

The rêveries of Mr. Burke on the subject of the former part of this pamphlet, did not deserve so respectable an opposer. There is no doubt with rational people of the propriety of a negotiation for peace with the French republic; the great question is,—whether the ministers are not to be severely reprobated for laying down such conditions for the negotiation, as could not be accepted. The second proposition—that the permanent establishment of the French republic is compatible with the safety of the rest of Europe, cannot appear paradoxical, except to Mr. Burke and his adherents, if he has still any left in this kingdom. Yet as there are some judicious remarks on the nature of the present French government, and a striking comparison is drawn between many features in its constitution and our own, the leisure of some of our readers will not be misemployed on this pamphlet; and they will rise from the perusal of it with many of their prejudices corrected.

*Rights of Nature, against the Usurpations of Establishments. A Series of Letters to the People, in Reply to the false Principles of Burke. Part the Second. Containing First Principles: or Elements of Natural and Social Rights. The Origin, and Distribution of Property. And—The Feudal System. By John Thelwall. 8vo. 2s. 6d. Symonds. 1796.*

However differently men may judge concerning the political principles of Mr. Thelwall, there can be no doubt but that he affords a singular example of a man improving his talents and gaining reputation under considerable disadvantages,

In the first of this course of letters, published two or three months since \*, we discovered evident marks of precipitation, though we could not help tracing, at the same time, such instances of ability as entitled it to some praise.

In the former letter Mr. Burke's principles were fully stated, and some of his positions fairly confuted. Much as we admire the talents of Mr. Burke, he undoubtedly has given his adversaries great advantages over him, by grounding his first principles of logic on the maxims of the fifth century; at least his opponents will take this advantage: and even his friends must acknowledge that his premises are too many, and too unconnected, to serve as a basis of just reasoning.

Mr. Thelwall, having contrasted in this letter the principles of Mr. Burke, or the principles, as he terms it, of the Gothic customary, and those of nature, traces them in the next through their respective systems, and illustrates their respective operations upon the condition, the morals, and the happiness of men.

There are several parts of this letter that may be read with advantage by all parties, at this season more particularly, when the situation of the poor is about to be made the subject of public discussion.

Some parts of it, indeed, particularly what relates to agricultural improvements, will not be highly approved, perhaps, by great proprietors. Mr. Thelwall, however, with considerable calmness and moderation, produces some ingenious arguments, and supports them by public facts and respectable authorities.

‘ There are, I know, among the well-meaning advocates of prevailing systems, some who speciously maintain the advantages of accumulation, on the grounds of general expediency: upholding its two-fold operation, in promoting an encreased production, and the advancement of knowledge and civilization.

‘ 1. Agricultural improvements, it is said, on account of the slow returns of profit, and the great expence with which they are attended, require large capitals. Without these, new lands could not be brought into cultivation, nor could the old be properly improved: labour could not be diminished by those machines and inventions that abound among a nation of capitalists; nor could those innumerable experiments be made, by which the productive powers of the earth are so considerably encreased.

‘ It is somewhat extraordinary, I confess, to hear such arguments in a country which boasts (with sufficient foundation) its extensive—I might say, enormous capitals; but in which, nevertheless, a third part of the land actually remains uncultivated; while the wages of the agricultural labourer will not furnish him

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\* See Crit. Rev. New Arr. Vol. XVIII. p. 336.



with mere bread and cloathing, and the product of the cultivated soil, notwithstanding its vaunted fertility, and the penury of so large a portion of the people, is inadequate to the actual consumption. But in fact, in the discussion of this question, all that has been advanced in favour of the capitalist might safely be admitted, and yet the mischiefs of territorial accumulation be sufficiently demonstrated: for production is not, or at least ought not to be, the sole object of agricultural labour; or, indeed, of any species of industry, in civil society. There is another object, if possible, still more important—General and impartial distribution: and distribution, with respect to the common necessities of life, to be impartial, must be equal: for all have mouths, and all ought to be fed—the labourer who toils, and sweats, and freezes in the field, as much as the capitalist, who furnishes the land to be cultivated, and the stock to be employed in cultivation. It is privilege enough for wealth to monopolize the luxuries of the earth, and decide, with sickly caprice, between pheasant and ortolan—Burgundy and Champagne: in the present state of society, bread and milk, and meat and beer, and those in full abundance, and warm clothing, and a well-covered bed, and a winter's fire, are to be reckoned among the absolute rights of the productive labourer and his family. The indolent and the profligate, alone, should ever taste of penury.

‘Where this distribution is neglected, increased production is but an insulting mockery, and aggravates the evils it should remove. Civil society, under such circumstances, becomes a grievous yoke; and agricultural science, not a blessing but a curse: for, better is a little that is well distributed, than much that is monopolized and wasted; and small indeed would be the labour, if equally divided, (perhaps not three hours in a day, even under the rudest circumstances of cultivation) that would be necessary to furnish the individual with better subsistence than the labourer now enjoys. The fact is, that, whatever progress may be made, from accumulation, in the invaluable science of agricultural production, the waste and luxury of the proprietor will always more than keep pace with the improvement: and the mass will, accordingly, be depressed and beggared, by that very abundance which themselves produce: a statement which, with respect to this country, in particular, may be clearly demonstrated from the facts contained in “Davis’s Case of Labourers in Husbandry,” and the “Representation of the Lords of the Committee of Council on Corn,” quoted in p. 49 of that work. Thence it plainly appears, that the efficient produce (that is to say, the proportion of the production to the consumption) has decreased, to the value of an annual million, during the last thirty years (in which almost all the small farms in the nation have been swallowed up by the vulture-maw of accumulation.) “On an average of nineteen years,” says the representation, “ending in 1765, the corn exported from this country pro-

duced a clear profit of 651,000l.; but on an average of eighteen years, ending in 1788, we paid to foreigners, for a supply of corn, no less than 291,000l.; making an annual difference to this country of 942,000l." Since that time the evil has incalculably increased. Hence the growing misery of the poor, and all the dreadful *et cætera* which make the present state of society so truly alarming.' p. 90.

*Scarcity of Specie no Ground for Alarm, or British Opulence unimpaired.* By Simeon Pope, Author of "*A Letter to the Right Honourable, &c. Lord Mayor of the City of London, on the National Debt and Resources, &c. &c.*" 4to. 2s. Richardson. 1797.

Vapid unmeaning declamation! The little argument mixed with it might be contained in a penny pamphlet; and a great part of that argument is false. What shall we say of a writer, who in his first page ascribes the gloom on the nation to the 'insidious machinations of internal enemies;' and throughout the following pages ascribes the utmost praise to the minister, for that act which is the great ground for general alarm? The unequivocal firmness of the national bank, he tells us, is 'confirmed' by the two houses of parliament; and after this 'legislative assay,' its credit 'is stamped with a property, splendid, intrinsic, and immense.' Now both these propositions may easily be proved to be false.

1st. on the unequivocal firmness of the bank. It used to be a proverb, 'as firm as the bank.' That firmness depended on the conviction in the mind of the speaker, that cash might at any moment be had for a bank-note. This degree of firmness is gone; for a very small quantity of cash is now to be procured by a bank-note. The declaration of all the world cannot give firmness, unless it clearly proves that there is property to satisfy the demands of every creditor, and that this property may be got at by any creditor: but if the property should consist in few certain valuables, and in a large debt from a very powerful person either unable or unwilling to pay it, the confidence of the creditor in the securities is very much weakened. Now the declaration of the two houses points out to a very powerful debtor; and it is this debtor who himself orders that the bank should pay but a small portion of every bill brought to it for payment. Consequently the firmness of the bank is not unequivocal; but, as far as this argument goes, its credit is certainly very much weakened.

2d. The credit of the bank is said to have been 'stamped by the legislative assay with a property splendid, intrinsic, and immense;' and the writer makes no scruple of asserting, that, all debts being paid, the bank is worth sixteen millions. Hear his words, and admire his assurance—

'In illustration of the credit which attaches to solid property,  
and

and of the public confidence that results from a demonstration of it, let me again refer to the late report of a committee of both houses of parliament, respecting the affairs of the national bank, and whose august testimony hath stamped it with so honourable a proof of affluence and stability. It appeared to these committees, after the most solemn investigation, that the outstanding debts of the bank are about 13,000,000*l.* and the assets and effects of the company above 17,000,000*l.* To this is to be added the company's capital of 11,686,800*l.* which government cannot pay off but at par. Hence it is obvious that the entire property of the bank, after every debt is discharged, amount to near the immense sum of sixteen millions.' P. 14.

Now the fallacy of this statement is certainly not in the committees, but in the writer. The committees declare simply a fact :

Out-standing debts	-	-	-	£. 13,000,000
Assets	-	-	-	17,000,000
Due from government	-	-	-	11,686,800

Now of these assets how much is computed for bank buildings and other property, which, being brought to market, may not produce the sum at which they are estimated? If also, as it is asserted, some part of these assets should consist in a debt due from the minister, the value of that debt, which is hourly depreciating, must be estimated; and as to the capital, estimated at 11,686,800*l.* we say that it is worth no such thing. We are to consider its value at this moment; that is, what will a person now give for 11,686,800*l.* bearing interest at three per cent, and which government cannot pay off but at par? We diminish the sum, according to the present value of money, nearly one half.

Our author goes on—

' With what an honourable wreath does the result of this parliamentary inquiry twine the brows of the bank directors! What a theme of proud exultation, satisfaction and security to every proprietor!' P. 15.

Here we cannot unite our testimony to that of the writer; for we are not yet certain that the bank is solvent as to the public creditor, because we do not know the exact value of the assets: and supposing it to be solvent to the public creditor, the proprietors have no ground for proud exultation; for it does not appear that when the accounts are settled, much will remain to be divided among them. In arguing upon this question, five parties are to be considered, the public creditor, the private creditor or bank proprietor, the bank as a banking-house, the administration or government or nation as a debtor, and other individuals as debtors. Now the bank, as a banking-house, may be solvent; that is, it may pay twenty shillings in the pound to all its creditors, and yet be in a very bad state as a company: for the individual proprietors, to

make good this payment, may lose not only the shares which they have, but great part of their private fortunes. This may be the real state of the bank at this moment, for aught we can tell. If a statute of bankruptcy were taken out against it, and the debt, as it is called, of the nation to it should be so undervalued, that the stocks being now at fifty, this sudden influx of new paper, with other calamities, should depreciate them to thirty, the shares of the bank proprietors would be worth little or nothing; but still the public would not be a loser. The bank should be considered as merely a banking-company; and the fault lies in attributing more consequence to it than it deserves. If the bank becomes bankrupt, more individuals will be put to inconvenience than when a country bank breaks; but the English nation is not to be alarmed by the breaking of any commercial company in the country.

Our author calls the order of council to the bank a salutary order. It is not our business to interfere with matters of state: but the page of history informs us that trade is of a very delicate nature, and that whenever the government of other countries has interfered with it as a party in the profits, or to create a particular influence, the nation has always been a sufferer. A king of England, it is said, extorted money from the Jews by drawing their teeth; he gained a temporary resource, but lost his credit. We hope that no fatal consequences may ensue from the order of council; but of this we are confident, that the utmost wisdom is necessary to ward off such evils as have befallen other nations in similar circumstances; and we do not hesitate to say, that, without this wisdom on the part of the administration, the bank directors, and the monied interest in general, as well as prodigious fortitude and patience on the part of the people, this country has suffered more by the single act of stopping the bank, than by all the expenditures of the present calamitous war.

*Remarks on a Letter relative to the late Petitions to Parliament, for the Safety and Preservation of his Majesty's Person, and for the more effectually preventing Seditious Meetings and Assemblies; with compleat Abstracts of the several Clauses contained in each Bill. For the Use of the Public. By Sir Edward Harrington, Bart. Author of an Excursion from Paris to Fontainebleau: a Schizzo on Genius; and Desultory Thoughts on the French Nation, &c. 8vo. 1s. 6d. Longman. 1796.*

We must refer our readers to Crit. Rev. Vol. XII. p. 342, New Arr. for our account of this author's *Desultory Thoughts, &c.* It is impossible for us to speak in different terms of the present piece of patch-work. Within the space of forty-three pages, we have upwards of forty-five quotations from Shakspeare, as devoid of order, connection, or application, as those which decorated the former effusion. His facility in quoting from Shakspeare, however, entitles



entitles him to some credit as a man of mere memory :—nay more—he has learned to *quibble* from that great writer.

‘ Members of parliament, in opposition, must be in the very last state of desperation, to join in any of the measures of these people, against the administration of affairs ; but, indeed, with respect to the political principles of these gentlemen, I believe, that if the administration were composed of angels, or ministers of grace, they would revolt against them, on the *angelical* principles of enjoying some of the *angels themselves* !’ P. 27.

Sir Edward is a firm believer in the good effects of the treason and sedition bills, and more than hints that we have yet *rather too much liberty*. From the spirit of his pamphlet, we may infer that this would not be the case, if he were appointed dictator of the country, or even filled the place of one of the ministerial *angels*.

*Historical Epochs of the French Revolution, translated from the French of H. Goudemetz, a French Clergyman Emigrant in England. Dedicated, by Permission, to his Royal Highness the Duke of York, by the Rev. Dr. Randolph. To which is subjoined, with considerable Additions, the third Edition of the Judgment and Execution of Louis XVI. King of France ; with a List of the Members of the National Convention, who voted for and against his Death ; and the Names of many of the most considerable Sufferers in the Course of the French Revolution, distinguished according to their Principles.* 8vo. 4s. Boards. Dilly. 1796.

This work will be useful to those who wish to refresh their memories with a review of the various events of the French revolution. For that purpose it appears to be sufficiently accurate, and devoid of prejudice. A different arrangement, however, would have answered better for consultation, and would at the same time have constituted a general index to all historical accounts of the revolution. We recommend such an arrangement to the editor. The lists at the end of the ‘ Judgment and Execution of Louis,’ are very valuable.

*A Letter to the Lord Marquis of Buckingham, Knight of the most Noble Order of the Garter, &c. &c. &c. chiefly on the Subject of the numerous Emigrant French Priests and others of the Church of Rome, resident and maintained in England at the Public Expence ; and on the Spirit and Principles of that Church Sacred and Political.* By a Layman. 8vo. 1s. 6d. Owen. 1796.

The cry of ‘ No Popery’ has been dormant since the memorable riots in June 1780, as if the protestant mob had burnt out all dread and suspicion. It is now revived, however, by a gentleman whose elegance of style, at least, distinguishes him from the common race of pamphlet-writers, and who, from having studied the subject with attention, has risen to no inconsiderable portion of

zeal in his endeavours to avert the revival of popery in these kingdoms. He suspects that this may be effected by the numerous emigrant priests who are now sharing liberally of the national bounty; and he advances some facts to prove that this is their design: but he argues more in point from the unextinguished spirit of profelytism which their conduct evinces. How far he is justified in throwing suspicion on the character of the bishop of St. Pol de Leon, and how far his arguments are consistent with the liberal spirit of the times, we shall not at present inquire. He has, however, spoken his fears with great freedom, and calls with energy on the leading men, both of church and state, to avert the impending evil. The establishment of schools of education among the emigrants, into which the *English* poor are received, is certainly a violation of the laws, and an object worthy of the attention of government; but we confess ourselves inclined to doubt the fact. In other respects, the hints our author throws out, ought perhaps to meet with some consideration. He treats the subject as in every point distinct from the causes or objects of the war, and steers clear of all political bias, or any allusion, unless very distant, to political controversy. He distrusts the *papists*, and argues for the restrictions which have been lately removed from them.

*The Trial of Mr. T. S. Gillett, formerly Merchant, of Bourdeaux, charged with going to France without a Passport, contrary to the third Article of the Traitorous Correspondence Act; with his Address to the Public, in Justification of his Conduct.* 8vo. 1s. Jordan. 1796.

Mr. Gillett, it appears, had a passport to go to France: but the time of it being supposed to be expired, and he being refused another, he presumed to make use of the one he had formerly obtained. This constituted his crime, if it may be so called; and nothing worse appeared upon his trial,—if a ceremony of the kind given here deserves that name. For this he was sentenced to two months' imprisonment. His treatment, both before and after his arrest, he complains of, as highly disgraceful to the parties concerned; and he makes this last appeal to the public as an impartial judge. We can only repeat his own words: 'It is the privilege of the injured to complain, but complaint will have little avail against the weight of authority.'

*The Call of the House, or a New Way to get into Place; in which the Beauties of French Composition and Elocution are critically discussed, and fraternally addressed, (as Models of Imitation) to the Members of Opposition, in the House of Commons.* By Scriblerus Republicanus. 8vo. 1s. 6d. Owen. 1796.

This author, if not the heir of all the wit and spirit of Martinus Scriblerus, possesses at least such a portion as marks him one of the family.

family. He divides the beauties of French composition and elocution into three classes; 1. The concise and nervous; 2. The copious and sweet; 3. The vehement and sublime: and, truth to say, he has not been unsuccessful in supplying these classes from the speeches of the orators, and the letters of the French commissioners. We shall select some specimens for the amusement of our readers—

THE CONCISE AND NERVOUS.

‘I accept your mission, and promise to bring the tyrant of Spain to your bar.’ *Gaston.*

‘We would not take any prisoners, till we were tired with killing.’ *La Cofse and Beaudot, commissioners.*

‘I am setting out for Bavai, for which I will order soupe maigre.’ *Dumont.*

‘Damn you, scoundrels!’ *Herbert.*

‘Our horses are killed with fatigue, and we are physically exhausted, but mentally invigorated—I am going to mount my horse—Adieu.’ *Berthier.*

‘Victory!—Damnation! I am in a hurry!’ *Carrier.*

THE VEHEMENT AND SUBLIME.

‘Let Nantes be quiet—I will go to hell to exterminate the enemies of my country.’ *Merlin of Thionville.*

‘Who can direct a thunder-storm?—Well, such is the revolution—Its flights must not be checked.—Far be it from us to have an idea of moderation.’ *Collot D’Herbois.*

‘The enemy are almost surrounded—It only remains for them to drink up the Rhine, or pass it.’ *Delcambe.*

‘Citizen president, the French armies—do not give me time to draw my breath.’ *Barrere.*

‘Let the treacherous and ferocious Britons be assailed from every side, let the whole republic form one volcano, launching upon them its devouring lava, and the infamous island, which gave these execrable monsters birth, be swallowed up by the surrounding seas.’ *Fouche.*

*An Inquiry into the Causes of Insolvencies in Retail Businesses, with Hints for their Prevention; and the Plan of a Fund for the Relief of Decayed Tradesmen, their Widows, Children, or Orphans. By John Gell, of Lewes. 8vo. 1s. Rickman. 1796.*

The plan recommended here for the relief of decayed tradesmen is republished from a tract entitled ‘An Address to the Manufacturers and Traders of Great-Britain,’ printed in 1787. The remarks of Mr. Gell are in general sensible and apposite. If he has not wholly reached the source of our increasing bankruptcies, he has made considerable advances by tracing them to a spirit of monopoly, and some defects in our laws. He ought to observe, however, that his plan is a cure for the disorder, but not a preventative, which would be the more desirable contribution to our national welfare.

## P O E T I C A L.

*Tales Sentimental, Clerical, and Miscellaneous, with Gravities and Levities, for the Use of the Ladies.* By Isaac Mirror, Esq. of the Middle Temple, Author of *Mensa Regum*, with its *Dessert*, &c. &c. 12mo. Owen. 1796.

Mr. Isaac Mirror seems to have a very high opinion of his own abilities to divert the public; we sincerely wish we could concur with him in this idea; but we must confess we have met in these tales with much of *levity*, little of *gravity*, a great deal of trash, not a ray of poetry, and a very slight sprinkling of wit and humour. The dedicating them to the ladies is an unprovoked insult upon the sex, since they are totally devoid of that elegance which might be supposed to render them agreeable to women; and particularly, since much of the humour, if humour it be, that he exhibits, is drawn from the turbid fountain of impure ideas and indelicate allusion.—The author is evidently of the school of Peter Pindar; but as Peter's chief merit consists in originality, his mode of writing is not a proper object of imitation.

As Isaac Mirror intimates his design of publishing another volume, we would remind him that laughing, as some author says, is a more serious thing than many men are aware of. All those productions of wit which have stood the test of criticism, have been the offspring of judgment, taste, and learning, no less than of an original vein of pleasantry. That our readers may judge whether we have properly appreciated the merits of this writer, we shall subjoin the following specimen—

## ‘ THE DYING PENITENT.

“ Thus, holy fir! averting evil,  
You think ’tis fair to cheat the devil.”  
“ Cheat him?—Aye, cheat him well, or sick;  
’Thus many a pious heretic  
Has cogg’d the die at last, and chous’d old Nick.  
Thus—hold!—we’ll give e’en him his due:  
How stands th’ account ’twixt him and you?”—

}

The sick man, to the virgin beck’ning;  
Exclaim’d—“ Ah! fir, a long, long reck’ning  
At sight of that dear form occurs.”—  
“ Out with it.”—“ Hold, proud shame demurs;  
We’ll lump the matter, by your leave:  
Alas! how do I moan! how grieve!  
And feel regret! and sigh and pine

Wallowing in sinful mire just like a hog!

Ah! fir—that whole, whole catalogue

Is fairly—foully say we, mine.”

“ Heigh!—sixth commandment;—seventh, and all?

Well—none can rise unless they fall.

’Tis



'Tis odd, I'll own, that at your years"—  
 " Ah! fir, dispel these darkling fears.  
 Swear by the beard of holy pope,  
 That, after all, I'm not beyond all hope."  
 " Beyond all hope!—no!—let me see;  
 One way there is, secure and snug  
 To doff vile sin's polluted rug."  
 " What is 't?—oh! let me find that road!  
 But first relieve my inward load."  
 " Soft—fair and soft!—the learn'd agree,  
 That when the souls we dearly love  
 Insure a pass-port thro' the gate above,  
 They oil the lock, and we produce the key.  
 Your fortune, fir?"—" From mortgage clear,  
 'Tis twice ten thousand pounds a year!"  
 " So much!—Kind fir!—good fir! 'tis well—  
 Remove all doubt, dry up each tear,  
 Defy the thousand pow'rs of hell."  
 " How, fir, defy them?—think—my sins!"  
 —" Those end where penitence begins:  
 Our convent's poor, read, fir, oh read!  
 I mean, fir, sign this act and deed:  
 By this one act, well sign'd and seal'd,  
 The joys above shall be reveal'd;  
 That done, no more,—to heav'n you go,  
 Straight as an arrow from a bow."  
 Ah! fir, my sins!"—" No more of that—  
 Were they, fir, blacker than your hat,  
 And cluster'd up like nuts in autumn;  
 This act, this deed informs you how  
 Your conscience may be white as snow;  
 Clear as a fountain to the bottom.  
 Your sins!—mere trifles!"—" Sir, we'll then abate;  
 Should trifles be redeem'd at such a rate?"  
 " Trifles?—I mean—yes, trifles let me say,  
 Compar'd with that redeeming way.  
 Sign—sign and seal; for nothing short  
 Of that can clear you out of court.  
 Haste—take this pen—for, death I see  
 (Shake not thy lockless pate at me!)  
 Sign"—Here the sick man gave a groan:  
 " Much as I wish, fir, to atone  
     For frailties past:  
 Yet Tom my boy—demands my care;  
 You would not see my son and heir  
     In rags, on mis'ry cast?"  
 " You tire me out—fir—Tom—od' rabbit!  
 For Tom, e'en let him take the habit;

That

That done—this sign'd, I mean, I pledge my troth,  
 In heav'n to hold good quarters for you both :  
 Nay, stake this snuff-box 'gainst you maffy bowl :"  
 —Here whin'd this sample for all dying quakers,  
 " Done !—and, while you secure the soul,  
 Tom shall secure the acres." P. 119.

We dare not offer at any criticism, as the author seems very sore from some discipline of this kind, bestowed by a brother reviewer on some former publication.

*Poems on the Death of Priscilla Farmer, by her Grandson Charles Lloyd. Quarto. 3s. 6d. Phillips. 1796.*

This tribute of respect to the memory of a worthy departed friend discovers a mind of a superior cast, and a heart susceptible of the most virtuous affections. As poetry, the images are for the most part natural; the versification is harmonious, and we throughout find much to admire, and little to censure.

We subjoin the two following sonnets, as specimens of the author's talents—

' My pleasant home ! where erst when sad and faint  
 I sought maternal friendship's sheltering arms,  
 My pleasant home ! where is the rev'renc'd saint  
 Whose presence gave thee thy peculiar charms ?  
 Ah me ! when slow th' accusom'd doors unfold,  
 No more her looks affectionate and mild  
 Beam on my burthen'd heart ! O, still and cold  
 The cherish'd spot where welcome sat and smil'd !  
 My spirit pines not nursing fancied ill ;  
 'Tis not the fev'rish and romantic tie  
 Which now I weep dissever'd ; not a form  
 That woke brief passion's desultory thrill :  
 I mourn the cherisher of infancy !  
 The dear protectress from life's morning storm !' P. 7.

' Oh, I have told thee every secret care !  
 And crept to thee when pale with sickliness !  
 Thou didst provide my morrow's simple fare,  
 And with meek love my elfin wrongs redress.  
 My grandmother ! when pondering all alone  
 Fain would I lift thy footstep ! but my call  
 Thou dost not hear ; nor mark the tears that fall  
 From my dim eyes ! No, thou art dead and gone !  
 How can I think that thou didst mildly spread  
 Thy feeble arms, and clasp me o'er and o'er  
 Ere infant gratitude one tear could shed !  
 How think of thee, to whom its little store

My bosom owes, nor tempted by despair  
Mix busy anguish with imperfect prayer !' P. 8.

Subjoined to these effusions is a very fine poem, entitled the *Grandam*, by Mr. Charles Lamb of the India-house.

## L A W.

*A Treatise of Equity. With the Addition of Marginal References and Notes : by John Fonblanque, Esq. Barrister at Law. 2 Vols. 8vo. 19s. Boards. Butterworth.*

There is no department of learning which has not been greatly enriched by the labour of commentators : and this species of elucidation forms a very conspicuous and valuable part of the legal science. The editor of the present work has republished an anonymous treatise of a few pages, with notes, by which the publication is extended to the bulk of two volumes. There is, however, no occasion to regret this circumstance ; for Mr. Fonblanque's annotations and references will be found a correct and useful collection of remarks and authorities, on a very extensive and important branch of our jurisprudence.

## R E L I G I O U S.

*Exercises of Piety. For the Use of enlightened and virtuous Christians. By G. Z. Zollikofre, Pastor of the Reformed Church at Leipzig. Translated from the French Edition, by James Manning, Pastor of the United Congregations of Dissenters in Exeter. 8vo. 3s. Johnson. 1796.*

These exercises of piety form only a small part of the original work, which consisted of two volumes. Mr. Manning, however, has been judicious in his selection ; and though the English reader may regret that the present volume should come to him through the medium of a French translation, yet we must observe, that the work, in its present state, reads very smoothly, and is remarkably free from Gallicisms.

Those who are acquainted with the writings of Zollikofre, those who have admired the richness of his fancy, his warm, but rational devotion, and his lively energetic style, in defending the great interests of revealed religion, will wish that Mr. Manning had given the entire work to the English public.

The subjects of these exercises are interesting and important. They are as follow—

\* The Existence of God—Providence—Faith in Jesus Christ—The Immortality of the Soul—Love to God—Love to Jesus Christ—Love to Mankind—Love of Labour.—The safest Rule in the Conduct of Life—Exercises of Piety suited to the different Relations in Domestic and Civil Society—Married Persons—Parents—Children—

—Childhood—Youth—Manhood—Old Age—On Man as a Subject in Society—The Rich Man—The Poor Man—A Person confined by Sickness—The Death of Friends.’

A warm vein of genuine piety runs through the whole of this little volume; and, what is extremely rare, the rich and varied ornaments of a brilliant imagination are occasionally blended with the soundest argumentation. The following short extract may serve as a specimen, the conclusion of which we think beautiful and sublime—

‘ And where is the first, supreme intelligence, the father of spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think, and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine is in me. Every thing informs me also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, or of the gross materials to which I am united. The order, the connection, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe, that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a being superior to all those which I see around me—that it proceeds from an immaterial, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related.

‘ To believe that there is a first, eternal cause of all things, an intelligence supreme and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquillize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a deity.

‘ O thou being of beings, infinite, eternal, heaven and earth proclaim thy existence!—every leaf, every plant, every tree, every insect, every worm that crawleth on the ground, every living and rational creature speaks of thee. Every thing that exists and thinks celebrates thy praise. I behold thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades all animate beings! It is thee I hear in the soft murmurs of the air, in the salutary blowing of the winds, in the rustling noise of the leaves, in the melodious song of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is thee whom I perceive in the impressions which external objects make upon me, and in the pleasing, and sometimes rapturous feelings which arise from the knowledge



knowledge of truth, the practice of virtue, and the expectation of a happy futurity.' p. 7.

*An Essay on the Folly of Scepticism; the Absurdity of Dogmatizing on Religious Subjects; and the proper Medium to be observed between these two Extremes. By W. L. Brown, D. D. &c. &c.* 8vo. 3s. sewed. Crosby. 1796.

To consider without ever coming to a determination, to determine without ever considering, are the opposite extremes, into which, from various causes, men are liable to fall: and few can keep that middle path which leads directly to the temple of truth. Our author attacks frequently with great justice both parties; but he too often lets his essay run into declamation; and so averse is he from scepticism, that he seems likely to narrow the bounds of rational enquiry. He does not also seem to act with exact impartiality, when he attributes so many of our errors to the church of Rome, not recollecting, perhaps, that the church of Scotland is far from being free herself from similar imputations. Indeed, a writer who takes up a subject like the present, has a wide field before him; and instead of dealing so much in generals, he would do wisely if he particularised a little more the failings of all parties.

Scepticism is referred to a Grecian original; but surely it takes its rise in the nature of man. We ought all to be sceptics, if we mean to be rational beings: and there is a time when it is equally right to be dogmatical. To be open to evidence, to lay no restraints upon others, to be firm when our opinions are well formed, these, with a few other things pointed out by our author, will keep us from falling into either error now generally understood under the terms of scepticism and dogmatism: and if we did not see any deep traits of thought in the work before us, our readers will receive the same pleasure with ourselves from the following extract on toleration—

‘ Indeed, I am convinced, that Christianity will never appear in its native lustre, till the most perfect, unequivocal toleration be every where established; because this will allow religion to exert its native energy, enjoy the same advantage with every other science, and, by means of free inquiry, extracting fresh light and evidence, bring it nearer and nearer to the pure standard of divine truth. Toleration, when properly understood, maintains the purity of faith and practice. It exhibits charity and forbearance, the most lovely of christian virtues, and the compendium of them all. It banishes dissimulation and hypocrisy, which, though the bane of religion, have, by a strange fatality, lurked often under her cloke. It implies the firmest adherence to the words of sound doctrine as received from heaven: for, in the first place, it supposes we are thoroughly convinced of the truth of our opinions, since we fear not to submit them to the freest scrutiny; and, secondly, that we

are

are firmly attached to them, because to bear with others necessarily involves a difference from them; for, if we are indifferent, there is on our part no toleration.

A tolerant spirit is, thus, the greatest bar both to dogmatism and scepticism; attaching us, on the one hand, to what we deem pure religion, and, on the other, preventing us from imposing arbitrarily upon others our own tenets.' p. 181.

*Θεωρησις της Καινης Διαθυνης* or, *an Appeal to the New Testament, in Proof of the Divinity of the Son of God.* By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire. 8vo. 3s. 6d. sewed. Rivingtons.

In publishing the present Appeal, our author informs us that he was influenced by the laudable desire of reconciling, if possible, the jarring and discordant opinions of Christians, that they may all unite and think one and the same thing, concerning the person of HIM, to whom they must owe their salvation.

'In the New Testament,' he continues, 'it is a most certain truth, that the term Θεός is repeatedly and decidedly applied to Jesus Christ; and, therefore, according to the doctrine of the New Testament, he must be what Θεός signifies. It is repeatedly and decidedly also the doctrine of the New Testament, that Jesus Christ is subordinate, acting by delegation, according to the will of the father; and, therefore, how is this to be reconciled with his being what Θεός signifies?

'The difficulty here has appeared to be so very great, that various means have been pursued in order to remove it.

'On the one part, it has been boldly affirmed by some, that the term Θεός is never directly applied to Jesus Christ; and by others of the same party, but with less confidence, that, when it is so applied, it is not in that sense in which it is applied to the father.

'On the other part, it has been urged, that the term Θεός is certainly and directly applied to Jesus Christ, and that he, therefore, is what Θεός signifies; and that the subordination, delegation, commission, &c. under which he is said to act, is only spoken of him as he is man, but never as he is God and man.

'Are not both these parties liable to be objected to, as pursuing a wrong mode of removing the difficulty? The former, in order to remove it, denies the divinity; the latter denies, or explains away, the subordination; but the New Testament affirms both the divinity and the subordination. The matter, therefore, to be enquired into is, can these, according to the doctrine of the New Testament, be compatible with each other? Denying, or explaining away either the one or other is not removing the difficulty or answering the question. The question can only be answered by shewing how the

divinity and the subordination, which are affirmed in the New Testament, are compatible with each other.' P. viii.

In endeavouring to reconcile these seeming difficulties, Mr. Hawtrey argues with considerable ability, and brings, in support of his opinion, a respectable stock of learning and biblical criticism, which he manages with ingenuity, in defence of the established doctrines of the church, except that he rejects one point, which some have strenuously insisted on as an article of faith, namely, the eternal filiation of the Son of God.

The discussion of the general subject proceeds with candour and moderation, till the author, towards the end of his pamphlet, touches on the subject of our Saviour and his apostles using the popular language of the Jews occasionally; and there, we think, he betrays something like intemperate warmth and petulance. Besides, had he consulted Lightfoot's *Horæ Hebraicæ*, or even looked into Wetstein's Greek Testament (in locis) he would have found it impossible, we think, to vindicate his opinion on this subject, as well as some others that are nearly connected with it.

It would be in vain to attempt to give our readers any just opinion of the present publication by partial extracts; and we are apprehensive that the public has been cloyed of late with the numerous pamphlets, sermons, and volumes, that have issued from the press on the peculiar doctrine of Socinus, or, as it is now called, Unitarianism, and the many able vindications of the orthodox faith. Let it be sufficient, therefore, for us to add, that Mr. Hawtrey may rank as a respectable champion under the banners of the latter, and that his Appeal may be read with considerable advantage by those who may be anxious to acquire information on the subject.

*The Eternal Filiation of the Son of God asserted on the Evidence of the Sacred Scriptures, the Consent of the Fathers of the three first Centuries, and the Authority of the Nicene Council. By the Rev. Frodham Hodson, M. A. Fellow of Brasen-Nose College, Oxford. 8vo. 2s. Rivingtons. 1796.*

We shall permit the learned and ingenious author of this pamphlet to state the occasion which gave rise to it, in his own words—

‘The following sheets are the result of an examination into the question, “Whether the Filiation of the Son of God was ab æterno?”—an examination which the author was directed to undertake, as probationary fellow of Brasen-Nose College. For the proofs in favour of the negative side of the question, the author was referred to the *Θεωρηματα* of Mr. Hawtrey; and whilst he was directed to examine the validity of the arguments there urged by an appeal to the scriptures, the fathers, and the Nicene Council, he at the same time was told, with a liberality of mind which

disdained to drop any expression that could shackle the freedom of inquiry, to compare, to deliberate, and to determine. Nearly in the same state in which the result of his inquiries was originally submitted to the right reverend the principal of Brasen-Nose, it is now submitted to the public. Some few alterations however have been made; some ambitious ornaments, which encumbered the introduction, have been removed, in submission to one, whose judgment always carries with it authority to the author's mind; and, at the suggestion of the same able critic, one or two corrections have been adopted, which the author regrets are not more in number, because they are considerable in value.

'Should the author's scriptural view of the question be thought too confined, he is ready to allow, that it might have been expanded with advantage. But, as Mr. Hawtrey's appeal to the Nicene Creed had in some measure made an appeal to the earlier fathers necessary, he was particularly directed to collect their opinions, as constituting a species of evidence, less accessible to the generality of readers.

'He who wishes for more proofs from scripture may find them in a sermon "on the Eternal Generation of the Son of God," by the bishop of Chester, who, from a comprehensive consideration of the language of the New Testament, has shewn that the idea of an antecedent filiation is interwoven with the very texture of revelation.

'As the Θεανδρως of Mr. Hawtrey is perpetually quoted in the course of the following examination, it may be proper to apprise the reader, that it is not the general doctrine of that valuable work which is here combated; but only that particular one, which relates to the filiation, and which forms, as it were, an episode in the book. For the rest, if the voice of an unknown individual could be heard amidst the loud applauses of the learned, it should be raised with the most cordial sincerity in commendation of one, who has so ably vindicated the divinity of our Lord.' p. v.

The doctrine or position which Mr. Hodson professes to controvert, is this: 'That the second person in the Trinity, though he existed from all eternity, in the capacity of the word of God, yet he only began to be his son, when he became incarnate; that the filiation, in short, consisted, and consisted only, in the incarnation.' Such is the point at issue between Mr. Hawtrey and Mr. Hodson; and such are the questions which gentlemen and scholars have chosen to agitate, with a view to shew their zeal for the faith, their learning and abilities, at the close of the eighteenth century! Would it not have better suited the mystical days of Duns Scotus and Thomas Aquinas? It cannot be expected that we should enter into any detail of the arguments *pro* or *con*; because, however well we wish to the general interests of Christianity, we trust that we can fill our pages with matter that will prove far more interesting



to the generality of our readers, than by entering into discussions of this nature. Without presuming to determine, therefore, *utrum horum*—which of these combatants ought to be crowned with the wreath of triumph, we shall only observe, that Mr. Hodson, in defence of his position, writes with elegance and animation; he brings into the field of controversy also a considerable stock of learning, that is appropriate to his subject, without any pedantry, or unnecessary parade: and we cheerfully add, that though many of our readers may turn away with fastidious nausea from the subject matter in dispute, yet every one must be pleased with the truly candid and liberal spirit which pervades the whole of this publication.

*The Gospel Message. A Sermon preached before the University, Nov. 13, 1796. To which are annexed Four Skeletons of Sermons upon the same Text, treated in four different Ways, with a View to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse. By the Rev. Charles Simeon, M. A. &c. The above is intended as an Appendix to Claude's Essay and the Hundred Skeletons before published. 8vo. 1s. Dilly. 1796.*

We congratulate Mr. Simeon on his mode of analysing a sermon, which, we doubt not, will in due time lead him to sound knowledge. He will by degrees examine more accurately every position; and he will not, some few years hence, speak so positively, and upon such weak ground; on eternal damnation, as he has done in the skeleton of this discourse—

‘ Damnation on the contrary imports everlasting misery  
[The punishment of the wicked is elsewhere said to be eternal—  
And the contrast in the text fully expresses its duration—  
Our Lord himself puts this point beyond a doubt—]’ p. 16.

We have referred to the place pointed out by Mr. Simeon in Mark ix. 43—48, as proof that the punishment is eternal, and cannot see how a metaphor from the valley of Hinnom, and the entire consumption of the body by a worm, can be a proof in point: and we deny that our Saviour has put the point beyond a doubt by Matt. xxv. 46, the place referred to as a proof, because the meaning of the word *αιωνιος* must first be settled: and no person, we believe, tolerably acquainted with the Greek and Hebrew languages, will allow that *αιων*, *αιωνιος*, עולם, mean the eternity which Mr. Simeon wishes to establish.

*A Sermon, preached at Knaresborough, October 23d, 1796, on Occasion of a Form of Thanksgiving being read for the late abundant Harvest. By the Rev. Samuel Clapham, M. A. 4to. 1s. Robson. 1796.*

Politics—bounty on corn, four hundred and ten thousand

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pounds—levelling principles—monopoly—proper value of farms—when farmers are to be turned out by their landlords—long leases—rich men to mind what people go to church—these are the chief subjects of the sermon; and in the notes the two famous bills are subjects of encomium. As the sermon is not likely to be read out of the author's neighbourhood, it is unnecessary to point out the extreme impropriety of the topics chosen by this divine, nor the many faults in style and composition, with which they are enforced.

*A Sermon, preached at Monkwell-street Meeting-House, October 16th, 1796, on Occasion of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that Place, who died at Bath, October 1st, aged 76. By James Lindsay. 8vo. 1s. 6d. Johnson. 1797.*

A tribute of respect to the memory of Dr. Fordyce, in which the author has interwoven his own sentiments on establishments, religious bigotry, and liberality, with a firmness and candour that do him honour.

*The Call of the Jews. Two Sermons preached at the New Jerusalem Temple, in Red-cross-street, near Cripplegate, London, Oct. 2, 1796=40, wherein is manifested, from the Word, the true Nature and Quality of that People, from their first Origin to our Lord's Advent, and that the Expectation of their Call to accede to the Lord's Church as a peculiar People, or to go again to Jerusalem, is inconsistent both with Reason and Scripture. By Manah Siblz, N. H. S. 8vo. 1s. Baynes.*

Upon the principles of the New-Jerusalem church, the preacher shows clearly that the Jews will not be again recalled; and of course all the passages which have led many persons to expect such an event, are explained in a spiritual sense, in a manner agreeable to the tenets of the new sect.

*The Beauties of Henry: a Selection of the most striking Passages in the Exposition of that celebrated Commentator. To which is prefixed a brief Account of the Life, Character, Labours, and Death, of the Author. By John Geard. Vol. I. Extracted from the Historical Part of the Old Testament. 8vo. 4s. 6d. Boards. Button. 1797.*

Henry's Exposition of the Bible is too voluminous to be in the hands of many people: and this selection of the striking passages in the work, which is well made, may carry many useful reflections into a cottage, and enliven very agreeably the Sunday evenings of all persons devoted to religion and seriousness.

*A Sermon on the Deliverance of the Kingdom of Ireland from the Invasion lately attempted by the French. By the Rev. Richard Graves, B. D. M. R. I. A. 8vo. 1s. Dilly. 1797.*

Many patriotic and religious sentiments on the late unsuccessful

ful attempt of the French against Ireland. On such a subject, it is difficult to enter into so wide a field as the author has taken, the peculiar interference of Providence in favour of any nation. We must recollect the effects of a storm on our West India expedition,—the rainy season when the duke of Brunswick entered France,—the freezing of the Waal, when the French attacked and conquered Holland. These and many other similar events in history may be pointed out to check the pride of man; but from a long investigation we shall doubtless come to the same conclusion with the writer—that Providence ruleth in the affairs of men, and produceth effects very different from those which were in the intention of its agents.

*The Universal Restoration of Mankind, examined and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues. By John Marson. 2 Vols. Small 8vo. Taylor.*

In these volumes Mr. Marson has discovered no small portion of ability. Whether, however, he hath convinced his antagonist, we are not able to determine. Nothing is more common with disputants than reciprocal charges of unfairness; but whatever stress may be laid upon other expedients to support the cause, that which this passage reprehends, was certainly entitled to the castigation inflicted.

‘The methods taken by Mr. W. to propagate the doctrine of universal restoration, are equally contemptible; namely, the publication of pretended visions of persons conveyed by angels through the celestial and infernal regions; where the doctrine of universal restoration is said to have been revealed to them; an instance of which is just put into my hands, entitled “Some passages in the life of Mr. Geo. De Benneville,” published by Mr. W. This man is represented as having been dead forty-one hours, during which period he was conducted through the seven habitations of the damned, and the mansions of the blessed; as having seen many of the wicked restored to happiness, and as having been repeatedly informed that all the posterity of Adam should be finally saved.

‘These are mean arts to impose upon the credulity of the weak, and furnish strong presumptive evidence that the doctrine attempted to be established by such means, is not capable of being supported by the more sure word of prophecy.

‘The grossest absurdities that have ever disgraced human nature have been propagated in this way, and have derived all their credit from this corrupt source.’ Vol. i. p. xi.

*A Collection of Sermons on several Subjects and Occasions, particularly on the Festivals and Fasts of the Church of England. By the Rev. Sir Adam Gordon, Bart. M. A. &c. &c. 8vo. 8s. Boards. Stockdale. 1796.*

These discourses are ushered in by two most tedious dedications, written in a style which by no means encouraged us to proceed with great alacrity to the body of the work. Sir Adam wishes to revive a better sense of the importance of our festivals and fasts, than prevails at present; but we fear that it is too late, and that, particularly in the country, very few will be inclined to give up their farming pursuits to attend on saints' days to the prayers of the church. From the success of the writer in his own neighbourhood, he may easily conjecture what effect his discourses are likely to produce abroad; but perhaps he would have acted wisely in contenting himself with teaching his parish, as a good priest, rather than adding to the list of the collections of sermons, which find very few, if any readers.

*The Influence of Religion on National Prosperity. A Sermon, preached in the West Church, Aberdeen, March 10, 1796. The Day appointed for the General Fast. By William Laurence Brown, D. D. Principal of Marischal College, at Aberdeen. 8vo. 1s. Robinsons. 1796.*

From Psalms, xxxiii. 12, Dr. Brown takes a review of the principal respects in which the 'Lord's being the God of any nation,' when properly stated and explained, has a tendency to produce a nation's happiness. Among the vices which characterise the present age, he reckons luxury, sensuality, and voluptuousness,—a sordid, insatiable thirst of gain, as the only means of procuring such indulgences,—a narrow selfishness and indifference to the public welfare—a real or affected infidelity,—and an open contempt of things sacred, or a forced observance of them. The merit of this discourse is, that it is adapted solely to the religious appointment of the day,—that it is at once learned and popular, and abounds with those just sentiments and allusions which distinguish Dr. Brown's former writings.

## MISCELLANEOUS.

*Anecdotes of some distinguished Persons, chiefly of the Present and Two preceding Centuries. Adorned with Sculptures. Vol. IV. 8vo. 8s. Cadell and Davies. 1796.*

After the ample account we gave of the preceding three volumes of this work, (See Crit. Rev. New Arr. Vol. XV. p. 299) we have only to add, that the present is an agreeable continuation of the entertainment which our indefatigable compiler has prepared for  
the



the lovers of anecdotes and detached reading. The greater part of the present volume appears to be taken from Brotier's 'Paroles Mémorables;' but the original part is not less valuable, and perhaps more generally acceptable to an English reader. The engravings are—a frontispiece—the Chateau de Rochefoucault—Lines by Dr. Warton, set to Music by Mr. Jackson of Exeter—a Head of Marshall Turenne—and one of Edward Wortley Montague, from Romney's picture.

*Traité Complet de Prononciation Angloise, dans lequel presque toutes les Exceptions sont réduites en Règles générales, avec un Traité de l'Accent, à l'Usage des François. Par M. E. Thomas. 8vo. 2s. Dulau. 1796.*

This pamphlet is the production of a native of Great Britain, who declares that he never would have presumed to write a treatise of this kind for the French, if he had not been certain of the correctness of his pronounciation of their language. But, if we may judge from his manner of referring the sounds of one of these tongues to those of the other, we have reason to question the grounds of his confident assertion; and his boast may be considered as the less excusable, from his being fully persuaded of the practicability of assimilating all the sounds of the English alphabet to those of the French, though he afterwards makes an exception of *th* and *ng*. He pretends to explain the pronounciation of *apron*, *bason*, *muff*, *pasture*, and *balsam*, by the following French sounds; *épreune*, *béecenne*, *meff*, *paastierre*, and *baâlsomme*. But the sounds of the vowels *o* and *u*, and the latter *a* in *balsam*, are not correctly exhibited in these examples. In other instances, the French are taught to speak in English in a manner which is not the most elegant; as, *chorister*, *kouiristere*; naked, *néekid*; glasses, *glaassize*; secret, *sieritte*. These points are of some importance in a work which professedly treats of pronounciation. We do not mean, however, to give a general condemnation of the work, as it is not destitute of merit and utility.

*The History of the Theatres of London: containing an Annual Register of all the new and revived Tragedies, Comedies, Operas, Farces, Pantomimes, &c. that have been performed at the Theatres-Royal, in London, from the Year 1771 to 1795. With occasional Notes and Anecdotes. 2 Vols. 12mo. 6s. Boards. Egerton. 1796.*

Mr. Oulton, the author of this work, offers it as a continuation of Victor's History of the Theatres of London, and professes to have been 'particular in his inquiries, impartial in his accounts, and, he trusts, as accurate as possible.' On a perusal of the work, we have no reason to think him negligent, partial, or inaccurate; and the frequenters of the theatre are indebted to him for the amuse-

amusement and information such a book may be supposed to contain. The gossips of the green-room and box-lobby are without our jurisdiction.

*Cours de Thèmes Libres, où, par Gradation, les Difficultés, les Tour-  
nures, Et les Idiomes de la Composition, sont notés, expliqués, Et  
raisonnés, suivant les Principes de la Grammaire, Et le vrai  
Génie de la Langue Italienne. Par M. Peretti. 12mo. 2s. 6d.  
De Boffe. 1796.*

As there are various turns of expression, and niceties of idiom, which cannot be properly inculcated by mere rules, themes are requisite for completing the attainment of any language. The exercises which signor Peretti has given are in the French tongue; and he has subjoined a variety of notes, calculated to assist the learner in the task of translation. The want of a competent knowledge of English, and the consideration of the general acquaintance of our well-educated countrymen with Gallic literature, induced him to clothe his thoughts and instructions in a French dress; and, as few persons learn Italian before they have studied French, his medium of communication will not be disapproved.

The themes are well chosen; and they proceed, by a regular gradation, from the easy to the difficult. The didactic annotations are judicious, and will lead the attentive student, with pleasure and profit, into the idiomatic recesses of an admired language.

*Interesting Anecdotes, Memoirs, Allegories, Essays, and Poetical  
Fragments; tending to amuse the Fancy, and inculcate Morality.  
By Mr. Addison. 4 Vols. 8vo. 1l. Boards. Longman.  
1796.*

These anecdotes, &c. seem to have been collected with much labour, though many of them are very dull and insipid, and some of them even ridiculously stupid. We will give the following example—

‘*Anecdote of LENS, the celebrated Miniature Painter.*

‘A jolly parson, who loved a beef steak as well as any layman in Britain, walked up to Ivy-lane in order to regale himself with a prime cut at master Burrow’s; and as he entered the house, a gentleman in a lay habit went out, but whose general dress pointed him to be a clergyman: the clergyman, whose dress was much the same, took his place at the table where one person only sat; and that person was this profligate miniature painter. The clergyman had no sooner ordered his steak, than Lens said, “I believe that fellow who is just gone out, is a parson; I wish I had thought on it while he was in your seat, for of all fun whatever, nothing is so great to me as roasting a parson.” Such a declaration, made to a stranger who appeared likewise to be one of that order, astonished the surrounding company, who, like the parson and the painter, were waiting

waiting for their dinners, and rather roused in the parson a disposition to roast him. Perceiving the eyes of every one fixed towards them, and a profound silence, he thus began :—" You observed, sir, (said he) that had you known the gentleman just gone out to have been a parson, you would have roasted him ; now, as you have nothing else to do 'till your dinner is set before you, I am a parson at your service ; and while my steak broils, I beg you will roast me for the gratification of your humour, and the entertainment of all the gentlemen who sit round us ;" adding, that he would take the roasting with that decency and temper which it became one of his cloth to receive the taunts and sneers of such men who thought parsons fair game.

' This was the first time, perhaps, that Lens (who was not out of the way when impudence was shared) was put to the blush. In short, he could not even spit his meat, much less roast it ; however, a prospect of something to hide his embarrassment appeared, and that was a fine mackerel with gooseberry sauce, which was set before him ; but before he could put his knife to it, the parson observed, that he never saw a finer mackerel, adding, that as his steak was not ready, he would take the liberty of eating a bit of his mackerel ; accordingly he stripped it up half to the back bone, and helped himself. This manœuvre had such a wonderful effect, and produced such an unanimous roar of laughter throughout the whole room, that Mr. Lens got up, went to the bar, paid for his fish, and left the other moiety for the victorious parson. This story soon took wind ; and whenever a mackerel was mentioned in Lens' company, he was always knocked down as flat as a flounder.' Vol. i. p. 15.

There are some, however, entertaining.

*An Attempt towards a Defence of Virgil against the Attacks of J. D'Israeli.* 8vo. 1s. 6d. Rivingtons.

The admirers of the prince of Roman poets, whose labours Mr. D'Israeli has, in many instances, endeavoured to depreciate, will feel some gratification in the perusal of this defence of their favourite classic. We do not, however, go all lengths with the author, whose partiality, in some respects, is as palpable as that of his adversary. It is but justice, however, to say, that these instances occur very rarely ; and that the defence, on the whole, is ingenious and well-founded.

*Musleiman Adeti, or a Description of the Customs and Manners of the Turks, with a Sketch of their Literature.* By S. Baker. 12mo. 1s. 6d. Jordan. 1796.

Those who wish to know a little of the Turkish manners at a small expense, in order to gaze at the Turkish ambassador with understanding,

derstanding, ought to purchase this little tract, which seems intended to move in the train of his excellency Youfouphe Aguahe Effendi, whose portrait and original signature are given in the frontispiece.

*Belcher's Cream of Knowledge; or, Something of Every Thing. Each Portion containing one or more distinct Subjects complete. The Contents of this are, The Devil the best Methodist. A new System of the Soul. A Miracle before Men's Eyes. The Unintelligibility of Horsey's Idea of a Future State. 8vo. 6d. Printed for the Author.*

The 'Miracle before Men's Eyes' which is alluded to in this pamphlet, is described in the following extract—

'The exception and contradiction to the law of nature I allude to, is the existence of a number of indelible footsteps in a meadow near the upper end of Gower-street, consisting of about an hundred, and extending about as many yards in length, said, on what authority I know not, to have taken place about the time of the great plague and fire in 1665-6, and to be those of two brothers who fought a duel; rather, perhaps, those of destroying, or combating angels.' p. 16.

*The Study of Astronomy, adapted to the Capacities of Youth: in twelve familiar Dialogues, between a Tutor and his Pupil: explaining the general Phenomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-plates. By John Stedman. 12mo. 2s. 6d. Dilly. 1796.*

The chief points of astronomy are explained in a familiar manner; and the work will be very useful to young persons who express a wish for information on this subject.

## CORRESPONDENCE.

IN compliance with two letters with which we have been favoured since the publication of our last Number, we think it our duty to inform our readers that the '*Letters for Literary Ladies* \*' are not the production of Dr. Aikin, but owe their existence to the fair authoresses of the '*Parent's Assistant*.'

The work entitled '*Recherches sur les Découvertes attribuées aux Modernes*,' has not been received.

The two letters signed E. N. are come to hand.

\* See page 170.





# THE CRITICAL REVIEW.

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For APRIL, 1797.

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*Travels through Germany, Switzerland, Italy, and Sicily. Translated from the German of Frederic Leopold Count Stolberg, by Thomas Helicost. 2 Vols. 4to. 3l. 3s. Boards. Robinsons. 1797.*

THIS may be called the age of peregrination; for we have reason to believe, that the desire of seeing foreign countries never before so diffusively operated; and, though only a small proportion of the great number of travellers commit their observations to the press, we are abundantly supplied with narratives of tours. Many of these productions are, indeed, contemptible; but such censure is not due to the performance which now solicits our attention.

The translator of this work has not praised the author beyond his deserts, when he affirms, that the count is a man of taste, of learning, and of observation. But, like other travellers, he occasionally extends his remarks to those subjects with which he is not sufficiently acquainted. The general information and amusement, however, which these volumes afford, will greatly compensate casual imperfections.

As an epistolary form is the most natural and convenient mode of communicating the *memorabilia* of a tour, the count's remarks are exhibited in that form. His first letter is dated from a village near Dusseldorf, where he arrived from Hamburg in the summer of 1791, before the opposition of the princes of the empire to the French revolution had involved Germany in a war. His last epistle closes the tour at Dresden.

He is very concise in his account of those parts of Germany which he visited in his way to Switzerland. In his description of Zurich and other Swiss towns, he is more copious. In speaking of the government of the canton of Zurich, he highly compliments Mr. Burke. 'Nothing (he says) disturbs the tranquillity of a state more than frequent elections; as the sagacious Burke, one of the greatest statesmen of our times, in his excellent pamphlet against the French revolution, has so clearly shewn.' A frequency of popular election may perhaps disturb the insidious tranquillity of regal or senatorial despotism; but it may be considered as the only ef-

fectual security of general freedom against the arrogant pretensions of royalty, and the insolent usurpations of an arbitrary aristocracy.

The count's description of the state of Gersau will probably call to the reader's recollection the republic of St. Marino in Italy. In a voyage upon the lake of Lucerne, he was induced to visit that small state, contemptible in point of power, but respectable for the free spirit which animates its members.

‘ At peace with the whole world, honoured by the confederates, its inhabitants live beside the lake, under a single alp, which constitutes their whole empire: a harmless, united people; who have heroically combated for the freedom of themselves and their allies.

‘ The state contains nine hundred souls: between two and three hundred of whom constitute their general assembly. Like the democratic cantons, they every year choose two Landammann; who are at the head of the council and the executive government. The council consists of nine persons; who like the counsellors of the confederacy, enjoy their dignity for life.

‘ In the year 1359, Gersau entered into alliance with Schwitz, Uri, Unterwald, and Lucerne. Gersau is no canton, and, probably because it is so small, sends no deputies to the general assembly; nor has any share in the general government of Switzerland. In certain cases, there is an appeal from their own council, either to Schwitz or Lucerne: the choice is in the appellant. They have not condescended to this appeal from weakness; but probably from a just confidence in their neighbours, and because they might perceive danger to property, if the first sentence were decisive. Safety and freedom might be mere names, where the decision of a judge, often partial and always liable to error, should not be revocable by the general assembly. In short, they saw that the maker of law and the judge of law could not be united in the same person, without danger of tyranny; they therefore reserved to themselves the power of appeal. The power of legislating, declaring war, making treaties, and choosing their Landammann, is in the people. They might wisely have remembered (for the founders of little states maturely reflect, while the founders of great too often sport with the welfare of mankind)---I say, they might have remembered that, being so few in number, neighbourhood, kindred, and friendship might influence the judge; and, if they even should not, might occasion him to be suspected. For this reason, they referred the confirmation of their own sentence to foreign judges.’ Vol. i. p. 93.

The importance of Berne has drawn from our author a variety of remarks; but, as that canton has been very frequently described, quotation may be deemed unnecessary. He does not consider the boasted constitution of that state as a model of free government; but he applauds the general administration of it, and represents the people as enjoying a con-

siderable degree of liberty. The living body of a state, he thinks, must not be solely judged by its external proportions. A nation may have a competent share of freedom, under a constitution which may seem to militate against it; and, *vice versa*, we may remark, that real slavery is sometimes the lot of those who live under the forms of a free constitution.

The count dwells on the concerns of Geneva with apparent satisfaction; and he bestows just praises on the constitution of that republic, and the manners of the people. The duchy of Savoy being hastily passed over, the capital of Piedmont arrests his attention. Having described that flourishing city, he thus speaks of the king of Sardinia and his son. 'His majesty has an animated appearance. He is much honoured and beloved by his subjects; which he has well deserved, by his dignity of character, and faithful administration of public affairs. The prince of Piedmont appears to have much animation; and certainly has, *at present*, the welfare of the country at heart.' If Mr. Holcroft has not misunderstood the words of the original, the count seems to doubt, whether the prince will, after his eventual accession to the throne, retain his patriotic inclinations.

The beauties of Genoa are slightly sketched by our traveller, though they excited his admiration in a high degree. With respect to the government of the republic, he observes, that it is esteemed to be mild, and that the inhabitants of the country pay very few taxes.

Of the flourishing university of Pavia, we meet with this account—

'It was founded by Charlemagne, renovated by Charles the Fourth, and about twenty years ago, under the government of the good Maria Theresa and the inspection of the meritorious count of Firmian, placed in its present condition. The divines of this university are famous for their rectitude, their zeal, and their talents; but are not regarded favourably by the papal chair, because, like loyal and enlightened catholics, they ground their doctrines more on the decisions of the general councils than on the mandates of the Roman pontiff. In some of the sciences, as jurisprudence, philology, and philosophy, the German universities may perhaps surpass this; but scarcely will equal its learning in medicine, natural history, astronomy, and experimental philosophy. In favour of this assertion, I need but mention the names of the present learned professors of Pavia: Spallanzani, Franke, Fontana, Volta, Scarpa, and others, who, though they have not obtained so great a name as these among foreigners, are yet celebrated, as excellent men, among their associates.

'Our countryman Franke, as worthy a man as he is an eminent

physician, was our guide to the museum; which is rich in anatomical preparations and injections by Scarpa, who is the professor of anatomy, and in various classes of natural history. Under a glass cover, which is removable, in the first chamber, there is a beautiful female figure, in wax, of the size of life. Surprised as we were, at the workmanship of the external parts, how much more fearfully were we astonished, and how was our curiosity excited, when, after removing successively the outward membranes of the body, which are in different divisions, the entire internal structure of a pregnant woman was exhibited! The museum is kept in the largest building of the university; which likewise contains the hall of auditory. Near the auditory of our countryman, Franke, is a little hospital; in which are twenty beds, for the reception of patients selected from the great hospital: which latter receives three hundred of the sick. Franke takes his pupils, the number of whom frequently amounts to a hundred and fifty, round with him, when he visits these patients: while nature, whose interpreter he is so worthy of being, affords them instruction in the most expressive and indubitable manner.

‘Franke gives the history of each case to his pupils; one of whom is always chosen to attend each patient. These discourses are made in Latin; that the poor diseased people may not be disturbed. A particular statement of the case of each person is written, by Franke, and entered in the register. The patients that die are anatomised; and the whole faculty, as well as the students, are summoned to be present, when the body is dissected. The history of the dissection is likewise entered in the register: so that the judgment which Franke delivered upon the patient, while living, is submitted after death to this public inspection, and revision.

‘To him is committed the superintendence of all the hospitals in the duchies of Milan and Mantua. It is the duty of the physicians to state the cases, and send them to him; and these cases likewise serve for the instruction of the pupils. The history of the cases of his hospital patients is to be published, with anatomical engravings.

‘The number of students amounts to about twelve hundred. There are six different colleges, in which students are instructed gratis: one of them was founded by the great Carlo Borromeo. The collegians are distinguished by the colour of their robe, and by an embroidered ornament, which they wear upon the right shoulder. The revenue of the university is annually four-and-twenty thousand Dutch ducats; and it possesses a very fine botanical garden.’ Vol. i. p. 239.

After a pleasing progress through the Milanese, and other territories in the north of Italy, the reader is conducted to Florence. The famous gallery of this city did not equal the count's expectations; for, though it contains pictures of the greatest masters, they are not, in his opinion, the best performances



formances of those artists, We have heard the same declaration from other travellers.

The description of Rome is accompanied with good engravings of the church of St. Peter, the Campo Vaccino (as the *forum Romanum* is now called), the colosseum, and the pantheon. A great fund of miscellaneous information, relative to this metropolis, is communicated in fifteen letters.

It has been affirmed, that the sanguinary spirit of revenge, for which the Italians have long been infamous, has lately declined. What we learn from this writer, however, does not favour an assertion which we could wish to have found completely true—

‘ It is dreadful to hear (he says) that, in Rome, the population of which is estimated at a hundred and sixty-eight thousand persons, there are annually about five hundred people murdered. I do not believe that, in all Germany, fifty men perish, by murder, within the same period. But could this have been said of the middle ages? And yet our nation has always maintained the best reputation among nations.

‘ The people of Rome cannot be justly accused of robbery. A stranger is no where safer; but is more frequently plundered in most of the great cities of Europe. The Roman stabs his enemy, but does not rob. Anger is his stimulus; and this anger frequently lingers for months, and sometimes for years, till it finds an opportunity of revenge. This passion, which is inconceivable to those who do not feel it, this most hateful of all the passions, the antients frequently supposed to be a virtue; and it still rages among many of the nations of the south. The passions of the people of Rome are frequently roused, by playing at *mora*; though the law has severely prohibited this game; and, if they are disappointed at the moment of their revenge, they wait for a future occasion. Jealousy is another frequent cause of murder: it being with them an imaginary duty to revenge the seduction of their wife, their daughter, or their sister, on the seducer. The catholic religion, ill understood, encourages the practice: the people being persuaded that, by the performance of trifling ceremonies, and the inflicting of penance, they can wash away the guilt of blood.

‘ All the assiduity of the present pope is not sufficient to reform the police; the faults of which originate in the constitution of Rome. Many churches afford a sanctuary to the pursued culprit. Foreign ambassadors, likewise, yield protection; which extends not only to their palaces but to whole quarters of the city, into which the officers of justice dare not pursue offenders. The ambassadors, it is true, are obliged to maintain a guard: but who is ignorant of the mischief arising from complicated jurisdiction? Many cardinals seek to derive honour, by affording protection to pursued criminals. Could we find all these abuses collected in any other

great city, many men would be murdered, though not so many as in Rome; but robbery would be dreadfully increased, which here is unknown.' Vol. i. p. 341.

The principal paintings and statues which the count saw at Rome and other places, are described with the spirit of a man of taste, rather than with the minute accuracy of a *virtuoso*. The productions of Raphael are mentioned in terms of enthusiastic admiration; but the praise bestowed upon that great artist becomes absurdly hyperbolic, when all painters are represented as *infinitely distant* from him.

In the author's journey from Rome to Naples, it might have been expected that he would have visited the admired palace of Casserta, as he examined, in the course of his tour, buildings greatly inferior both in beauty and importance: but he says, 'we journeyed on to Casserta, where is a royal castle;' and immediately proceeds to mention the aqueduct which was erected by Don Carlos. 'This is a very useful canal; for it 'does not merely serve to supply a water-fall at Casserta, as a hasty and invidious traveller might think, but furnishes a great part of the city of Naples with water.' As an apology for the extraordinary neglect of viewing the palace, a desire of arriving at Naples *in good time* is frivolously alleged.

After a sketch of the history of Naples, we are informed that the present king is beloved by his people, and that he merits their love by the goodness of his heart. Of the goodness of his understanding, no travellers have spoken in high terms.

The count reprobates the selfish and severe administration of the Spaniards in the Neapolitan realm: but he adds, that the wounds inflicted by those arbitrary rulers—

'Though still bleeding, begin to heal. The country is the most fertile in Europe. It is favoured by heaven, earth, and sea, and is so well situated for trade, that it only requires a little time, and wise encouragement, which should rather entice than compel, to blossom in all that fulness of prosperity to which, if the will of nature be consulted, it is destined. Above all things, the tyranny of the grandees must be repressed, the middle ranks more honoured, and commerce unrestrained; that it may assume that animation which liberty alone can give. The wild and simple countryman must likewise be caressed, and humanized; in order to exalt a nation which, from the time of the Normans, has been groaning under oppression: a nation quick in conception, ardent in feeling, and certainly not wicked in propensity.

'A great city is a great evil. It is pernicious to population, the sink of morality, and the wide dispenser of its own poison. Naples

is very large, and extremely populous: it contains above four hundred thousand, or probably as many as five hundred thousand inhabitants; yet, so excellent is the soil, that the necessaries of life are in great plenty, and very cheap. Among these necessaries, we must include ice: the want, or the dearth, of which would enrage the people. The common people of Naples, and indeed of all Italy, are very moderate in eating and drinking: they would rather suffer all the inconveniences of life than remove them by their labour. This appears a very natural inclination in a hot country. What enjoyment can be greater than that of reposing in the shade? Those, who repeatedly wonder at, and are disgusted by, the indolence of this people, shew that their remarks are either the consequence of haste or incapacity. That the effects of indolence are prejudicial is undoubtedly true: but that the men, who, to satisfy some of their artificial wants, labour a few hours more than others are preferable to the last, who prefer the most natural of all pleasures, rest, and shelter from the heat, is what I cannot discover.

‘The principal wants of the Neapolitan are supplied by benevolent nature; without requiring him scarcely \* to stretch out his hand. Abstemious in eating and drinking, the clothing he needs is trifling, the fuel none, and he can even live without a habitation. The class of people called Lazaroni, some of whom you meet with even in Rome, are here computed at forty thousand. Many of these live in the open air; and at night, or in bad weather, take shelter under gateways, porticos, the eaves of houses, or under the rocks. They cannot easily be persuaded to work, while they have the smallest coin in their pocket. They think not of making provision for to-morrow. The serenity of the climate, and the ever generous, ever fruitful lap of earth, sympathise with their joyous hilarity. Their blood flows lightly through their veins: with care they are unacquainted. Should any one offer money to a Lazaroni, when he is not pressed by necessity, he raises the back of his hand to his chin, and tosses his head upwards, being too idle to speak, in token of refusal: but, if any thing delights him, I do not speak of his passions, which may be kindled and extinguished as easily as a fire of straw, if he be invited to partake any pleasure, no man is more talkative, more alert, more full of antics, than himself.

‘These people have wives and children. At present, there is one among them whose influence is so great that they call him *Capo de gli Lazaroni*: The chief of the Lazaroni. He goes barefoot, and in tatters, like the rest. He is the orator for the

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\* This phraseology is equally ungrammatical with the vulgar practice of using two negatives for one. It may thus be rectified—*scarcely requiring him*—the word *without* being omitted, as making, in reality, an opposite sense to that which the translator intended. REV.

whole body, when they have any thing to demand of the government. He then generally applies to the *Eletto del Popolo*: the representative of the people: a kind of tribune, as far as such an office can exist in an unlimited monarchy, like that of Naples. He likewise appeals to the king in person. The demands of the Lazaroni are moderate: they have a sense of right and wrong: which the people seldom want, when they are not misled. To disregard any just remonstrance of this people, or not to comply without stating the grounds of refusal, would be dangerous. They love the present king; and I am assured that, in case of necessity, he might depend upon their assistance: of this, however, he is in no need.' Vol. i. p. 474.

It may seem surprising, that the Lazaroni are so patient under a despotic government, and so ready to submit to all the miseries of poverty, when the temptations of pomp and affluence daily strike their eyes. Their exertions might reform or overturn the state: they might give law to a weak monarch and an effeminate nobility. But their temperance renders them content with a very small share of the requisites of subsistence: their cheerfulness of disposition restrains the murmurs of complaint; and, though their passions are warm and impetuous, they are too indolent, and perhaps too patriotic, to plunge their country in confusion, without the strongest motives for spirited opposition, arising from flagrant tyranny and oppression.

(To be continued.)

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*A Description of the Jail Distemper, as it appeared amongst the Spanish Prisoners, at Winchester, in the Year 1780; with an Account of the Means employed for curing that Fever, and for destroying the Contagion, which gave rise to it. By James Carmichael Smyth, M. D. F. R. S. &c. &c. 8vo. 4s. Boards. Johnson. 1795.*

THE frequency and fatality of the effects of contagion strongly impress the mind with the importance of those means which tend to obviate or remove its pernicious operation. Every hint at improvement is therefore received with attention, every innovation in the method of treatment, adopted with avidity. But in deciding upon a matter of such consequence to the health of mankind, it becomes the prudent physician to exercise a degree of caution. It is necessary for him to hesitate, and nicely appreciate the merit of new remedies or new discoveries, before he introduce them into practice, or pass judgment on their utility.

Experiment



Experiment has yet gone but a little way in the investigation of the nature of contagions : and our progress has almost been equally confined in tracing the symptoms and appearances that certainly indicate their presence, and the laws by which they are regulated. In the history of diseases originating from contagion, there is also much imperfection and uncertainty.

Until examination has therefore gone much further on these points, we may probably in vain expect extensive improvements in the modes of expelling contagious effluvia. Possessing little knowledge of the nature of the substances which we wish to destroy, we shall be liable to rest too much on hypothetical foundations. We shall be guided by theory rather than fact.

The way in which the writer of the present tract has conducted his inquiries, will appear as we proceed in the examination of his work.

The 'jail distemper,' which is the subject of our author's inquiry, prevailed among the Spanish prisoners at Winchester in 1780.

On the descriptions that have been already given of the disease, and on the views of doctor Smyth in this account, we have these observations—

‘ This fever, (says the doctor) at present known by the name of the hospital fever or jail distemper, has been already described by several physicians of eminence ; but as the disease, though probably in every instance originating from the same cause, assumes, according to the violence or modification of the contagion, or from other circumstances not yet well understood, a variety of appearances, and has been treated in a very different manner by different physicians, we must acknowledge, that, until all those varieties are accurately pointed out, and the characteristic marks of the distemper distinguished from the accessary or accidental symptoms, its history is still incomplete.

‘ With a view then of adding something to the general fund of medical knowledge, and of rendering more perfect the history of so important a disease, I have presumed to give a brief account of its appearance at Winchester ; and this I am enabled to do not only from what I saw, but from what I felt, having suffered two severe attacks of the fever myself, an experience which no one would willingly repeat.’ p. 8.

The severe experience of our author certainly warranted the expectation of an accurate description of the fever : and we accordingly find him minute and satisfactory, though in some points his account differs from those of other writers.

In this disease the doctor found a fact fully confirmed,  
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that has been remarked by various writers : which is, that ‘in malignant fevers, the danger cannot be estimated by the state of the pulse.’ This would seem to be the case, likewise, in some other diseases.

The remarks on the particular symptoms that attended this fever are interesting, and show much variety in the effects of contagion, the causes of which we shall probably long remain ignorant of.

‘In most malignant fevers, where the disease proves fatal, it has been remarked that the brain, lungs, intestines, or in short some viscus immediately necessary to life has been affected by inflammation, which suddenly terminating in gangrene, causes the death of the patient : but this termination was by no means frequent in the disease in question ; for, although it be true, as I have already stated, that there were some examples of inflammation affecting the fauces, the lungs, the liver, and also the intestines, yet in the far greater number of those whom the fever destroyed, there was no reason to apprehend that any such circumstance had happened, or had caused the fatal catastrophe.

‘The present contagion, in its effects, had much more resemblance to a sedative poison, acting immediately on the stomach, and indirectly on the heart, whose motion it weakened and finally destroyed.

‘The jail distemper at Winchester afforded likewise a striking example of a highly contagious and fatal fever, accompanied by few of those symptoms that have been looked upon as characteristic, or inseparable from diseases of the putrid or malignant kind : neither petechial, nor any other discolouration of the skin, hemorrhages, rash, parotids, or bubos, were common symptoms in this fever ; and yet the disease proved almost as fatal, and often as suddenly so, as the real plague or pestilence ; which plainly shews how little those symptoms are to be considered as the distinguishing marks of malignity in fevers, the only criterion perhaps of which is the sudden debility, dejection, anxiety, giddiness, and tremors, when unpreceded by any considerable evacuation, either natural or artificial.’ P. 32.

The causes which doctor Smyth has stated as contributing to the uncommon fatality of the disease in the present instance, seem fully adequate, and are such as have been generally considered as augmenting the virulence of contagious diseases.

The decision of the question, to which the doctor next adverts, is of much greater importance, as it is the basis on which our reasonings, respecting the cure of disorders arising from this source, should rest. This is the ascertaining the nature of the contagion that gives rise to jail and hospital fevers. With this design the author considers it in different points

points of view, viz. its mode of generation and propagation, its effects on the human system, and the means of weakening or entirely destroying it.

‘Whoever has considered contagious fevers with attention must have observed, that they are of two very distinct classes. The first may properly enough be called specific contagions, as they do not arise from any general quality, or process of nature, with which we are acquainted; and, as they have a peculiar origin, they excite diseases of a peculiar kind; differing in many respects from every other, but in nothing more remarkably, than in this, that the peculiar disease can only take place once in any individual; and there are some persons, in whom this contagion never can produce any morbid symptom. How many peculiar or specific poisons there are in nature is not yet ascertained; but the small-pox and measles are evidently such to man, and we know likewise that there are others peculiar to certain animals.

‘The second class of contagious fevers, may be named general contagions, as they arise from a general cause; or they may be named putrid, as they will be found, in every instance, to be the result of putrefaction; a process, probably, the most general in nature with which we are acquainted, and to which all vegetable and animal substances, under certain circumstances, are liable. That the contagion, or miasma, of the jail and the hospital fever is of this kind, admits of every species of evidence a matter of fact and of observation can do.’ P. 39.

To the first part of this definition of contagions, we can readily assent: but the second does not strike us as equally satisfactory and correct. Is it just to define those noxious matters that produce jail and other pestilential fevers *general contagions*, because, (according to the author) they originate from a particular process in nature, and under particular circumstances? And is it certain that ‘in every instance’ they are the result of that particular process, which is called *putrefaction*?

Hear the arguments of the author—

‘We remarked, in the beginning, that this disease is constantly produced where a number of people are shut up together in a close place, without the greatest attention to cleanliness, and a renewal of the air. We know, that all the excretions of the human body have made a certain advance or progress towards putridity, and that, placed in circumstances favourable to putrefaction, they soon become highly putrid. We are certain, that of all the human excretions, none is more highly animalised, or so susceptible of becoming putrid, as the perspiration or vapour issuing from the surface of the body and lungs. We know also that the perspiration even  
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of vegetables, confined under similar circumstances, becomes putrid, and in a high degree noxious to man: *a fortiori* then, we may conclude, that animal perspiration undergoes a similar alteration, and will prove still more noxious.

‘ We find also, that the contagion, resulting from animal perspiration, shews its baneful effects more quickly, and more forcibly, in proportion to its quantity, and to its being placed in circumstances the most favourable to putrefaction; consequently, in proportion to the size and closeness of the place, the temperature and moisture of the air, and the additional or accessory putrid matters with which it is combined.

‘ We find likewise, that the formation of this contagion is prevented by causes that renew the air, and carry off the perspiration, or prevent its tendency to putrefaction.

‘ We observe also, what may be considered as an analogical proof, that a contagious vapour, differing only in degree of virulence from the human miasmata, is constantly produced from water alone, and still more from water mixed with vegetable and animal matters, when exposed in sufficient quantity and under circumstances favourable to putridity.’ P. 41.

How far the philosophical reader may be satisfied with this reasoning, we shall not pretend to determine; we suspect, however, that he will find the doctor to have overlooked some circumstances which materially affect his conclusions. The changes in the state of the atmosphere, from the causes which he mentions, are not in the least adverted to; nor is he sufficiently aware, though he has just noticed the fact, that putrid matters can be taken into the stomachs of some animals without producing fevers or any other pernicious effects.

A little farther on we are also told, ‘ that in reality all the fevers in this class, from the slightest vernal intermittent to the true plague, are only different shades or varieties of the same disease, and productions of one common cause, viz. *putrefaction*.’

‘ The contagion then of the jail or hospital fever, may justly be considered as one of the most subtil and powerful vapours of the putrid kind; and, consequently, its immediate and destructive effects upon the body are not to be wondered at. In ordinary cases of fever, the vital principle is roused into action, and nature is commonly sufficient of herself to remove the morbid cause; but here, as in the real pestilence, the contagion introduced into the body, seems to act as a narcotic poison upon the heart and nervous system, suppressing the principle of life, instead of rousing it to the conflict.’ P. 51.

These are the principal conclusions of our author on this curious



curious and interesting subject. From the last contagion it would seem to be a particular kind of air, or gas, set at liberty by means of the putrefactive process. This is not, however, strictly the doctor's opinion; for he considers it, if we understand him rightly, to be of a really *putrid nature*.

We here come to a still more interesting part of the doctor's labours, the means of preventing and destroying jail contagion. In reasoning upon the nature of contagions, the author was led to consider them as of a highly septic tendency: in the means of removing or destroying them, he has therefore naturally recourse to antiseptics. In this way he is led to the use of mineral acids.

In considering this part of the subject, we may begin with the precautionary and cleansing means employed by the doctor. These in many respects were the same as those that have been recommended by other physicians: but in some particulars they differed, and, we think, properly. Together, however, they compose a body of information, to which the hospital practitioner may have recourse with safety and advantage.

On the curative part of the treatment of contagious fevers, some of the doctor's practical remarks are judicious and important. Of this kind are the observations on the use of emetics and sweating. Of the utility of blistering in these cases, he seems to have had little experience; his opinion rests solely on the authority of Lind.

The use of calomel for the purpose of opening the body, and the bathing of the lower extremities or even the whole body in water of a proper temperature, are also certainly proper and useful auxiliary means in the first stage of these diseases.

In the discrimination of remedies, doctor Smyth displays the judgment and experience of an able practitioner; but some of his remarks on the regimen and management of the sick in these fevers are not entitled to equal commendation; they are rather the result of theoretical reasoning, than of practical observation.

In an Appendix the author introduces some facts in support of the efficacy of the *spiritus vitrioli dulcis* in low fevers. He contends that it relieves the lowness, anxiety, tremors, &c. better than any other remedy, as well as lessens the irritability of the stomach, the irregularity and frequency of the pulse, and causes a moisture and perspiration on the skin.

When good and properly administered, we have no doubt but that this kind of æther will be found a valuable remedy in the cases in which doctor Smyth has recommended it.

We now come to the examination of the means that have been

been employed in destroying jail contagion, and the account of the advantages of the nitrous acid, when employed with this intention. The means of eradicating contagion are comprised under the heads 'Physical and 'Chemical.' On the first we do not find that the author has thrown much additional light. It has been long well known that the degrees of heat and cold, necessary for the complete destruction of contagion, are incompatible with animal life: and also that contagion is rendered milder by diffusion. We think it probable, likewise, that fire has been employed with other views than those of drying and rarefying the atmosphere, though we agree with the doctor in believing that it is chiefly useful in these ways, and as affording ventilation by the consumption of one of the constituent principles of the air.

The chemical methods of destroying contagion are more numerous. In examining these, the author makes some useful observations. But at page 174 there seems to be an inaccuracy: in speaking of the deflagration of nitre, the doctor says, he never doubted of obtaining from it 'a portion of nitrous acid, as well as the *nitrous air or oxygene*.'

The doctor's reflections on the use of mineral acids, as destroyers of contagion, deserve to be noticed—

'The mineral acids, particularly when in a state of vapour, with the different gases or permanently elastic fluids produced by them, are probably, excepting fire, the most powerful agents in nature, and the source of an infinite number of the different forms of matter observable in the mineral kingdom, and which are constantly undergoing fresh changes, from their various combinations, and decompositions. But their power is not confined to the mineral kingdom; they are known to have great influence likewise over putrefaction, and those other spontaneous changes which vegetable and animal matter, deprived of life, undergoes; and therefore, if the jail contagion, as I have endeavoured to prove, is a vapour produced by putrefaction, there cannot be a doubt that the mineral acids will prove effectual in destroying it. So far we may reason *a priori*; but let us next consult experience, a less fallible guide. From this it appears, that the volatile vitriolic or sulphureous acid, the only one hitherto made use of, proves effectual in destroying contagion; although, owing to its deleterious quality, it cannot be employed, except in situations from which people can be removed. But, are the other mineral acids in a state of vapour equally dangerous with the sulphureous? and, are they equally effectual in destroying contagion? To the first of these questions I can give a positive answer; to the second I can give one that, at least, is highly probable.

‘ In the first place, I can safely affirm, that the nitrous acid may be employed in very great quantity without risk, and even without the smallest inconvenience; and, that it is effectual for the destroying of contagion, I have every reason to believe, not only from analogy, but from experience.’ P. 181.

The author’s experiments, though ingenious and well contrived, were neither sufficiently numerous nor sufficiently varied for the purpose of fully deciding the points in question.

We strongly suspect that a considerable degree of irritation and coughing will at first be produced by the breathing of the vapour of this acid, notwithstanding the respect we have for the opinion of doctor Smyth. A late writer has, indeed, asserted this to be the case in the trials which he made.

The doctor tells us, on the authority of his experiments, that the following is the order, with respect to safety, in the breathing of the different acid vapours—

‘ 1st. The vapour of nitrous acid, arising from nitre decomposed by vitriolic acid.

‘ 2. Ditto—of nitrous acid in its fuming state, or when the nitrous acid is mixed with nitrous gas.

‘ 3. Ditto—of marine acid, arising from common salt, decomposed by vitriolic acid.

‘ 4. Ditto—of nitrous and marine acids, obtained from the decomposition of nitre and common salt by vitriolic acid.

‘ 5. Ditto—of sulphur, burnt with an eighth part of nitre.

‘ 6. Ditto—of sulphur, burnt with charcoal.

‘ 7. Ditto—of oxygenated marine acid, obtained by putting manganese to marine acid.’ P. 189.

The evidence which the doctor has adduced in the present treatise, of the powers of the nitrous acid in preventing and eradicating contagion, is certainly strong; but it will require trials conducted on a much larger scale, and in different situations, before the facts can be fully ascertained. The processes which are recommended are, however, so perfectly simple and easy of execution, that those who possess opportunities, cannot be long in submitting the merits of the author’s discovery to the test of further experiment.

In the work itself, though we cannot agree with the doctor in some of his conclusions, there is much ingenuity of remark, and a considerable portion of valuable practical matter.

*The History of Jacobinism, its Crimes, Cruelties and Perfidies : comprising an Inquiry into the Manner of disseminating, under the Appearance of Philosophy and Virtue, Principles which are equally subversive of Order, Virtue, Religion, Liberty and Happiness. By William Playfair, Author of the Commercial and Political Atlas, &c. 8vo. 10s. 6d. Boards. Stockdale. 1795.*

THE half-title of this work is ‘History of the French Revolution,’ which we think a better title than the former. Yet to suit the purposes of the author, he might perhaps think himself justified in calling the book a History of Jacobinism, because he considers jacobinism as a system of which the Declaration of the Rights of Man was the *lex scripta*, and that pillage, murder, and cruelty, were the fruits of it. We profess ourselves of a contrary opinion. There certainly was a club in Paris, called the Jacobin Club ; and the word jacobin was there and is still used both there and in England as a nickname ; but there was no such system embodied as that of jacobinism. If the Rights of Man were the laws of the jacobins, the case would be otherwise, and jacobinism might be admitted as a historical designation : but the Rights of Man justify no cruelty, nor is there an enormity recorded in this work which is not forbidden both by the letter and spirit of these rights ; nor, indeed, has he proved that they were ever quoted in defence of the tyranny of Robespierre, &c. The Rights of Man became a dead letter, or nearly so, when a revolutionary took place of a constituted government—But we shall have to advert to these arguments hereafter.

The work is an elaborate history of the revolution, from 1789 to the destruction of Robespierre’s tyranny ; and the motives for writing it will appear to most advantage in the author’s words—

‘ The following history is intended as much to shew, that abuse of power and disregard to public opinion brings on revolutions, as to shew the danger that attends them when they are brought on. When abuses in the administration of justice creep in, which it is the business of the legislature to reform, but which it will not reform, then men are naturally led to wish for a reform in the legislature itself. Had the court of Versailles been willing to make the reforms wanted, it would not have been itself reformed and destroyed. Had the nobility and the clergy been willing to sacrifice to the just claims of their fellow citizens, those privileges which were useless and unjust, we should not now have seen them straying like vagabonds over the face of a strange country seeking for bread. It is impossible for a lesson to be written in more legible characters,



and it must be confessed, that till the parliament of England shews a disposition to crush the abuses which exist and augment in many departments of the state, the mouths of those who cry out for reform will never be effectually stoppt. Such would be the way effectually to crush jacobinism, as it would have been the way to prevent its ever existing; and until it is put in practice, jacobinism never will effectually be crushed. It assumes many forms, and is so well adapted for deceiving, that reason will never completely get the better; men will prefer a system that offers change to one, that preserves abuses, which, though known, are not attempted to be remedied, for when men are discontented, reason has not its full effect.

‘ Men should learn to know, that if a disregard to experience and to what has hitherto existed is a dangerous thing, a too bigoted regard for precedent is dangerous also; although the system of destroying all the old laws to establish an entirely new code is dangerous to the greatest degree, it is by no means well, to piece and patch eternally at old laws, and render justice so expensive, and the law so unintelligible, that men can never expect to obtain their right, except in matters of great importance.

‘ There are but two voices in the kingdom on this head, and the one is that of the whole nation, lawyers excepted; the other is the voice of the lawyers themselves only. Let our judges vindicate themselves, and root abuse up, so that the peaceable citizen may enjoy tranquillity; it is not by shewing a just indignation at the practices of a vile attorney now and then, whose imprudence, rather than his villainy, draws down punishment, but it is by putting it out of their power to commit such abuses; it is the cause that should be attended to rather than the effect. Our law lords will be listened to when they apply to parliament, and surely the people will be relieved from a great burthen.

‘ If there are abuses in the church, let the clergy themselves set the example of a reformation, and then they will avoid those terrible consequences which are but too certain to arrive when force is resorted to.’ P. 21.

An opening so candid promises much: and accordingly, in tracing the predisposing causes of the French revolution (ch. i.) we find precisely such a description of old France as, in our opinion, accords with the best information, and must convince the reader that the revolution was not the work of a day, but, on the contrary, the nation was prepared, by a long series of oppressions, for an easy acquiescence in a change that promised the reversal of all abuses. We could have wished, however, that our author had added something respecting the moral effects of tyranny and superstition upon the human mind. This would, indeed, have been no excuse, nor apolo-

gy (for that we hold it infamous to attempt), but it would, for the benefit of other governments, have *accounted* for the readiness with which the French populace rushed upon schemes of cruelty, and the eagerness with which hundreds perpetrated murder for which they could plead little, if any, provocation. It is not to be denied, that there did exist, for a considerable time, a savage spirit, approaching to that which appears in the case of insurrections among the slaves in the West Indies; but as that spirit could not, in the nature of things, be concreated with the revolution, it must be traced farther back: and this we think it would not have been difficult to do, by merely considering the state of *mind* in the populace of France, arising from the tyranny of a political system which afforded little or no redress, and a superstitious religion, many of the dogmas of which were unfavourable to honour and humanity. It might also have been adverted to, that, when this religion fell into contempt, as it had many years ago in France, the populace had no alternative unless deism or atheism, or what writers please to call it. It was, however, *bona fide*, a total alienation from religious duty and religious worship. A discussion of this kind would have left nothing undone in this chapter, which is certainly the best in the work; but we are sorry to find, by what follows, that it would not have suited the author's purpose, which is to attribute all that is bad to the *Rights of Man* or jacobinism. He speaks, in a note, of 'philosophers who are at pains to show that the human heart is degraded by the shackles of religious prejudice, and *elevated by getting rid of it.*' If there are such philosophers, we do not envy them their sagacity. What we have just advanced is a proof that we consider the effects of a long system of tyranny and superstition, as lasting beyond the duration of the cause. They who think otherwise must be very superficial observers of human nature, and little qualified to distinguish between an act and a habit. We have two descriptions of men in this country, who have endeavoured to account for the massacres of September 1792. The one, like our author, attribute all to the Rights of Man—the other to the duke of Brunswick's proclamation. What share the Rights of Man had, we shall consider hereafter; but the duke of Brunswick's proclamation (which, by the by, Mr. Playfair censures *very* properly) could only be the *occasional* cause; or, as it bore every feature of the ancient tyranny, it might give a spur to the *predisposing* cause, namely, to a spirit of cruelty and revenge, the production of ages of oppression, and which could no more be shaken off when tyranny was abolished, than sickness arising from confinement in a dungeon can be removed the moment the prisoner regains his liberty. The human heart,

therefore, is not elevated merely by getting rid of the shackles of superstition. The *cause* only of its depression is removed ; but it does not bound into freedom and elevation ; because the weight has been so long continued as to destroy or nearly to destroy its elasticity. With respect likewise to this famous or rather infamous proclamation, can we suppose that a paper of this kind could have the power to inspire cruelty in minds which never possessed it before ? Even if it had that power, it must have produced the effect very gradually ; but it could not have *in an instant* created a band of murderous executioners, who had never been accustomed to shed blood. It is an old and a just saying, *Nemo repente fuit turpissimus* : and whoever attends to the progress of cruelty in the minds of murderers, will know that very often the sum accumulated in a whole life is scarcely more than sufficient to produce one murderous attempt. But, if any farther proof is wanting to trace the cruelties of the Septembrisers to its proper source, let our readers consider the present state of the *system* of assassination in the Italian states. We have dwelt on this subject perhaps longer than may seem necessary : but these are points to be ascertained before we can impute cruelty to a whole people, far less to a declaration of abstract propositions, which more or less form the basis of all free governments, especially those of America and of Great Britain.

In this chapter, Mr. Playfair expatiates at large on the general circumstances that favoured the propagation of the jacobin system, i. e. the revolution, for with him they are inseparable ; namely, the decline of the feudal system,—changes in the state of society in Europe,—nobles hated in the towns,—causes why the clergy also became obnoxious,—reasons for discontent against the government itself. He concludes with observing—

‘ The minds of men were thus prepared for a new order of things by those general causes, which had been increasing in force for so many centuries ; to these we have yet to add the more recent and more particular causes that operated at the time when the revolution broke out, and certainly our surprize at its violence and rapidity will be very considerably diminished, when we find so many causes operating, *in one direction*, and that direction in favour of novelty, and under the idea of procuring happiness and liberty.’ p. 59.

In this part of the work, it is proper we should add, that Mr. Playfair does not arraign the *whole* of the preceding system of things in France, in which there certainly was some portion of good, but contends that the people were not taught to make distinctions, and the balance was unhappily in favour of the evil.

In chap. II. according to the intimation in the passage just quoted, he passes to certain causes which were peculiar only to France. The justice of the following remarks is so obvious, that we shall make no apology for transcribing them, although the author may risk the displeasure of the higher powers by affording us the opportunity.

‘ The mode adopted by France, as well as by some other nations, of borrowing money to defray the expenses of war, it is obvious to every reasoning and calculating man, if not used with wisdom and moderation, is not only capable of bringing about revolution, but must *inevitably* do so. As the advantages resulting from war (when any do result, which is not always the case) are generally but temporary and small; and as the burdens laid upon the people to pay the interest of loans are permanent and great, they naturally accumulate and increase. The power or capacity of bearing burdens is limited in every nation, but there is no limit to the embarrassments that may be brought on by borrowing; on the contrary, the more that a remedy for the evil becomes necessary, the more difficult does its application become, and that not in a simple but in a compound proportion. A multiplication of taxes not only draws the money from the industrious, but by augmenting the number of the agents of government, is vexatious, and diminishes the number of productive labourers. It diminishes also the value of money, and thereby renders what may be called the efficient portion of the revenue insufficient, so that the wants and the embarrassments of the state are augmented with regard to the daily expenses.

‘ The manner in which both France and England have seen their expenditures increase, is a proof of the justness of what we have been remarking; for since the beginning of the borrowing plan, their annual expenses have increased beyond any former example.

‘ The revenues of England, at our revolution in 1688, amounted to scarcely two millions a year; at that time our debts were too inconsiderable to be mentioned, so that the annual expenses were under two millions. Since we began borrowing money, not only have we contracted an annual expense of ten millions for interest, but our yearly expenses amount at present to more than five millions, for what we call a peace establishment, that is to say, twice and a half its amount only one hundred years ago.’ p. 60.

In a few subsequent pages, the folly of this system, as it affected France, is placed in a very striking light. The remains of this chapter properly constitute the commencement of the *history*; but as all the facts related in the course of it have been long before the public, and have been detailed in various shapes, we shall content ourselves with stating that the whole is intended to operate to the disgrace of the French reformers, whether Jacobins or Brissotines, from the commencement of the

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the revolution. We do not deny that this attack is ably conducted, and that it is apparently the fruit of much labour; but we must except from every share of commendation the principles advanced in many parts of it, and which constitute the spirit of the work, and lead to the intention of the author.

In p. 189, he makes the following bold assertions—

‘ The foundations of the system of *anarchy, pillage, and murder*, were laid on the following principles :

- ‘ 1. That insurrection is one of the rights of man.
- ‘ 2. That the good of the public is the supreme law, before which all others are to give way.
- ‘ 3. That all men are born and remain equal in rights.
- ‘ 4. That men are never bound by what their ancestors have done; this last is only a kind of repetition of the perpetual right of insurrection.’

We do not hesitate in saying that to impute *anarchy, pillage, and murder*, to these four propositions, is not to be defended by any thing bearing the shape of an argument; but, perhaps, it may be sufficient to show in the present case that the author is at variance with himself; for he asserts in p. 109, that ‘ it is in vain to imagine that, in the present state of society, any order of things will long exist, that is not supported by *general opinion*;’—and in p. 110, ‘ *public opinion*, and not *force*, is the only firm, solid and durable foundation for power.’ It remains, therefore, that he get rid of these concessions, by informing us how public opinion, if despised in its gentler forms, can be expressed without insurrection, and by what means the good of the public, when a supreme law, becomes a foundation for *anarchy, pillage, and murder*. As to these propositions in general, it remains now to be mentioned, what we hinted before, that they are fundamentally recognised in our own constitution. If examples are necessary, let us take recent ones. What compelled the minister to repeal the shop-tax, and to abstain from a war with Russia? The *public opinion*: and can it be denied that the expression of the public opinion is one step towards insurrection, or, according to the English phrase, *resistance*? Every minister knows that it is;—he is a *wise* minister, who by a timely and gracious compliance, prevents its further progress; and he may be deemed a *cunning* one who suppresses it by influence or delusion. It may, indeed, be granted that it is not proper to bring this doctrine forward on trivial occasions, nor, as Mr. Burke expresses himself, to make the *medicine* of the constitution its *daily bread*. But either this doctrine can produce one effect in France and another in England, or we live at present under

a government which acknowledges that insurrection or resistance is one of the rights of man, that the good of the public is the supreme law; consequently, if what Mr. Playfair asserts be true, we live under a government built upon the foundations of anarchy, pillage, and murder. This was not the opinion of Blackstone, who mentions resistance with delicacy, but with firmness. Why, then, take so much trouble as is done throughout this work, to tell us that the French mistook those principles, and that they were deceived by their guides, who put them upon a road, the waypost of which proclaimed 'to liberty,' but which in fact led to murder and pillage? The French people were ignorant!—granted:—could they be otherwise in a country where political discussion was a crime? What connection have the abuses of a principle with its truth or proper application? What principle so sacred, what book so divine, as not to be abused? Have we not lately witnessed the publication of a book (*not* the Age of Reason) in which the author asserts that the Bible teaches obscenity? Surely it would not be more difficult for a perverter of principles to prove, with equal conviction, that it contained a system of anarchy, pillage, and murder\*!

As to the 3d and 4th of these propositions, although Mr. Playfair chuses, in his consideration of the 3d, to drop the word *rights*, yet it ought to stand, and likewise constitutes a part of our own system. Again and again have we been lately told that the laws are equal to the poor and to the rich, and every man in this country is equal to every other man in *rights*, where the law has not established a specific disqualification. The 4th he terms 'a kind of repetition of the perpetual right of insurrection.' It is such a right, however, as we thought it no reproach to exercise in promoting the reformation and the revolution; and it may be said to be exercised whenever an act of parliament is repealed. The constitution of Great Britain holds nothing unchangeable but its principles, as contained in Magna Charta and the Bill of Rights, and these, because experience has proved their expediency at all times. It has itself, indeed, arisen from a succession of changes, in which the good of the present generation, and not the wisdom of our ancestors, was regarded, unless that wisdom had borne the test of time; which will always be the case with such principles as that 'the good of the public is the supreme law.'

When, therefore, we allow that the present work is an able attack on the *conduct* of the jacobins, we must be understood

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\* This in fact has been attempted by some of the late writers on the side of infidelity. Rev.

to protest against the premises on which it is founded. The author is correct in general in his details, though we could instance exceptions : and he is justified, and we heartily join him, in censuring with due asperity the atrocities which have been committed in France. But to attribute these effects to the propositions just mentioned, when the discussion so ably handled in his first chapter, furnished a much more natural cause in the temper and disposition of an oppressed and ignorant populace, is by no means justifiable, because it leads to doctrines which must perpetuate abuses, and narrow the base of a popular constitution. We should be sorry to think that the purpose of all the pains our author has taken, was to add his support to the war, by increasing the prejudices of the people of this country against the French. He must be aware that hostilities must one day end between the two nations ; and we leave him to judge what kind of a peace it will be, and how long it will last, if he and his brother authors should succeed in implanting the bitter root of enmity in the hearts of the people of this country against the French. He considers the war as just and necessary, and we cannot therefore see upon what principles we ought to *desist* from it : but this is a subject too hackneyed for farther observation.

We have already hinted that Mr. Playfair is frequently at variance with himself. We have seldom met with an author who struggles harder between prejudice and conviction. The disorder he complains of is a complication, and his medicines counteract each other. His intention evidently is to support the war and to decry the French ; but, upon the whole, the democrat is much more indebted to him than the aristocrat. The latter cannot surely consider the following as an obligation—

‘ Amongst the many faults of the jacobins, and along with all their duplicity, they have the advantage of always appearing to speak plain, and they let slip no opportunity of doing so *when they can*. It is excellent policy, and their enemies would neither lose any thing of their dignity nor of their success, if they were to adopt the same mode. The direct language of the jacobins has made them understand each other, and co-operate over all the countries of Europe, while a few crowned heads have mistaken each other's intentions on almost every occasion ; and by their mistakes, and the misfortunes which have followed, brought the safety of all regular governments into danger.’ P. 557.

Mr. Playfair indeed seldom shuts his eyes against the folly of what are called regular governments, i. e. governments which confessedly have no *rule* to go by : and after having so candidly traced the causes of the French revolution, it is but

natural for him to allow (which he does more than once) that the same causes must produce the same effects. We scarcely recollect in any work, reckoned democratic, a sentiment more expressive of the infatuation of regular governments than the following: the *italics* are the author's—

‘ The existing governments of Europe, excepting none, *hold abuse, when sanctified by precedent too sacred*, and therefore abuses are always accumulating without any hopes of their being diminished. The French government is bad, but it is an experiment, and perpetually flatters people with the hope of improvement. Other governments, vastly more free in themselves, and vastly more conducive to individual happiness, do not offer any hope of improvement, and therefore create discontent.’ P. 721.

This is all that a reformer wants to be conceded. But let not the aristocrat despair: there are crumbs of comfort, in the next page but one, even for him—

‘ There is one reform in this country that will inevitably bring on a revolution when it takes place; that is the reform of the representation of the people; therefore that reform should be by some means prevented; and though there are many devices that may be fallen upon to *retard* the measure, there is but one to *prevent* it. The house of commons must show that it requires no reform, and then the nation will be contented; but never till then.’ P. 723.

Does not Mr. Playfair know that the house of commons has shown that it requires no reform, as much as it can show any thing, by the votes of a great majority? a majority which not only decided that it wanted no reform, but that it was even improper to inquire whether it wanted a reform or not! But Mr. Playfair insinuates plainly that it does yet want a reform; and he advises the members to set about it. Will they take his advice? This we doubt, unless the general voice of the people first recommend it, then petition, then cry aloud, and even ‘ lift up their voice in the streets’ for it. Mr. Playfair must acknowledge that these are the three justifiable steps which the people may take legally. If *then* the house of commons remain deaf, the people will read history and look for precedents.

Such is the work which our author has compiled with a view to support the government of this country at the expense of that of France. From the extracts we have given, our readers will see that he has alternately courted the prejudices of both parties; but those parties will be affected very differently by the compliment. The democrat will say, ‘ these concessions are precisely what I want: let him paint the cruelties of France in what colours he pleases; I can take his conclusions



clusions without his premises.' The aristocrat will exclaim 'Non tali auxilio,' or, in the more familiar language of Falstaff, 'Do ye call this backing your friends?'—Reformers who come with real grievances, have nothing to fear from this attack on jacobinism, nor from the author's attempt to connect principles with the abuse of them. They may, on the contrary, derive abundance of encouragement from the whole work. It is a powerful appeal in favour of public opinion, and a strong dissuasive from the contempt in which courts are apt to hold that opinion. Should the question now be, whether it is not possible to construct a history of the French revolution that shall be entirely in favour of *regular governments*,—we answer, No. The French revolution is an event of a nature so singular, that, with whatever prejudices the historian sets out, if he is not grossly neglectful of truth, and consequently of his own reputation, he will inevitably compose a work from which both princes and people must derive the most useful lesson that ever providence permitted for the amelioration of civil society.

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*A Practical Arrangement of the Laws relative to the Excise. Wherein the Statutes and Adjudged Cases, affecting Officers, Smugglers, Prosecutions, Licenses, and the Commodities subject to Excise, are carefully digested; and the whole System of the Excise Laws placed in a clear and perspicuous point of View. To which is added, an Appendix of Precedents of Convictions, &c. By Anthony Highmore, Jun.—Solicitor. 2 Vols. 8vo. 18s. Boards. Butterworth. 1796.*

IN stating the object and plan of this work, Mr. Highmore offers, among many others, the following satisfactory reasons for its publication—

'The great accumulation of statutes and cases relative to the revenue of excise, from its first establishment to the present period; the numerous alterations frequently made by the legislature, in the duties; the methods of collecting them, and the measures necessary to secure them from obstruction; add to which, the infinite variety of schemes ingeniously invented for evasion and opposition; with the authorities of the court of judicature on all these branches, as they sprung from the stem; seemed to suggest the utility and necessity of a methodical and practical arrangement—which should embrace this variety of matter, and point out the relative duties and limitations of the officers and parties concerned.

'To this end, I have undertaken the labour of which the following pages are the result:—In the Preliminary Observations the reader will find the sentiments of some of the best writers on the subject

subject of revenue and taxation in general, arising from the luxuries and necessities of life; their general effect and operation; with a summary view of that system, as it regards the well-being and progress of a well-ordered state; and a brief account of the revenues and excise of Great-Britain.

‘As my design was to confine my own and the reader’s attention to this branch of revenue alone, I have carefully avoided, as much as possible, entering into any part of the laws instituted for the establishment and collection of the duties of customs, except where their immediate connection appeared inseparable, where similar powers were delegated, or the analogy of cases and decisions rendered the notice of them in any way servicable to the present design.’ P. i.

The technical part of the work before us is preceded by observations on revenue in general, and on that of our own country. In this preliminary section there is little originality of remark: but the opinions of the various writers on the subject of political economy are accurately quoted; and though the author does not distinguish himself as a reasoner, or a proposer of systems, he has collected facts of considerable importance, and discovers, very creditably to his heart and his understanding, a deference for the sentiments of those enlightened politicians who are celebrated for the liberality and the sagacity of their speculations.

The materials which compose this digest of the excise laws, have been selected with diligence and correctness, and are disposed with a respectable perspicuity of arrangement.

*Fabliaux or Tales, abridged from French Manuscripts of the XIIIth and XIIIth Centuries by M. Le Grand, selected and translated into English Verse. With a Preface and Notes. Vol. I. 8vo. 14s. Boards. Faulder. 1796.*

‘THE following work’ (says the author) ‘is an attempt at a metrical translation of some fabliaux, or French tales, contained in the collection made by M. le Grand, and first published in octavo; afterwards (in 1781) in five small volumes. The original compositions, of which this author has given us abridgments or extracts, being of the 12th and 13th centuries, are consequently anterior to our English historical ballads and metrical romances, of which they are probably the originals; and, being written in a language which at that period was common to France and England, may be considered as equally connected with the literary history of both countries.’ P. i.

The tales which are here versified, are *Aucassin and Nicolette*.

*lette—the Lay of the little Bird—the Priest who had a Mother in spite of Himself—the Canonesses and the Gray Nuns—the Order of Knighthood—the Gentle Bachelor—the Mantle made amiss—the Mule without a Bridle—the Knight and the Sword—the Vale of False Lovers—the Lay of Sir Lanval—the Lay of Sir Gruélan.*

Of these the most various and interesting is the first. The fourth has very little in it. The story of the 'Mantle made amiss' is well known from *the Boy and Mantle* in Percy's *Reliques*. The two last are rather too similar. We think, therefore, a better selection might have been made; notwithstanding which, the publication is amusing, elegant, and even instructive; for the author has given notes, abridged from those of M. le Grand, which enter into many curious particulars relative to the middle ages of Europe; and in a well-written Preface, has given a concise account of the *trouveurs* and *troubadours*, the northern and southern French poets, the latter of whom dealt chiefly in pastoral and love poems, and the former in tales of chivalry or humour.

With regard to the verse, it is not in general highly finished, and does not rise much beyond the narrative style; so that it may be questioned whether the stories receive any great advantage from being told in measure. That in which the poetry is the best, is the tale of Aucassin and Nicolette, from which we shall, therefore, select a passage for the entertainment of our readers—

' Inquire we now how Nicolette has far'd,  
She too a thrall, with constant watch and ward:  
One night, poor sleepless child, her eyes she bent  
On the bright moon, that fill'd the firmament,  
(For 'twas the season now of prime delights,  
Of calm long days, and mild unclouded nights,)  
And heard the garden echo with the tale  
Of night's lone bird, the songstrefs nightingale;  
And, as she listen'd, straight her fancy rov'd  
To her lost Aucassin, her best belov'd;  
Thence to his cruel fire, whose ruthless mood  
Caus'd all her wo, and fought to shed her blood.  
It chanc'd her matron warder slept that hour:  
She seiz'd the time; and, bent to flee the tower,  
Crept from her couch with noiseless trembling haste,  
And o'er her limbs her sicken mantle cast;  
Next her twain sheets with knots united strong  
Slow to the window's beam she trail'd along,  
And by the end made fast; then on the length  
Down-sliding, clasping with her utmost strength,

Soon in the garden gay the maid did light,  
 And trod the dewy grafs with daisies white ;  
 White were the flowers, yet, barefoot as she far'd,  
 Seem'd dark of hue with Nicolette compar'd.

‘ Led by the favouring moon’s unclouded ray  
 The garden’s gate she pass’d, then shap’d her way  
 On through the town, till weetlefs she arriv’d  
 Where lay her love, of liberty depriv’d.

‘ A massy tower it was, of ancient day,  
 Now full of chinks, and verging to decay ;  
 And from its gaping crannies seem’d to rise  
 Sad words of wo and lamentable sighs :  
 Such piteous plaining stay’d the listening maid,  
 Close to its gloomy walls her ear she laid,  
 Then quickly learn’d the wretched prisoner there  
 Was Aucassin, the victim of despair.

‘ Ah gentle bachelor !’ the maid began,  
 ‘ Why thus lament ? why shed thy tears in vain ?  
 Thy fire, thy house, in common hatred join,  
 Sweet Aucassin ! I never can be thine !  
 Farewell ! I go, the boundless ocean cross’d,  
 In a strange land to dwell, to thee for ever lost.’  
 E’en as she spoke, one clustering ringlet fair  
 Her dainty fingers sever’d from her hair,  
 And cast unto her love ; the gentle boy  
 Caught up the precious gift with amorous joy,  
 The crisped lock with glowing kisses press’d,  
 Then clasp’d in close concealment to his breast ;  
 And, ‘ ah, sweet Nicolette ! thou may’st not flee !  
 Sweet maid !’ he cried, ‘ I cannot part with thee :  
 If from this land thy lucklefs footsteps wend,  
 Thy deed will sadly bring my days to end.’

‘ On the tower top, for needful watch and ward,  
 A sentinel there stood, its custom’d guard ;  
 He heard their moan ; it fill’d his heart with ruth  
 For the poor helpless maid and captive youth ;  
 When from the distant entrance of the street  
 He caught the trampling sound of hasty feet,  
 The soldiers of the night ; more nigh they drew,  
 And the bright moon bewray’d them to his view ;  
 Each in his hand a sheathlefs falchion held,  
 But their long garb the glittering blades conceal’d :  
 ‘ Wo worth the while !’ he cried, ‘ they now are nigh ;  
 Sore pity such a gentle damsel die !  
 And, should she perish, well my heart doth read  
 Young Aucassin will not survive the deed.’



Fain would he tell the maid, but then he fears  
His treacherous words might warn the soldiers' ears ;  
At last, by sleight his counsel to convey,  
He merrily 'gan chant the following lay.

‘ Maid, of heart so true,  
Of tresses fair, of laughing eye,  
Your rosy cheeks bewray the tale  
How your lover you did view :  
But beware those losells nigh ;  
Biting falchions hid from you  
In their folded garments lie ;  
Bloody pastimes soon ensue,  
If wisdom fail.’

‘ Heaven's peace your sire's and mother's soul betide  
For your good deed !’ the gentle damsel cried ;  
Then backward flunk, and crouching to the ground,  
And gathering close her flowing mantle round,  
Unseen of all, her dainty limbs she laid  
Where a huge buttress cast its dismal shade ;  
The soldier band their custom'd course kept on,  
Kenn'd not the lurking maid, and soon were gone :  
Then one farewell she sigh'd of deep despair,  
And sought the moated ramparts of Beaucaire.

‘ Awhile dismay'd her wishful eyes she cast  
Down on the sloping gulph, profound and vast ;  
But dread of Garins' ire forebade her stay,  
And urg'd her to attempt the dangerous way ;  
With pious hand one mystick cross she made  
In humble trust of heaven's directing aid,  
Then, gliddering down, and graz'd with many a wound,  
Reach'd the dank bottom of the moat profound.  
One deed was done ; but forer toils remain ;  
The summit of the opposing steep to gain :  
It chanc'd, so favouring fortune seem'd to prove  
The partner and the guide of loyal love,  
A pointed stake athwart her footsteps lay,  
The relick of Beaucaire's conflicting day ;  
With her twain hands the joyous damsel light  
Caught up the prop, and strove to scale the height ;  
Now step by step her tottering feet she plies,  
Pois'd on her staff, and scarcely seems to rise,  
Yet does she nought for weariness recoil,  
Till the steep summit gain'd rewards her toil.’ P. 15.

The author has thrown into the diction a sprinkling of the antique, both in the words and the cast of expression, in order ‘ to adapt the colouring and costume of language to the manners

manners he describes ;' and in general it has a good effect, though sometimes we meet with a line in which an obsolete term gives rather a baldness than a grace to the verse in which it stands ; *besure*, for instance, is an expletive the author is fond of :

' The queen *besure*, was close to Lanval's side.'—

' Such news *besure*, must elevate, he said.'

The elegance of the typographical part is greatly increased by head and tail-pieces, engraved by the Mr. Bewicks of Newcastle. They are characteristic ; and most of them tend to explain some circumstance of the armour or other costume of the times.

*An Arrangement of British Plants ; according to the latest Improvements of the Linneæan System. To which is prefixed, an easy Introduction to the Study of Botany. Illustrated by Copper-plates. By William Withering, M.D. F.R.S. &c. &c. 4 Vols. 8vo. 1l. 12s. Boards. Robinsons. 1796.*

TWO editions of this work have already passed in review before us \*, and have received our approbation : that the voice of the public confirmed our opinion, cannot be doubted, as a third has so soon been called for. Of the former editions, the second contained so much new matter, from the progressive improvement of the science of botany, and from the united labours of the author and those friends who communicated their discoveries or observations to him, that it was rather to be considered as a new work, than the republication of one before edited. The third, which is at present under consideration, has a still superior claim to the same distinction ; much superfluous matter and reiterated description being struck out to make way for newer and more interesting communication,—some new British genera, and many new species introduced,—several of the former articles written entirely anew, and more altered to advantage. That these additions and alterations should in so short a period have become necessary, will appear the less extraordinary, when it is recollected that the memorable æra of the introduction of the Linneæan library and museum into England took place after the last edition must have been in a great measure prepared for the press. Our attention to the present edition will therefore be most properly employed in pointing out these improve-

\* Vol. XLII. p. 206, and Vol. XI. N. AIR. p. 381.

ments, as far as is compatible with the nature and limits of a review, and giving such extracts as will afford proper examples of the manner in which the author has executed his laborious task.

As Dr. Withering has in his Preface given an account of the most material changes in the plan of this edition, we cannot do better than to let him speak for himself; and the rather, as this will afford a specimen of his style when unfettered by scientific terms, and that brevity of expression which is justly considered by the pupils of the Linnæan school as essentially necessary in describing subjects of natural history. The Preface, after an introductory paragraph, proceeds thus:

‘ The genera are now taken from Schreber’s *Genera Plantarum*, published at Frankfort in 1789, and 1791. The structure of each genus is illustrated by references to such figures as are best calculated to give an idea of it, particularly those in the institutions of Tournefort, the works of Gærtner, and the *Cryptogamiæ* of Hedwig. The exceptions and observations at the end of each genus are also considerably augmented.

‘ The characters of the species have been compared with the third edition of the *Species Plantarum*, and with Gmelin’s *Systema Naturæ* published at Leipzig in 1791. Many of the specific characters, particularly in the more difficult tribes, are entirely new, and many have undergone considerable alterations. The author has not hesitated in these attempts at improvement, because he is fully convinced that neither the amendment, nor the entire change of these characters can produce confusion in the science, so long as the trivial names remain inviolable.

‘ Many of the additional descriptions taken from foreign authors have been discarded, to make room for others made by the author or his friends from recent examinations of the plants as they grow in this island: other descriptions are shortened, especially where the plants are well known, and indubitably distinguished by the specific character.

‘ The references to figures so ably executed by Dr. Stokes for a great part of the second edition, are mostly preserved in this, though not without some changes in the order of excellence, the erasure of a few which were found to be erroneous, and of others which were thought too bad to be quoted. The historical facts relative to the older figures, stating which are copies and which originals, though perhaps thought curious by some few people, are omitted, partly because they are foreign to the purpose of this work, and partly to make room for additional references now given to infinitely better figures, in the continuations of Jacquin, Bulliard, Hedwig, Dickson, Retzius, Seguiet, Hoffman, the *Flora Rossica*, the *Flora Danica*, the *Flora Londinensis*, and the *Transactions of the Linnæan Society*:

Society : besides many from other writers, before omitted, and from the following books not before noticed, viz. Allioni *Flora Pedemontana*, Hoffman's *Historia Salicum*, Kniphoff's coloured impressions, Smith's and Sowerby's characteristic figures, Stackhouse and Velley on Marine Plants, and Woodville's *Medical Botany*, Swayne's *Gramina pascua* and Dickson's fasciculi of dried plants are also referred to.

' The English reader will perceive that considerable changes have been made in the terms, by a nearer approach to the Linnæan language ; but in this point the author rather willingly follows than presumptuously attempts to lead the public taste ; and as the explanatory dictionary of terms is much enlarged and improved, he hopes that no person will have cause to regret the change.

' The classes gynandria, monœcia, diœcia, and polygamia are now incorporated with the other classes ; that is, the plants they contained are distributed, each in its proper class, according to the number of stamens. This alteration in the system has not been made without the approbation of professor Thunberg, the worthy successor of the great Linnæus ; and it meets the concurrence of most of the first botanists of the age.

' The reader will find in the present edition, many species added to the British Flora, some of them non-descript : a few have been discarded because confessedly not indigenous, but some doubtful ones are yet retained, upon the principle, that their retention can produce no inconvenience, whilst their omission might be a real defect.

' In the cryptogamia class, and in some other parts where the species are very numerous, new arrangements have been attempted, in hopes of facilitating their investigation. The system of agarics formed for the second edition, has been improved, and considerably augmented ; and lastly, to gain more room, the uses of the different plants have been thrown into notes at the foot of the page.'

P. V.

The introduction to the study of botany, of which the introductory observations prefixed to each class may be considered as a continuation, has received some improvement : these united form an excellent compendium of the science, and will be found extremely useful to learners, previously to their entering upon the more arduous but necessary study of the *Philosophia Botanica* of Linnæus. The introduction to the class *cryptogamia* in particular, comprising a summary view of the valuable Theory of Hedwig, a work not generally known in England, and illustrated by explanatory plates copied from that work, though (except in its exordium) nearly the same as in the last edition, and principally noticed in our review at that time, is too valuable not to be again brought forward to observation.

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The directions for preserving specimens for forming a *herbarium siccus* are nearly the same as before, with the addition of a method of preserving *fungi* in a more effectual manner, and with less expense than by the use of spirits. The dictionary of botanical terms is considerably increased, and rendered very perfect. The list of authors referred to in the course of the work is much enlarged, as might be expected from the numerous publications continually issuing from the press both at home and abroad on botanical subjects. Great care appears also to have been taken in the formation of the several indexes, and the reference to the different parts is rendered extremely easy.

In this edition the running title is wholly in Latin; and the trivial names in the margin, which before were English, are also Latin; the reference to any particular plant is by this much facilitated; the English trivial names being often vague, and not readily pointing out the species required. Nor can this be inconvenient even to ladies and such botanists as have never regularly learnt the Latin language, for whom this work is more particularly intended; for we will venture to pronounce that no person can ever acquire a competent knowledge of the Linnæan system, without knowing and understanding the Linnæan terms in their original language; and this is so peculiar, that it may be learnt without having previously received any regular instructions in the Latin, as we have had occasion to remark in more than one instance.

The botanical language is, in our opinion, greatly improved by being brought nearer to the Latin; which has rendered it much more pleasant and intelligible to such readers as understand that language, and not less so to those who are nearly ignorant of it. To the latter, who must study some appropriate terms, it is not at all more difficult to remember and apply the words *calyx*, *petal*, *stamen*, *anther*, *style*, than *empalement*, *blossom*, *chives* or *threads*, *tips*, *shafts*, &c. But in consequence of frequently copying from the last to the present edition, these alterations are not so scrupulously adhered to as they ought to have been, occasioning some blemishes which we trust the author will remove whenever another shall be called for. We cannot, nevertheless, help remarking, that the attempt to introduce a botanical language purely English has always failed. The publications of the Litchfield society, though their language was approved by the high authority of Johnson, have sunk into oblivion; which, as they have some intrinsic merit, can only be attributed to this circumstance. Our author himself, in the passage which we have extracted from the Preface, acknowledges that he has been obliged, in great measure, to give up this favourite idea: and we hope,

in another edition, he will make still more considerable alterations. The language used by professor Martyn in his Botanical Dictionary, and in his edition of Miller's Gardener's Dictionary, comes the nearest to our notions of perfection in this point, though some of his terms are such as we cannot entirely approve.

The classification is that which was introduced by professor Thunberg, and which seems to be gaining ground. In this the number of the classes is reduced to twenty, by the rejection of *gynandria*, *monœcia*, *diœcia*, and *polygamia*. The first of these comprised the greater part of the *orchidiæ*, a truly natural order; but some of the other plants arranged in it, ill accorded with the characteristic marks of the class. The others, though by many botanists still considered as necessary, contain no plants which may not accord with the other classes, and the reduction of the number is at least a simplification of the system. Whether the method of the learned professor will be generally adopted, remains doubtful; we are not ignorant that some of the first botanists in this country are averse to this innovation; and we do not think it incumbent on us to give a decided opinion at present upon a subject, which will probably soon undergo a full discussion.

In the orders, Sir Charles Thunberg made no changes but such as became necessary, by the removal of the plants belonging to the four rejected classes into those to which they were then transferred. Dr. Withering has, nevertheless, made a very material, and, in our opinion, great improvement, by rejecting the order *monogamia* from the class *syngenesia*, after the example of Gmelin. The plants in this order have flowers of a very different structure from those of the rest of the class, and the *anthers* of *viola*, *jaspione*, and *impatiens*, though slightly connected, being yet totally dissimilar to those of the compound flowers. Some objection may perhaps arise to the removal of *lobelia*, in which the *anthers* really form a cylinder; but when it is remembered that in this as well as the other three genera, the seeds are contained in a capsule,—a circumstance which destroys all analogy with the rest of the orders in this class,—we think the author will be considered as fully justified in adopting this alteration.

In the *cryptogamia* class, an addition of two orders has taken place after Schreber. From four they are now increased to six; the first of these is called *miscellaneæ*, including the genera *equisetum*, *lycopodium*, *pilularia*, and *isoetes*; of which the second has heretofore been arranged with the mosses, and the three others with the ferns, with little or no analogy to either. The title of Schreber, *miscellaneæ*, is  
certainly

certainly vague and unscientific; but the absolute anomaly of the plants to the other orders, and to each other, is an excuse for it; and it must be allowed that it is not more exceptionable than the *Appendix Palmæ* of Linnæus himself. We cannot, however, pass over this without expressing our surprise at finding in the GENERA, *equisetum* and *lycopodium* only in this order, and *pilularia* and *isoetes* placed as before in the order *filices*. The remaining order is called *hepaticæ*, comprising *jungermannia*, *marchantia*, *targionia*, *blasia*, *riccia*, and *anthoceros*, now separated from the *algæ*.

Dr. Withering has now arranged the genera together in the first volume, instead of placing them as before at the head of their respective species. By this disposition they are more readily referred to for examination, and the whole work makes the only complete GENERA AND SPECIES of British plants hitherto published; no other author of a British Flora having given the genera at length. The additional genera are *lagurus*, *calamagrostis*, *cyclamen*, *epimedium*, *tamarix*, *leucoium*, *linnæa*, and *calendula*: besides which we find *malaxis*, formerly a species of *ophrys*; *exacum*, before a species of *gentiana*; *mæchia* for *myagrum*; and *blechnum*, before a species of *osmunda*. The genera *bunias* *isatis* and *crambe* are removed from *tetradynamia filiquosa* to *T. siliculosa*, and we think with propriety. The generic characters, though necessarily in general translations from Linnæus or other authors, are now newly translated, and the whole modelled and arranged afresh. We shall select *vicia* and *filago*, the latter being original; and they will at the same time serve for specimens of the botanical language used in this edition.

• **VICIA.** *Tourn.* 212. *Gærtn.* 157.

• **CAL.** *Cup* 1 leaf, tubular, upright, with 5 shallow clefts, acute, the upper teeth shortest, approaching, all the teeth equal in breadth.

**BLOSS.** butterfly-shaped.

• *Standard* oval, with a broad oblong claw, notched at the end, with a sharp point in the middle, reflected at the sides, compressed and raised in a line running lengthways.

• *Wings* 2, oblong, upright, in the shape of half a heart, with an oblong claw, shorter than the standard.

• *Keel* with an oblong cloven claw, the bellying part compressed, in the shape of half a circle, shorter than the wings.

**STAM.** *Filaments* 10, 9 united. *Anthers* upright, roundish, with 4 furrows.

• *Nectary gland* short, tapering to a point, arising from the receptacle, and situated between the united filaments and the ermen.



\* **PIST.** *Germen* strap-shaped, compressed, long. *Style* thread-shaped, shorter, bent upwards, at a right angle. *Summit* blunt, bearded across the under side below the end.

\* **S. VESS.** *Legumen* long, like leather, with 2 valves and 1 cell, terminated by a point.

\* **SEEDS** many, roundish. Vol. i. p. 315.

\* **FILAGO.** *Gärtn.* 166.

\* **CAL.** *common*, cylindrical or 5-cornered, tiled. *Scales* outer, egg-spear-shaped, acute, cottony; *inner* shining, coloured, tapering to a point.

**BLOSS.** *compound.* *Florets*, hermaphrodites, few, tubular, in the centre. *Florets*, females tubular, numerous, surrounding the former. Other *females*, mostly without petals, fewer, placed immediately within the scales of the calyx.

\* *Individuals*, hermaphrodite, funnel-shaped; border with 4 clefts, expanding.

\* *Individuals*, female, immediately surrounding the preceding, funnel-shaped; tube very slender, swollen at the base; border cloven, acute.

\* **STAM.** *Filaments* in the hermaphrodites 4, very short. *Anthers* forming a cylinder.

\* **PIST.** *Germen*, in the hermaphrodites, very small, abortive. *Style* hair-like, as long as the border. *Summits* 2, upright, but standing wide.

\* *Germen* in the females immediately surrounding the above, oblong. *Style* hair-like, longer than the border. *Summits* 2, open.

\* *Females* immediately within the calyx. *Germen* oblong. *Style* hair-like, longer than the border. *Summits* 2, long, expanding.

\* **S. VESS.** none. *Calyx* unchanged.

\* **SEEDS** of the hermaphrodites barren, crowned with down.

\* ——— of the *inner females* oblong, crowned. Down short, simple.

\* ——— of the *outer females* oblong, naked.

\* **RECEPT.** naked.

\* **OBS.** This generic description is taken from the observations of the very accurate and admirable Leers; it accords with our species, which is by no means the case with that given by Linnæus, who is said to have formed it from a view of the *Filago acaulis*.

Vol. i. p. 345.

We shall take an early opportunity of continuing our observations on this useful work; and, in the mean time, very cordially recommend it to the attention of our botanical readers.

(To be continued.)



*Three successive Tours in the North of England, and great Part of Scotland. Interspersed with Descriptions of the Scenes they presented, and occasional Observations on the State of Society, and the Manners and Customs of the People. By Henry Skrine, Esq. 4to. 12s. Boards. Elmsly. 1795.*

**M**R. Skrine appears to have had no other design in these tours than to gratify that general curiosity which is contented with a view of visible objects, without deep research, and without a determinate purpose. What he committed to paper was for his own amusement; but the old inducement with modest authors—‘the solicitations of some few partial friends’—is offered as the excuse why they are now published. We have no reason to blame the partiality of his friends. Mr. Skrine writes like a gentleman, and a man of taste. His descriptions are correct, often animated; his attention to objects of art and nature well directed; and those who have pursued the same track will find their memories agreeably refreshed by a perusal of this work.

The first of these tours was made many years ago, and includes part of the three counties of Derby, York, and Nottingham. This is comprised in one chapter, and is more hasty and superficial than the others. The second was taken in 1787, and ‘commencing with the vale of the Trent in Staffordshire, approached the beautiful region of the lakes of Cumberland, Westmoreland, and Lancashire, by Liverpool, Preston, and Lancaster,’ the western highlands, and other parts of Scotland, which he leaves by Berwick. The third tour was taken in 1793 from Edinburgh to the eastern coast, by St. Andrews, Dundee, and Aberdeen, to Fort George and Inverness, &c.

In the course of these travels it was his object ‘to mark out some fine points of view which have not yet been fully explored or described, to those whose pens or pencils may do them more justice.’ His remarks on ‘the State of Society’ occur only in one instance; and we shall select a few of them as a specimen of the work. His descriptions of places and scenery cannot be broken into parts so advantageously, and we have therefore given a general character of them.

At the conclusion of his first tour into Scotland, he gives the following character of the country and people—

‘On bidding farewell to this ancient and singular nation, I cannot but look back with pleasure upon the several sources of entertainment and instruction it afforded in our cursory passage through it. Inferior to its mighty neighbour in riches, ornament, and climate, it still exults in some of nature’s choicest assemblages: its

rocks and mountains rise in almost unrivalled magnificence; and its lakes expand their glassy bosoms over extensive vales, beneath the horrors of impending precipices. Neither is cultivation banished from the remotest regions; for in the midst of surrounding deserts, the traveller is often agreeably surprised to find a valley teeming with every luxuriance of waving crops, watered by gentle streams, and adorned with picturesque villages. The southern parts of this kingdom are still more productive: and few counties in England can exceed the Lothians in fertility; nor may that country be called bare of wood, which exhibits groves like those of Athol, Taymouth, and Inverary. Noble rivers and stately bridges are to be found in every district; nor can many cities in Europe contend with Edinburgh and Glasgow in magnificence.

‘It must be confessed, however, that the common people of Scotland are more than a century behind the English in improvement; and the manners of the Lowlanders in particular cannot fail to disgust a stranger. All the stories that are propagated of the filth and habitual dirtiness of this people are surpassed by the reality; and the squalid unwholesome appearance of their garb and countenances, is exceeded by the wretchedness that prevails within their houses. Their manners are equally unpleasant, being uncommunicative and forbidding in the extreme; and whole groups of villagers fly from the approach of a traveller, like the most untamed of savages. The scene is far otherwise on entering the Highlands; and where nature putting on her ruder dress intrenches herself in rocks, waters, and mountains, man seems to divest himself of his natural ferocity, and appears in a softer and more advantageous form.—The Highlanders, a manly, bold, and hardy race, are courteous in their manners, civil in their address, and hospitable to the utmost extent of their little power. Their houses it is true are mean and inconsiderable; but within they are often as clean as their poverty will allow; and their doors are never closed against the necessities or curiosity of a stranger.

‘This marked distinction between two races of inhabitants of the same country is curious, and I believe quite unparalleled in any other nation; neither does it seem to wear off in the degree that might be expected in the common progress of improvement. Time, however, must in all probability effect it at last, as the intercourse with England becomes more extensive; and as commerce, which already spreads its wings over the principal towns of Scotland, diffuses its blessings more generally throughout the kingdom.’ p. 70.

At the conclusion of the third tour into the same country, he resumes this subject—

‘Before I close this account of our travel, I feel disposed to add a few reflections on the state of Scotland and its inhabitants, in pursuance of the plan I adopted in my former tour through that

country. Every thing then seemed tending in a rapid state towards perfection: man, like the insect bursting from its chrysalis, appeared to expand from his state of rest and inactivity, and all the blessings of industry began to pour their benign influence on this newly awakened people. Hence arose that spirit of emulation and invention, which produced new manufactures, and improved those already established; hence also sprang that avidity for wealth and commercial importance which, together with the eager application of its local and natural advantages, carried the Scottish nation forward to its zenith of prosperity with a celerity altogether unparalleled. The same spirit, roused as it were from the torpid state in which it had languished through so many dark ages, manifested itself in all their public works and undertakings, as well as in the private exertions of individuals; no cities in England could boast a splendour or regularity equal to those of Edinburgh, Glasgow, and Perth, and the rising plantations of the Scottish nobility and gentry, instead of embellishing a single district, covered the face of a whole country, and almost aped the dignity of forests.

‘ But alas! all those advantages which arise from the polish and refinement of society, are too much exposed to the vices growing out of their excess, and the hasty advance of Scotland has exposed it, like the early buds of spring, to the pernicious effect of that chilling torpor, to which the calamitous events of 1793 have exposed all the mercantile and commercial world. Wanting that deep rooted stability, which should have preceded a display of grandeur and riches, and embracing a scale of undertakings rather suited to its ambition than its actual situation, the fabric became unwieldy, like a child that has outgrown itself, and the whole circulation stagnated in a moment beneath the first attack of adversity. That shock, which produced the temporary concussion of an earthquake to trade in England, seems to have afflicted the frame of Scotland with an universal palsy, and nothing can be imagined more deplorable than the aspect Glasgow in particular exhibited in the almost extinguished state of its commerce, and the sudden dereliction of its half finished buildings. The undue extension of paper credit suffered the same severe blow as in England; but here, where little else but paper was current, the stroke was more sensibly felt, and is more difficult to be recovered. Wise and prudent measures may however in part remove the load and avert the impending evil, the plan must be contracted within its proper compass, the intrinsic wealth and power of the nation considered in forming the outline, and the advance must be slow and progressive. A gradual and regular improvement in all the orders of society will follow, instead of those vehement efforts by which a few individuals have adorned their immediate territory; while the general mass has undulated in an imperfect state of fermentation.



‘ Through all the extent of this country that I passed, after an interval of six years, I could not but lament, in almost every quarter, the general frustration of my sanguine prophecies in favour of the Scottish nation, and the little progress that refinement, which then seemed hastily advancing, appears now to have made in so long a period. It may be difficult to trace this properly to its source; but independent of all impediments which have arisen from the late perplexed state of public credit, much may probably be accounted for from the condition of the several orders of society, and their habitual adherence to ancient prejudices. In England, the scale is gradual and determined between the highest and the lowest situation; the nobility generally enjoy the splendour annexed to their station without possessing an undue influence; and while the rights of the peasant are as fully ascertained as those of the prince, his enjoyments are as powerfully secured. The ample possessions of the gentry, and the opulence derived from commerce, form the intermediate links of the great chain of society, and the whole is so well connected by reciprocal advantages, and so perfectly tempered by time and experience, that it acts with all the energy of union, and is fully equal to correct such defects as may occasionally rise in the system, without loosening the great band of national concord. In Scotland, we see the same disposition to advantage the public, without the same ability; prejudices of long standing interrupt the regular movement of the machine; and the many efforts which have been made, though highly commendable, have failed in their effect, for want of that universal impulse, which alone can operate a lasting change.’ P. 159.

To account for this, he depicts the character of the Scotch nobility and lairds, who, in his opinion, are absolute and almost omnipotent: but for this we refer our readers to the work; and take leave of it by remarking, that, if what Mr. Skrine here asserts of the state of society and improvement in Scotland be just, it is not that kind of information which could have been collected in a short tour; and he appears so inattentive to the progress of arts, sciences, and manufactures in Scotland, that we cannot reckon it fair to characterise a whole people, without giving his readers some proofs to convince *their* judgments, who, in descriptions like that just quoted, have been too apt to seek only for the gratification of their prejudices. We do not, however, mean to accuse our author of misrepresentation. We only doubt whether he had opportunities to form so decided an opinion of the state of society in Scotland: and if he had, we have no means of knowing what those opportunities were, and how enjoyed.



*Military Observations in a Tour through Part of France, French Flanders, and Luxembourg. By J. C. Pleydell, Esq. 4to. 7s. 6d. Boards. Robinsons. 1795.*

THE author of this publication, having had the advantage of travelling under the auspices of his royal highness the duke of Gloucester, was enabled to be more minute in his examination of the different objects of a military description, than under other circumstances would have been consistent with his personal safety.

‘The following letters (says he) were written to the late lieutenant-general Harvey, adjutant-general of his majesty’s forces, during a tour to the continent in the year 1775, being only part of a larger work continued in 1776 and 1777, through Swabia, the Tyrol, and Italy. I long since intended to have published the whole, with the numerous drawings naturally connected with it—but have been hitherto prevented by the greatness of the expence.’  
p. vi.

From these dates it is evident that our author’s representations are exclusively those under the old French *regime*; yet they are nevertheless interesting, and, to military men, cannot but be valuable even under that disadvantage. Of the style and manner of the work, a continuance of which, we are told, ‘must depend on the reception such a *novel* mode of travelling may meet with,’ our readers will form their opinion from the following extract—

‘It is almost one continued flat’ (says the author) ‘from Rheims to Chaalons. The river Vesle is crossed about five miles from the former. The banks are well wooded, and near the village Les-Petites-Loges, some heights covered with trees, run off to the right. Many small villages are scattered over this plain; and approaching Chaalons, it is much inclosed, particularly along the river Marne. I could perceive by the crops, both cut down and standing, that the soil is in general fertile.

‘Chaalons has much the air of a German town, being built almost entirely of wood, with the ends of the houses towards the streets, as at Bremen, &c. It is very badly paved, and the streets narrow. They are now erecting a magnificent town-house. In this part of the country, the common stone used in building is of a soft chalky nature: there are many quarries in the neighbourhood. The chevalier de Crancé de Loisy is what they call governor-commandant; but only one company of the Gardes-du-Corps is stationed there, consisting of four hundred men, commanded by an *exempt*. The fortifications are in very indifferent repair. Near the town are some fine public walks.

‘The

‘ The same flat open country continues to St. Menchoud, which lies in a little vale upon the river Aisne. A marshy bottom opens to the right, soon after leaving Chaalons, still enlarging as we approach the former. Descending to the town, a formidable *defilé* appears to the right, the banks of the Aisne becoming very commanding. St. Menchoud is but small, nor are any troops stationed there: however, there is a governor, comte Despiès.

‘ Nothing can be more beautiful and romantic than the hilly country between this place and Clermont-en-Argonne, forming a very strong pass near the latter. There is abundance of wood, interspersed with pleasant little vallies and arable land. This tract is very extensive, and goes by the name of the Forest of Argonne, lying chiefly in the district called the Clermontois. It runs generally in a north-west and south east direction, between two considerable branches of the river Aisne.

‘ There is a great descent to Verdun, situated in a marshy bottom, on the banks of the river Meuse, which is very broad: It is the chief town in the Verdunois, in the province of Lorraine, and seems strongly fortified, with a large citadel, but is certainly commanded by the neighbouring heights. The works appear old, and in some places decayed. They are at present repairing them near the esplanade. I observed many cracks in the ramparts of the citadel, which are constructed with too little *talus*—indeed they are almost perpendicular. The town is large and populous.

‘ The barracks are extensive buildings; those for the cavalry are particularly excellent. The bishop’s palace is upon a fine rising ground, with a beautiful terrace over the river Meuse. The banks are flat; the soil clay, mixed with sand; but on each side of this vale, there is a gentle rise, mostly covered with wood.

‘ The marquis de Chazeron is governor both of the town and citadel. The garrison consists of one regiment of cavalry, royal Piemont, and four battalions of infantry, viz. regiment Poitou, two battalions; and a Swiss regiment, Castella, two battalions: there are also seven companies of miners.

‘ As they were at this time carrying on their annual practice of mining, the front of a polygon, to a very large scale, was constructed near the citadel. M. de Gribeauval was just arrived from La Fere, with colonel de Rugy. Every part of that branch of engineering was fully illustrated in a masterly stile. The galleries were numerous, running in various directions from the main gallery, under the places of arms and covered way, to a great distance beyond the glacis. They seemed to avoid all capitals. The uprights and cross-beams were joined with the greatest neatness, and the whole lining of the galleries most compactly finished. The passage to the great ditch, under the curtain of the work, was elegantly vaulted with freestone.

‘ The seven companies of miners are sufficient to supply all the reliefs,

reliefs, though the work is so extensive. A great many young officers, engineers as well as others, constantly attend. The corps of miners, is composed of excellent workmen, carpenters, masons, &c. As the soil of this spot is a compact gravel, mixed with hard clay, the mining is attended with a considerable degree of labour.

'The regiment of cavalry, was the best I had yet seen in every respect; and the four battalions of infantry uncommonly good. The regiment of Swiss are of a larger size than the national troops.'

P. 27.

*The Poems of Walter Savage Landor. 8vo. 4s. Boards.*  
Cadell and Davies. 1795.

THE most considerable of these poems is that entitled *The Birth of Poesy*, in three cantos. It opens, not unpoetically, by the following lines—

'Haste, heavenly Muse! to whom these arts belong,  
To trace the sources of eternal song.  
Say first, Omniscient! say what genial clime  
Bore beauteous Poesy; what happy time?  
Mid reeds umbrageous lay the babe conceal'd  
Where Nilus deluges the thirsty field?  
From caves invisible whose waters bring  
A golden harvest to the lap of Spring—  
Or lay she foster'd near where Indus laves  
His rocks of adamant with dusky waves:  
Cool'd by whose breeze the gladden'd negro roves  
'Thro' wide savannahs form'd in palmy groves?  
Perplexing doubt, with hazy veil denies  
The glorious retrospect to mortal eyes:  
Or, clad in varied, dazzling, thin, attire,  
Fiction persuades, then checks, our vain desire.'

P. 3.

To our great surprise, we next meet with an account of the creation of Adam, and the fall, which puts us a little in mind of the lady in Prior, who, *to make things short, came down to Adam*. Our author, however, pretty soon comes down to Orpheus and the earlier Greek poets, and thence goes on to characterise Tyrtæus, Sappho, and several others, and concludes with Anacreon. We confess we do not see the author's plan so distinctly as we could wish, in the *ordonnance* of his poem; perhaps it would be clearer were the poem finished; for he tells us his design is not completed by one or two books. In the mean time we are ready to acknowledge, that what he has given us contains a good deal



deal of pleasing description and smooth versification; and if his powers were more concentrated,—if he chose to exercise judgment as well as fancy, and to give to his pieces that effect which can only be produced by a steady adherence to a judicious and well-digested plan,—we doubt not but he would produce something worthy the attention of the public. In the mean time we will gratify our readers, by quoting the following lines from his description of Anacreon; part of which are worthy the pencil of Albano—

‘ Not thus Anacreon : he, amid the groves  
Of echoing Teos, warbled wildest loves.  
But never there the fiend fierce Envy shook  
Her snakes voluminous, with ghastly look.  
His verse subdued her rage, his verse disarm’d  
Her horrid crest, nor dar’d she thence be charm’d :  
But, when afar she heard the lovely youth,  
She bit her lips with fiery venom’d tooth.  
While he, with pleasing wiles and amorous lay,  
Beheld his roses bloom, his doves and Cupids play,  
Anear, with radiant eye and dimpled smile,  
Appear’d the goddess of the Cyprian isle :  
Elast in immortal youth : her snowy waist  
Nectar bedew’d and myrtle wreaths embraced.  
Lo ! ’neath her feet, and round her shady court,  
Graces unveil’d and glowing Loves disport.  
Some on her heaving breast, and temples, twine  
With apt device, the tendrils of the vine.  
Some, tired by play, in pleasing languor, seize  
Her purple tunic or her polish’d knees.  
The violet thus, unconscious rival ! blows  
Beneath, and woodbines cling around the rose :  
Insinuate, here and there, a thousand arms,  
Fill their pink horns with nectar from her charms—  
And fill again—the buzzing bee, their guest,  
Enjoys the present in the future feast ;  
While they, inebriate by the luscious gale,  
Fall to the earth, and moralize a tale.

‘ But hark ! what music on the zephyr floats  
In sprightly cadences ! in honey’d notes,  
Sounds such as these were heard from Memnon’s fans  
When Sol first darted on the dewy plain ;  
While mighty Thebes the boast of Egypt stood,  
Nor proud Cambyzes raged for gold or blood.  
I know the lay : divine Anacreon sings,  
And Cupids waft it, on applaudive wings :



Thro' crystal cups, wherewith the board is crown'd,  
 They urge the gently-undulating sound.  
 His twofold tribute, there, Apollo pays—  
 Fills with vibrations soft, and tender-twinkling rays.  
 As moves the wine, the lucid beams it buoys  
 With placid surge, and darts delicious joys.  
 There Loves, on tiptoe, flutter round the brim,  
 Or stand aside it, and with garlands trim.  
 One, ever playful, 'cross the surface blows  
 The lucid concave of a shedded rose.  
 Another, bending deeper o'er the side,  
 Sips up with rapture the receding tide.' P. 52.

We must object to the awkward word *aneat*, and the contraction 'neath.

The *Apology for Satire* is an imitation of Pope's, '*non passibus æquis*.' The story of Pyramus and Thisbe is not better done, to say the least, than the translations we have long been in possession of. Abelard to Eloise brings the author again in competition with Pope; a circumstance which ninety-nine authors out of a hundred would do well to avoid.

The rest of the volume consists of miscellaneous poems, in which we see nothing particularly to notice,—many Latin copies of verses, which show the author's abilities as a scholar,—and a moral epistle to earl Stanhope, in which party is much more conspicuous than poetry.

*General View of the Agriculture of the County of Lancaster: with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and internal Improvement, from the Communications of Mr. John Holt, of Walton, near Liverpool; and the additional Remarks of several respectable Gentlemen and Farmers in the County. 8vo. 5s. sewed. Robinsons. 1795.*

**I**N agriculture, as in every other science, the first object is to collect and ascertain facts. In this way the surveys of the different districts of a country become highly useful and interesting, and supply the necessary materials for a general system of husbandry. The ultimate views, and the mode of arrangement which the *Board of Agriculture* has marked out, are these. To ascertain—

1. The riches to be obtained from the surface of the national territory.

2. The mineral or subterraneous treasures of which the country is possessed.

3. The

‘ 3. The wealth to be derived from its streams, rivers, canals, inland navigations, coasts, and fisheries : and

‘ 4. The means of promoting the improvement of the people in regard to their health, industry, and morals, founded on a statistical survey, or a minute and careful inquiry into the actual state of every parochial district in the kingdom, and the circumstances of its inhabitants.

‘ Under one or other of these heads, every point of real importance, that can tend to promote the general happiness of a great nation, seems to be included.’ p. i.

But from the extensive nature of these investigations, and their differing materially from each other, the attention of the *Board* has been principally directed to the first object, the cultivation of the surface, and the resources which may be drawn from it.

‘ That the facts essential for such an investigation, might be collected with more celerity and advantage, a number of intelligent and respectable individuals were appointed, to furnish the Board with accounts of the state of husbandry, and the means of improving the different districts of the kingdom. The returns they sent were printed, and circulated by every means the Board of Agriculture could devise, in the districts to which they respectively related; and in consequence of that circulation, a great mass of additional valuable information has been obtained. For the purpose of communicating that information to the public in general, but more especially to those counties the most interested therein, the Board has resolved to re-print the survey of each county, as soon as it seemed to be fit for publication; and among several equally advanced, the counties of Norfolk and Lancaster were pitched upon for the commencement of the proposed publication; it being thought most advisable, to begin with one county on the eastern, and another on the western coast of the island. When all these surveys shall have been thus re-printed, it will be attended with little difficulty to draw up an abstract of the whole (which will not probably exceed two or three volumes quarto) to be laid before his majesty, and both houses of parliament; and afterwards, a general report on the present state of the country, and the means of its improvement, may be systematically arranged, according to the various subjects connected with agriculture. Thus every individual in the kingdom may have;

‘ 1. An account of the husbandry of his own particular county; or,

‘ 2. A general view of the agricultural state of the kingdom at large, according to the counties, or districts, into which it is divided; or,

‘ 3. An

‘ 3. An arranged system of information on agricultural subjects, whether accumulated by the Board since its establishment, or previously known ;

‘ And thus information respecting the state of the kingdom, and agricultural knowledge in general, will be attainable with every possible advantage.’ P. ii.

Whether the adopting of ‘ one uniform model’ of drawing up the reports be suitable to every county, or whether it be that which is the most advantageously useful in such an undertaking, we shall not at present inquire. It is the plan which the Board has chosen, and which, in many respects, is certainly convenient.

We have been thus full in explaining the views and the plan of the reports of the Board of Agriculture, in order that we may not have occasion to speak of them in our examination of the surveys of other districts.

We notice, with much pleasure, an observation which the writer of this survey makes, in speaking of the divisions of the county. It is this. ‘ In the Filde,’ (says he) ‘ since the circulation of the Lancashire report there, a new spirit for agricultural improvements has arisen, particularly in regard to draining, watering, making composts, manuring their lands, &c.’ The land in this part of the county has long been conducted on a miserable system of management, though possessed of considerable natural fertility.

The remarks ‘ on buildings,’ in the third chapter, are, in general, trifling, and sometimes but little connected with the particular object of the writer’s inquiry. ‘ Those on cottages, though few, are of more utility.

The following, as well as many others in the same chapter, we think judicious remarks—

‘ A certain method to excite improvement would be to let farms to men of industry, ingenuity, and property, upon reasonable terms, and give leases for 21 years, free from arbitrary covenants ; without this nothing can excite a general and effectual improvement. For suppose a farmer to lay out a few score or hundred pounds upon his farm in useful improvements ; his landlord sees the advantage he is making, sends a valuer to look over his farm ; who, never considering (nor being told) what he has done, lays a tax upon his industry, and makes him pay interest for his own money. Daily experience proves the truth of this assertion, and will ever operate to the destruction of improvement, and of course to the great disadvantage of the public.’ P. 25.

In the chapter on ‘ inclosing,’ we meet with some observations which the practical farmer may apply with advantage. The facts



facts respecting the increase of population by inclosing, are important in different points of view; and they show clearly the vast utility and advantage that may be derived from the cultivation of our waste lands.

‘ In consequence of inclosures and division, every occupier has unquestionably the means of cultivating his lands to the best advantage to himself; but he cannot effect this without affording advantages to the public at large. Superior cultivation requires more labour, which requires a greater quantity of hands. The lands yield increased returns; and produce both means to increase population, and give food to the increase upon better terms.’ P. 47.

The information respecting the practice of fallowing, as well as that on the rotation of crops, is far from being satisfactory; there is nothing like system on these points; they seem to be processes that are performed at random, and as it were by chance. We do not mean to blame the remarks of the surveyor; they are frequently judicious: it is the absurdity of the practice of the county that we condemn. The method of practice for the cultivation of potatoes is much more judicious and valuable. It is, however, too long to be inserted here. A curious method of managing early sorts of this excellent vegetable, we shall present to the reader—

‘ Upon the same ground, from which a crop has already been taken, the early seed potatoes are in some places afterwards planted; which, after being got up about November, are immediately cut up into sets, and preserved in oat shells, or saw-dust, where they remain till March, when they are planted, after having had one spit taken off, and planted with another, of a length sufficient to appear above ground in the space of a week.

‘ But the most approved method is, to cut the sets, and put them on a room-floor, where a strong-current of air can be introduced at pleasure, the sets laid thinner, viz. about two lays in depth, and covered with the like materials, (shells or saw-dust) about 2 inches thick: this screens them from the winter frosts, and keeps them moderately warm, causing them to vegetate; but at the same time admits air to strengthen them, and harden their shoots, which the cultivators improve by opening the doors and windows on every opportunity afforded by mild soft weather: they frequently examine them, and when the shoots are sprung an inch and a half, or 2 inches, they carefully remove one half of their covering, with a wooden rake, or with the hands, taking care not to disturb, or break, the shoots. Light is requisite as well as air, to strengthen and establish the shoots; on which account a green-house has the advantage of a room, but a room answers very well with a good window or two in it, and if to the sun still better.—In this man-



ner they suffer them to remain till the planting season, giving them all the air possible by the doors and windows, when it can be done with safety from frost: by this method the shoots at the top become green, leaves are sprung, and are moderately hardy. They then plant them in rows, in the usual method, by a setting stick, and carefully rake up the cavities made by the setting-stick; by this method they are enabled to bear a little frost without injury. The earliest potatoe is the superfine white kidney; from this sort, upon the same ground, have been raised 4 crops; having sets from the repository ready to put in as soon as the other were taken up; and a fifth crop is sometimes raised from the same lands, the same year, of transplanted winter lettuce. The first crop had the advantage of a covering in frosty nights.' p. 61.

On waste lands, and the means of improving them, we observe some useful hints. But in a county where the produce is very inadequate to the consumption, we could not have supposed that one hundred and eighty thousand five hundred acres of land remained in an uncultivated state. This, however, Mr. Holt states to be the case, on the authority of Mr. Yates, who made calculations with this particular design.

The facts concerning the improvements and methods of bringing moor into cultivation, deserve to be more generally known.

The circumstances relative to the construction of drains are detailed in too concise a way to be useful. On the practice of paring and burning, the surveyor says—

‘ Paring and burning has been too much practised, its destructive effects are but too apparent upon many farms where it has been frequently repeated. Great crops may have been procured, by this means, for a few years; but the soil in the end is destroyed. Upon strong bent, heath, fungous moss, matted rushes, or turfy peat lands, the practice may be good, and if only repeated till those bodies are destroyed, is attended with success.

‘ Paring, with the burning, is a laborious and troublesome mode of cultivation; its success depends upon circumstances, and one crop out of three is, in many instances, the amount of what may be expected to be reaped in security. After the sods have been dried and burned in small heaps, the ashes are spread upon the ground whilst yet warm, and the ground ploughed, sowed, and harrowed in immediately, if the weather permit. If the ashes get wet or grow cold before this operation can be effected they are injured.’ p. 110.

On the use of manures, we have some useful facts. Those on marle seem to be the most important; this being the substance the most generally employed in this county, and

upon which most of the late improvements have depended.

‘ Marle has been tried as a manure after being burned, which may be in a kiln after the manner of lime, or laid over a gutter, under which faggots, &c. for fuel, have been previously laid. It has also been burned in a common oven, and been found to answer at about ten bushels per statute acre, after being bruised into a kind of powder, and sown with the hand as a top dressing. Marle is an excellent improver of the soil, under so many different circumstances, that it cannot be recommended too often, nor praised beyond its real merits. It adds to the staple of the soil, and improves its quality, and renders manure, of whatever kind, more effectual, with less in quantity; it will admit a repetition of the process, with equal advantage, again and again. In short, so far as experience proves in Lancashire, it seems the grand basis whereon every agricultural improvement should be established.

‘ The summer is the best season for laying marle upon the land, sometimes immediately after a crop of hay has been taken. Its effects upon the grass are soon visible, from the rich verdure which it produces. Long experience has sufficiently proved the propriety of the general practice of the county; which is, to lay the marle upon grass lands—the older the better; the sward and grass united causes a fermentation and putrefaction, which seems necessary to produce a proper effect.

‘ The quantity laid on is from two to three, or three and a half, cubic roods of 64 yards to every statute acre; the expence of which is, according to the distance carried, if in the same field, or within the distance of sixty rods, on the average, at about eight pounds per acre. It is reckoned a much better practice to have the marlings repeated, with a gentle covering, than a strong thick coat of marle, which is intended to last a number of years. If these dressings of marle were repeated more frequently (and no husbandry has been found to pay better), the lands in Lancashire, in general, would be found much more productive.

‘ The marle should partake both of one summer's sun, and one winter's frosts, at least. After being exposed to the effects of the weather, in large lumps, it begins to fall, or melt; the particles appear unctuous and soapy, and the quality of the substance seems quite changed from its original state. Then, in the ensuing spring, it should be divided (the parts now separate with ease), and equally distributed upon every part of the surface, this is, with facility, effected by harrows, &c. after which it is usually ploughed under; but, if permitted to remain a year or two longer, the lands would be more improved in the issue, by the length of time given previous to the marle being ploughed in. But the marle does not produce its full effects upon the soil, till intermixed and incorporated by a  
repeti-

repetition of ploughings, and an intermixture of dung, or other manure, for marle is not effectual without such addition.' P. 112.

The article under the head 'live stock,' is interesting in several points of view; though many of the facts which it contains have been long known. The stocks, however, of cows, sheep, and horses, in this county, are capable of great improvement, and require to be more attended to.

Mr. Dicas's lactometer is certainly an ingenious invention; and if it should be found, on further trial, to show with accuracy the richness of different kinds of milk, may be applied to many useful purposes, particularly in the business of the dairy-farm.

The feeding of cattle is a matter of such importance, that we are tempted to present our readers with a passage on the subject—

'Boiling corn has been practised by some others, with good success. A little linseed improves the quality. Hay seeds, that drop out of the hay, should be carefully preserved, and worked up in mixtures of potatoes or oats, either scalded or boiled. The surveyor has experienced the good effects of hay-seeds upon his cattle, for many years; an ingenious farmer, lately talking upon this subject, observed, that the seeds of many weeds might be converted to good use; and spoke with confidence of the feeding quality of some of them.' P. 164.

Under the head 'rural economy,' the reader will meet with some useful observations. Those on 'political economy' also deserve attention. On the subject of roads, Mr. Holt seems to have been guided by experience and sound judgment. The matter is deserving of much more attention than has yet been bestowed upon it.

On examining this report, the experienced agriculturist will readily perceive that there are many objects to which the Lancashire farmer may advantageously attend. We shall mention a few. The improved methods of draining deserve his most serious consideration, as well as the mode of making fences by plashing; but of still greater advantage would be the more frequent introduction of green fallow crops. It is also probable that the sheep system might be very profitably introduced in many parts of the district, where little has yet been done in that way. The sowing of early kinds of grain, especially *oats*, which seem particularly suitable for an extensive cultivation in this part of the kingdom, might be usefully practised. The cultivation of turnip crops, though we believe on the increase, is far from being sufficiently employed.



The report itself is, on the whole, ably executed, though some of the heads seem to be treated in too concise a way. The arable cultivation of different parts of the county; which we know to be extremely various, is not considered in that clear and distinct manner which the subject required. Mr. Holt has also, in our opinion, too frequently drawn his conclusions on particular practices, from what is the custom in his own neighbourhood, which is that of a large town. This is surely not the most correct way of deciding in matters of this kind. On the whole, it is evident that the county of Lancashire is much behind some of the southern districts in many agricultural improvements. The rapid increase of manufactures, and the great encouragement which has lately been offered to those engaged in them, have unquestionably operated prejudicially to the interests of the farmer. In this way has agriculture been robbed of its most useful labourers. The healthy employment of the husbandman has given way to the more lucrative occupations of the mechanic.

*Sketches on various Subjects; Moral, Literary, and Political.*  
*By the Author of the Democrat.* 8vo. 5s. Boards. Bell.  
 1796.

FROM the title of this work, the public may rather expect desultory remarks and light essays, than regular disquisitions or elaborate inquiries. Productions of this kind are now frequent; and the writers of such *bagatelles* meet with ample encouragement, from the inclination of the general reader to the perusal of such pieces as require no profound degree of attention.

These *gleanings of a common-place book*, as they are styled by the person who has given them to the world, begin with some observations on prejudices; 'without the influence of which (we are informed), perhaps it would be difficult, not to say impossible, to induce the multitude to submit to any kind of government.' There is some foundation for this remark; for the bulk of mankind are influenced by passion more than by reason; and the force of prejudice aids the efficacy of those considerations which prompt individuals to acquiesce in political institutions, and obey the injunctions of law. Some thoughts on marriage next occur; among which we find a remark, condemning the interference of parliament in the dissolution of the nuptial tie, as a violation of every principle of natural justice. 'In this case (says our essayist) the legislature interposes by an *ex post facto* law, not to annul a marriage by the mutual consent of both parties, but to pu-



nish one of the parties only, for a crime, *against which* there was no punishment in force when it was committed; and *which* is only to have force in that case, and against that particular person.' Without a formal animadversion upon that awkwardness of construction by which a copulative is made to connect two relatives agreeing with different nouns, we shall only observe, that the argument above stated is a mere phantom, being extremely weak and inconclusive; for, though an act of divorce is, *in point of form*, an *ex post facto* law, not being in force at the time of the commission of the particular act of guilt on which it is founded, the moral certainty of the enactment of such a law on due proof from the injured party, renders the case *substantially* the same as if a general statute of divorce *a vinculo matrimonii* had long existed.

In the next essay, we meet with some observations on the Persian aristocracy, and on that form of government in general. The assertion of Hume, that the more ancient Persians had a *nobility*, is represented as not strictly just, since the Persian *ὀμοτιμοί* had no resemblance to that nobility, arising from family distinctions, to which Hume alludes; and an aristocracy is said to be a government 'where the magistracy is vested in the higher order of society, without personal or family distinction.' Indeed, those who are less indigent than the lowest class of the community, and who, from that circumstance, have an opportunity of being better educated than the populace, may be said to compose an aristocracy, as the *αριστοί* are not merely persons of noble birth or of titular consequence.

In a subsequent sketch, the opinions of those who think highly of the freedom and happiness of the ancient republics, and who consider as patriots all those whom common fame has so denominated, are with reason controverted.

Adverting to more modern times, this writer condemns the notion, that a right to resist government is a part of the British constitution: but he admits that resistance is justifiable in strong cases, particularly when flagrant encroachments are made by either of the constituent parts of government on the others. He speaks of the assent of the commons to the bill for septennial parliaments, as such a breach of faith in those who prolonged their own political existence, that the interference of the people on the occasion would have been expedient and justifiable. The act in question will ever be deemed, by unprejudiced politicians, a disgrace to the first parliament which was called by the house of Hanover.

Some of the sketches relate to dramatic criticism; and these, though superficial, are not contemptible. Other literature

rary subjects are slightly discussed, but in a manner which argues reading and reflection.

Military and naval affairs do not escape the author's attention. He thinks that officers ought to be more distinguished from common soldiers by their dress than they now are; but we are of opinion, that the present distinction is sufficient for every useful purpose. He obviates the complaint of the 'scantiness of a subaltern's pay,' by intimating that 'if the property of the officers is so essential to a constitutional militia, any circumstance which compels the adoption of the same qualification in the army, has a direct tendency to render that establishment more safe and constitutional.' With regard to the naval service, it seems to him 'a great absurdity, that the admiral should always engage in the largest ship, and take personally the greatest share in the action.' This hint is worthy of notice, as it cannot be supposed that a commander, so situated, can properly observe and direct the rest of the fleet.

The manners, amusements, and follies of the human species, are occasionally sketched; and various hints are thrown out, which may amuse some readers and interest others. Upon the whole, though some articles in the collection might more properly have been omitted, the work may be recommended as a pleasing miscellany; and to those who purchase books for ornament rather than for use, the paper and the type will be objects of attraction.

*Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1796. Vol. XIV. 8vo. 5s. Doddsley. 1796.*

THE prefatory account of the proceedings of the society, after enumerating the different objects for which new premiums have been voted, alludes to the remaining contents of the volume in the following terms—

'The perusal of the several papers, which form the most considerable part of this volume, will, it is presumed, furnish to the reader some amusement and information; as therein may be seen, that plantations of various kinds of trees are going on in different parts of the kingdom on an extensive scale, as will appear by the papers from James Denton, Esq. the Rev. John Robert Lloyd, and Thomas Richardson, Esq. The papers inserted in this volume, in addition to those already printed, on orcharding, by Thomas Skip Dyot Bucknall, Esq. will, it is believed, throw further light on that subject, and tend to confirm and establish his doctrine on that branch of agriculture.

'The

‘ The paper on the successive culture of Beans and Wheat, by Lewis Majendie, Esq. will shew the advantage of that manner of managing land, and be a means of extending the practice to those parts of the kingdom where it has not hitherto been introduced.

‘ The facility of the cultivation and cure of that valuable root rhubarb, is fully evinced by the accounts from Mr. Davis and Mr. Ashton; and there can be little doubt of the plant getting so much into culture in this kingdom, as soon to render any importation of that root from abroad unnecessary.

‘ The papers of Mr. Richard Moyle will shew a judicious mode practised by him for securing land from the inundation of the sea, which must prove highly satisfactory to the reader.

‘ The many claims this year produced to the society for the premium offered for draining land, prove that useful part of husbandry to be extending over many parts of the kingdom, which cannot fail producing the most valuable effects, particularly on such soils as that described in Mr. Crockitt’s papers, which, from a state not only of sterility, but danger to the neighbourhood, are thus rendered in a peculiar degree prolific and useful.

‘ The manner of constructing harrows, as recommended by Mr. Knight, of Great Bardfield, it is presumed, will be found an useful improvement of that necessary implement of husbandry; and the simple, yet efficacious method of relieving cattle that are swollen, or, in the language of the husbandman, hoven, by eating too voraciously of fresh clover, or other succulent food, promises to be of the first importance to all graziers, and others concerned in the management of cattle or sheep.

‘ In this volume, under the article Chemistry, are inserted some papers relative to the preparing opium from poppies grown in England: for, although the society have invariably avoided interfering in matters relative to medicine, yet, as has been already seen in the case of rhubarb, they have considered the obtaining drugs in a state of purity, a fit object of their attention; and this session have bestowed a handsome reward on Mr. Ball, of Williton, for the disclosure of his method of preparing opium from poppies grown in this climate. When it is considered of how much importance it is to obtain drugs, of such efficacy as opium, in the highest state of purity, it must prove satisfactory to every practitioner in physic, to observe, that the time seems approaching, when a drug of such consequence as opium may be brought into use in a pure and unsophisticated state.

‘ From a full conviction that the useful arts and commercial interests of the country would be most essentially promoted, by discovering and perfecting those machines that shorten labour and expedite work, an invariable attention has been constantly paid to such mechanical contrivances as were most likely to conduce to those ends; this occasioned a premium to be offered during many years,



for weaving fishing nets in a machine or loom: at length such a machine has been obtained; and a plate and description of it will be found under the class of Manufactures, in this volume. Whoever peruses the following sheets, will therein find, under the head of Mechanics, a very ingenious contrivance by a lady, for applying, in a more efficacious manner than is commonly practised, the power of men to the working the cross-bar lever, and which has been successfully put in practice in a quarry where pieces of the rock, of considerable size and weight, were necessary to be removed.

‘ The great destruction of hempen ropes in large works, and more particularly in founderies where masses of metal, in a hot state, are frequently to be removed, induced the society, several years since, to offer premiums for the construction of a metal rope or chain that should work well, and in all directions, over pulleys, and at the same time support the load in perfect security: it will appear, that this object has now been obtained; and a cut of the chain is annexed to the account, that the public may be enabled to judge of its efficacy and the nature of its construction.

‘ Among many important articles that have engaged the attention of the society, for the advantage of the British colonies, it is well known that the introduction of the bread-fruit tree was one of the principal: this fruit had been celebrated by all the navigators of the South Sea, from Dampier to captain Cook. Several plants were at length conveyed to the islands of the West Indies by the laudable perseverance of capt. Bligh, whose history is well known, and who received the gold medal of this society as the just reward of his merit: it is with peculiar satisfaction the society have lately received from their valuable correspondent, Dr. Dancer, the keeper of the botanic garden, the following interesting intelligence, in a letter dated Jamaica, February 1, 1796.

“ It will, I assure myself, be highly satisfactory to the society, to be informed, that the bread-fruit trees, which so much engaged their attention, are bearing very plentifully; so that we shall shortly experience the full benefit of this important acquisition.”

‘ Nor has the attention of the society been only directed to the colonies in the West-Indies; for it will appear, that the most distinguished mark of their approbation has this session been given to Robert Wissett, Esq. for having been principally instrumental in introducing the organzining Bengal silk in England; from which there is every reason to expect great advantages will arise, not only to the inhabitants of Bengal and other parts of the East-Indies, but to the manufacturers of silk in Great-Britain.’ P. x.

Of the subjects thus announced, there are several that deserve particular mention. The paper of Mr. Moyle, on the means of rescuing marsh land from the sea, we think highly worthy the attention of those who may possess land under so disadvantageous a predicament. He says—

‘ Marsh



‘ Marsh lands in general will admit of the greatest improvement, by the following mode of treatment :

‘ First—By a mechanical arrangement and change of its different parts, as by frequent ploughing, harrowing, and burning.

‘ Secondly—By the addition of heavy substances, as marle, clay, gravel, &c.

‘ Thirdly—By such substances as act chemically, and bring the inert vegetable matter into action, as lime, chalk, alkaline salts, &c.

‘ Fourthly—By manures, particularly those which contain a large quantity of animal oil or mucilage, as putrid fish, sea-wrack, stable-dung, &c. ; for marsh land in general seldom contains any animal substance, which, in great measure, is the grand constituent part of a rich soil.

‘ Fifthly—By compression, with rolling-carts, cattle, &c.

‘ Sixthly—By watering.

‘ The sandy and croft soils adjoining to the marsh have been cultivated, and produced this summer very excellent crops of potatoes, turneps, barley, oats, buck-wheat, and tares.’ P. 172.

This ground, which had been covered with water, and sometimes deeply, time immemorial, and was besides extremely injurious to the health of the neighbouring inhabitants, was—

‘ Completely drained, by means of a square wooden pipe, nine inches diameter, and one hundred and seventy-four yards long, passing from a reservoir in the marsh six feet under its surface, through a high embankment of sand, in some places twenty-four feet deep, to that part of the shore where the tide approaches at half-ebb, and which, at spring-tides, is covered with above ten feet of water.

‘ The sea is prevented from getting into the said pipe by means of a valve at its end, which shuts at the approach of the tide, and again opens at its return, so as to permit the water, collected in the reservoir during that time, to pass off with ease. The whole marsh is surrounded with a strong embankment, to keep out the sea and the fresh-water. The land is divided into regular fields, by means of drains or trenches, as expressed in the plan sent, sufficient for the use and occupation of a tenant. Several acres of the land have been frequently ploughed, harrowed, and burned ; and, being now completely pulverised, assumes the appearance of soil.’ P. 176.

On the advantages of pruning orchards, a subject very laudably and steadily pursued by Mr. Bucknall, we have, in our review of some of the preceding volumes of these Transactions, taken occasion to speak in terms of due commendation. The subject is pursued, in the volume before us, not without ability, but in a manner much too desultory, and with a sort of parade which the writer would have done wisely

wisely had he spared. Thus in the present, as indeed in former communications, he assumes the title of ‘orchardist general,’ and looks upon himself ‘as being the actual means of benefiting the country to the amount of more than three hundred thousand pounds a year!’

‘Do not wonder’ (says he in another place) ‘that I should shew a little enthusiasm for the welfare of a science which I have actually created, and from which I have received much satisfaction.’

‘The ancients had their goddess Pomona, to whom they paid divine honours, which goddess was no other than an ideal superintendency supposed to preside over orchards; which is a most convincing proof that they held the culture of fruits in high estimation.’ P. 227.

But whilst we are disposed to think these egotisms no ornament to our author’s communication, which would have admitted of these and other advantageous curtailments, we cordially agree with him in the outline, and think the practice he recommends a matter of real importance to the farmer. The ingenious idea, however, of grafting bark upon trees that had been robbed of it, which forms a prominent feature in the outset of Mr. Bucknall’s paper, we afterwards find to have been suggested by Mr. Fairman, of Lynsted in Kent, whose letter, dated in May 1794, contains the following account, addressed to the secretary—

‘My inducement for troubling you is, to introduce a method of recovering apple-trees, which may have been stripped of their bark by sheep, or any other accident; and, for the information of the society, I must desire you will acquaint them, that, in the severity of the spring of 1794, some fatted sheep were turned into a valuable orchard of mine, of about twenty years growth, and they in a short time actually stripped the bark from several of the trees, entirely round the bodies, leaving the wood bare for at least sixteen inches.

‘I was so much hurt by the accident, as to determine to do something for the preservation of the trees, and save them if possible. The first step which I took was to take off the arms from several of the trees which were most injured, and, from the largest of those arms, I flaved off slips of rind of about two or three inches in width, and placed four or five of them perpendicularly round the naked part of the body; but I should observe, that I first cut away all the rind that was bitten, and then raised the rind up, top and bottom, and put the ends of the slips under, that the sap might circulate; and afterwards bound them exceedingly tight with rope-yarn: I then applied a composition of loam and cow-dung, with a little drift-sand, over which I tied some old sackings; which was the whole of the process.’ P. 233.

The result is described thus—

‘ The experiment being made in the spring of 1794, a minute inspection at this time must determine the fate of it; and permit me to assure you, it has succeeded far beyond my expectation: the slips adhere as close, and are as full of sap, as the rind on any other trees. They are now in their full blossom, strong, and vigorous, apparently as if they had received no injury. But I must observe, were I to make the experiment again, I could do it more dexterously; and I must mention an error I was guilty of in my haste, by placing some of the slips the wrong way upwards; consequently the sap could not circulate.’ P. 235.

We shall conclude our remarks on the work before us, by selecting from Mr. Ball’s paper some account of the opium procured from poppies of our own growth, which have, till now, been thought incapable of producing an extract of equal powers with the eastern opium.

‘ Nothing can be more simple, or attended with less expence, than the making or extracting the pure and genuine opium from the large poppies, commonly called or known by the name of garden poppies; the seeds of which I would advise to be sown the latter end of February, and again about the second week in March, in beds three feet and an half wide, well prepared with good rotten dung, and often turned or ploughed, in order to mix it well and have it fine, either in small drills, three in each bed, in the manner fallads are sown, and, when about two inches high, to thin them one foot apart; or otherwise, to sow them in beds in the broad-cast way, and thin them to the same distance (if the weather should prove wet at that time, those that are taken up may be transplanted; but I do not suppose the transplanted ones will answer, having but one spill-root, and will require frequent waterings): keep them free from weeds, they will grow well, and produce from four to ten heads, shewing large and different-coloured flowers, which, when the leaves die away and drop off, the pods then being in a green state, is the proper time for extracting the opium, by making four or five small longitudinal incisions with a sharp-pointed knife, about one inch long, on one side only of the head or pod, just through the scarf-skin, taking care not to cut to the seeds: immediately on the incision being made, a milky fluid will issue out, which is the opium, and, being of a glutinous nature or substance, will adhere to the bottom of the incision; but some are so luxuriant, that it will drop from the pod on the leaves underneath. The next day, if the weather should be fine, and a good deal of sun-shine, the opium will be found a greyish substance, and some almost turning black: it is then to be scraped off the pods, and, if any, from the leaves, with the edge of a knife



knife or an instrument for that purpose, into pans or pots; and in a day or two it will be of a proper consistence to make into a mass, and to be potted.' p. 259.

Mr. Ball makes—

'No doubt but, when it is publicly known, that in the course of a very few years we shall be able to render it from five to eight shillings per pound, without the least adulteration; and I am likewise of opinion, that the most barren ground, which in some places lets from two to ten shillings an acre, will, with very little expence, answer for the growth of poppies.' p. 257.

From the certificates which accompany Mr. Ball's communications, it appears that the opium thus obtained is possessed of equal powers with the foreign, and is much purer. We are a little staggered, however, at Mr. Ball's report of his druggist's agreement to take all the opium he 'shall make this year, at the *same price* which opium from the *East* shall be at that time.' He tells us elsewhere, that foreign opium sells at twenty-two shillings the pound.

The society have purchased the secret of collecting and inspissating poppy juice, at the expence of fifty pounds.

*The Nun. By Diderot. Translated from the French. 2 Vols. 8vo. 8s. Boards. Robinsons. 1797.*

DIDEROT is better known in this country by his general reputation than by his writings. He is known by the ostentatious (rather than liberal) patronage of the late empress of Russia; he is known as the compiler of several articles in that magnificent but sophistical and almost useless work, the *Encyclopédie*; he is less known as the author of nearly one third of the highly celebrated '*Philosophical and Political History of the two Indies*,' and of a considerable part of that impious and absurd work, the '*Système de la Nature*.' Diderot was, in fact, one of those *gens de lettres* in France, who lent out their talents to every employer, and for every purpose. He commenced his literary career by some translations from the English, and during the greater part of his life was employed rather as a subaltern to assist others, than in original compositions bearing his own name. His erudition, indeed, does not seem to have been extensive, nor his genius either great or profound. He was more a man of wit than of judgment, rather a lively than an able writer.

If we are rightly informed, the romance which now lies before us, was one of two posthumous pieces of Diderot, which



which remained in the hands of prince Henry of Prussia, and were presented lately by him to the National Institute of France. It originated, we have understood, in a real transaction. A religieuse had actually instituted a process in one of the parliaments, desiring to be released from her vows, as they had been forced upon her by the tyranny of her parents. The unfortunate nun was nonsuited, on what plea we have never heard: but as the affair made some noise, M. Diderot embraced the opportunity of writing this novel in her person, in order to excite the just detestation of mankind against those unnatural and absurd institutions.

No man, indeed, who is possessed of a genuine respect for religion, can view without indignation the abuses and corruptions which that sacred name was made to sanction in the Romish church; and there were no abuses more flagrant than those which attached to the monastic institutions. On our personal knowledge we speak, when we affirm, that in some countries on the continent it is at this very day the practice to devote all the younger children of a great family to imprisonment for life in some of those living cemeteries, in order to preserve the estate unimpaired to the eldest son; and whether M. Diderot has taken the materials of his first volume or not from the recitals of those who have witnessed similar scenes, certain it is that we have reason to believe it a faithful picture of what was too commonly transacted in convents. The scenes described in the second volume we hope are too atrocious to have often happened, if at all. The artifice of the superiors to entice young and thoughtless victims is well depicted in the following extract—

\* The period arrived at which it became necessary for me to show whether I could keep my word. One morning after service, the superior entered my cell. She held a letter in her hand. Her looks were sorrowful and dejected. Her arms sunk; it seemed as if she had not power to lift up the letter; she looked at me; tears stood in her eyes; we were both silent; she waited till I should speak; I was tempted to begin first, but I contained myself. She asked me how I did; she observed that service had been very long to-day; that I had a little cough; that I appeared to be indisposed. To all this I answered—No, my dear mother. She still kept the letter in her hand, which was hanging down; while she was putting these questions, she put it upon her knee, and her hand in part concealed it; at last, after having put some questions respecting my father and mother, finding that I did not ask what this paper was, she said, Here is a letter . . . . When she uttered this word, I felt my heart quake, and I added in a trembling voice: Is it from my mother?—It is; take and read it . . . —I re-

covered

covered myself a little; I took the letter; I read it at first with tolerable firmness; but as I advanced, terror, indignation, resentment, contempt, succeeding one another in my breast, I displayed different tones, different voices, and different motions. Sometimes I scarcely held the paper, at other times I held it as if I meant to tear it, and at other times I grasped it with violence as if I had been tempted to twist it in my hand and throw it away.—Alas! my child, what answer shall we make to this?—Madam, you know best.—No, I do not know. The times are unfortunate, your family has sustained some losses; your sisters' affairs are embarrassed; they both have a number of children; your parents impoverished themselves by marrying them, they are ruining themselves in order to support them. It is impossible that they can make any permanent settlement upon you; you have assumed the habit, they have been at some expence; by taking this step you have made them conceive some hopes; they have announced to their acquaintances, that you are immediately about to commence the profession. At all events, you may depend upon every assistance which I can give you. I have never enticed any person into a convent; it is a state into which we are conducted by the voice of God, and it is extremely dangerous to blend our voice with his. I shall never attempt to speak to your heart, if grace is silent; hitherto I never have had to reproach myself with the misfortunes of any person, and I should not wish to begin with you, my child, you who are so dear to me. I have not forgotten that it was at my persuasion that you took the first steps, and I will not suffer them to take advantage of this to bring you into engagements contrary to your inclination. Let us consider then together, let us concert. Do you wish to make profession?—No, madam.—You have no relish for the religious state?—No, madam.—You will not obey your parents?—No, madam.—What do you wish to be then?—Any thing but a nun. I do not wish to be one, I will not be one.—Well, you shall not be one. Let us deliberate and draw up an answer to your mother . . .—We agreed in some ideas. She wrote, and showed me the answer, which seemed to be very proper. In the mean time, they sent the director of the house to me; they sent me the doctor who had pronounced the discourse in my praise when I assumed the habit; they recommended me to the mother of the novices; I saw M. the bishop of Alep; I had to enter the lists with some pious women whom I did not know, but who took an interest in my affairs; I had continual conferences with monks and priests; my father came, my sisters wrote to me; at last my mother appeared: I resisted them all. In the mean while, the day was fixed for my profession: they omitted nothing to obtain my consent; but when they saw that all their sollicitations were to no purpose, they resolved to proceed without it.' Vol. i. p. 20.

Our nun, after having professed, proves refractory, and  
6
resolves

resolves secretly to endeavour to throw off her vows. The following, we believe, is too just a picture of the severities which have been often practised in these seats of tyranny and injustice—

‘ The superior added : sister Susan, consider. . . . I rose abruptly, and said to her : Madam, I have considered every consequence. I feel that I am undone, but a moment sooner or later is not worth the trouble of a thought. Do with me whatever you please, yield to their fury, consummate your injustice.—Immediately I held out my hands to them ; they were seized by her companions, who tore away my veil, and stripped me without shame. They found in my bosom a miniature picture of my old superior ; they seized it : I entreated permission to kiss it once more, but the favour was refused. They threw me a shift, they took off my stockings, they covered me with a sack, and they led me, with my head and feet uncovered, along the passages. I cried, I called for help ; but they had sounded the bell, to give warning that nobody should appear. I invoked heaven : I sunk to the earth, and they dragged me along. When I had reached the bottom of the stairs, my feet were bloody, my limbs were bruised ; my situation would have softened hearts of flint. With large keys, however, they opened the door of a little gloomy subterraneous cell, where they threw me upon a mat half rotted by the damp. I found there a slice of black bread and a pitcher of water, with some coarse necessary utensils. The mat, when rolled up, formed a pillow. Upon a stone lay a death’s head, and a wooden crucifix. My first impulse was to put a period to my existence. I applied my hands to my throat, I tore my clothes with my teeth ; I uttered hideous cries ; I howled like a wild beast, I dashed my head against the walls ; I covered myself over with blood ; I endeavoured to take away my life till my strength failed, which very soon happened. In this place I passed three days ; I imagined myself condemned to it for life. Every morning one of my executioners visited me, and said : Obey our superior, and you shall be liberated from this place.—I have done nothing, I know not what I am required to perform : ah ! sister Saint Clement, there is a God in heaven.’ Vol. i. p. 116.

The publication of this work in France may probably be seasonable, since, as the spirit of fanaticism is certainly not quite extinct, it will serve to reconcile the minds of some readers to the abolition of the religious orders, who might still have regarded it as a kind of sacrilege ; and as we are convinced that no ordinance or institution can be more hostile to true religion, or more inconsistent with justice and liberty, than the various forms of monkery, we cannot but approve the object of the publication. We wish the second volume had been written less in the spirit of a Frenchman, and that more regard



gard had been paid by the author to the delicacy of his readers. Some parts the translator has judiciously omitted; and the best excuse that can be made for those indelicacies that remain is, that, since the author had in view to render the monastic life completely odious, he probably could not have effected his object without inserting some things which must necessarily create disgust.

*The Elements of Medicine of John Brown, M. D. translated from the Latin, with Comments and Illustrations, by the Author. A new Edition, revised and Corrected. With a Biographical Preface by Thomas Beddoes, M. D. 2 Vols. 8vo. 12s. Boards. Johnson. 1795.*

SUCH is the irresistible force of truth, that, though opposed for a while by the arts of the interested, it must ultimately prevail. In no instance has this remark been more fully verified than in the present. The author of the *Elements of Medicine* was, in many respects, but indifferently calculated to render the opinions which he maintained, palatable. Feeling the importance of what he had discovered strongly himself, he vainly imagined that others did the same, and foolishly charged those who dissented from his doctrines and opinions with the grossest ignorance and stupidity. Besides, the garb in which he was accustomed to cloth his sentiments was not of the most captivating or agreeable kind; Brown had paid but little attention to the necessary art of rendering science popular. Yet under all these and many other difficulties, his principles have not only made their way, but wrought a considerable change in both the theoretical and practical parts of the profession of medicine.

Considering the subject in this point of view, the task of rendering the author's meaning plainer by the general correction of his language, and thus facilitating the knowledge of the Brunonian doctrine, was certainly not unimportant; but it required considerable attention and discrimination in the execution. It is, therefore, with pleasure, that we meet with an editor who appears well qualified for the undertaking, and who has performed it with judgment and ability.

What doctor Beddoes has principally had in view in this edition of the *Elements of Medicine*, is stated in the following passage—

‘ In the typography of the first edition there was a remarkable peculiarity. The supplementary words inserted in the text were printed in italic characters, and very frequently short explanatory phrases were placed at the foot of the page. This seems to have been



been done in imitation of the English bible; nor do I doubt but the author considered his Latin text as sacred, both on account of the purity of the style and the excellence of the doctrine. But as few readers, I conceive, will regard it with the same reverence, and as the effect is disagreeable, the printer has been directed to change the italic for roman characters, and to take the short phrases into the text. There were also certain corrections, as well as additions to the original work, given in English in the text, and in Latin at the bottom of the page. These I have caused to be omitted. They can be of no use, except in case of another edition of the Latin work, for which they may be easily procured from the former edition of the translation. To complete this account of the alterations I have made, it is necessary to add, that a few of the author's longer notes, for the reader's convenience, are received into the text.

‘With this statement let the reader compare my instructions, which were “to give a corrected translation of the Elements, such as the author, had he taken more time, would have made or wished to make; for it should still remain his book; some freedoms indeed, if that be thought necessary, may be taken, as the original Latin will still remain.” Vol. i. p. xi.

In addition to these alterations, a table of contents has been placed at the head of each chapter, which was certainly much wanted in the former edition of the work.

In the ‘Observations on the Character and Writings of Doctor Brown,’ prefixed to this edition, there is frequently strength and acuteness: but the biography is by no means complete; there are many chasms in the detail of the life of this extraordinary physician, which require to be filled up by an additional stock of materials. For this, indeed, doctor Beddoes in some degree apologises in the subsequent passage—

‘I find myself, however, obliged to relinquish the office of biographer, such as I had conceived it. Of late I have had few opportunities of personal inquiry; and very little of the information, I had reason to expect, has reached me. Nevertheless, I may succeed in delineating the moral portrait of my hero, for his character was exceedingly open to observation; and in his productions the temper and understanding of the man are most faithfully exhibited.

‘A person, who was his school-fellow, and afterwards his pupil at school, informs me that his parents were mean, but honest. What was the particular occupation of his father I have not heard. Had his condition been superiour to that of a petty village artificer, I suppose the original destination of the son would have been higher, for this is an affair in which parents seldom err by excess of humility.’ Vol. i. p. \*xxxvi.

From this account it would seem that the author of the  
CRIT. REV. VOL. XIX. April, 1797. Gg Elements

Elements of Medicine was born in 1735-6, in the parish of Buncle in the county of Berwick.

'I am sorry' (says the ingenious editor) 'I cannot minutely trace the steps, by which he advanced towards intellectual eminence. Mr. Wait, without whose communications mine would have been a meagre narrative, states that "he early discovered uncommon talents. His aptitude for improvement," continues this gentleman, "induced his parents, after having fruitlessly bound him apprentice to a weaver, to change his destination. He was, accordingly, sent to the grammar-school of Dunse, where, under Mr. Cruickshank, an able teacher, he studied with great ardour and success. Indeed, he was, at that time, regarded as a prodigy. I went the same road to school with him; and his application, I well remember, was so intense that he was seldom without a book in his hand." It is a singular coincidence, that the two individuals, who in these times have been principally celebrated for their attempts to extend the knowledge of animal nature, should have been both natives of Scotland, and that each should have been put to a coarse mechanical employment—John Brown to the trade of a weaver, and John Hunter (according to common fame and the report of one of his biographers) to that of a carpenter or wheelwright.' Vol. i. p. \*xxxvii.

Several circumstances that seem likely to have led to the remarkable changes in the situation of Brown, are here very well described, with much ingenious conjecture upon them; but the stock of facts by which they are supported, seems much too scanty.

The following circumstance, which our biographer, however, only relates on the authority of rumour, is extremely curious, and, if true, places the simplicity of Brown's character in a striking point of view.

'When the theoretical chair of medicine became vacant either on the death of Dr. Alexander Monro Drummond, or the refusal of this promising young physician to fill it, Brown gave in his name as a candidate. On a former occasion of a nature somewhat similar, he had disdained to avail himself of recommendation, which he might have obtained with ease; and though, according to the friend whose words I have just quoted, he acquitted himself in a manner far superiour to the other candidates, private interest then prevailed over the juster pretensions of merit. At the present competition he was also without recommendation; and, I suppose, could have obtained none. Such was his simplicity, that he seems to have conceived nothing beyond pre-eminent qualifications necessary to success; nor did he harbour any suspicion of that debasing system of influence, which has infected the land so thoroughly  
that

that the post of a scavenger, were it held by appointment, would hardly be procured without cabal, or retained without servility.—The magistrates of Edinburgh appoint professors to the college, as well as masters to the school. They are reported deridingly to have inquired who this unknown and unfriended candidate was; and Cullen, on being shown the name, after some real or affected hesitation, is said to have exclaimed in the vulgar dialect of the country — *Why, sure, this can never be our Jock!* With this sneer the application of a man was set aside, whose equal the patrons of the Edinburgh professorships will probably not soon have an opportunity of rejecting.' Vol. i. p. \*lvi.

The peculiarities that characterised this very extraordinary man, are thus concisely stated —

‘He was endowed with uncommon susceptibility to impressions. By whatever object they were touched, the springs of his nature bent deeply inwards; but they immediately rebounded with equal energy. This quality is the foundation of all moral and intellectual superiority; but, unhappily, the strong feelings and bold resolutions of Brown were not improved into steady principles. He never seems to have taken pains to form a system of conduct advantageous to himself, and just towards others. As soon as he lost the controul of superstition, his high spirits hurried him into the most intemperate excesses; and, at a later period, his actions can only be regarded as the plunges of despair.’ Vol. i. p. \*xciv.

After concluding the life of doctor Brown, and mentioning a few circumstances which do not seem to be very important, respecting his private practice, the editor takes the opportunity of introducing some observations on the *fortune of physicians*. In these observations, though we readily admit that doctor Beddoes has displayed considerable ingenuity and acuteness, we cannot see any thing that justifies their introduction in an edition of the Elements of Medicine. Strictures of this nature, in our opinion, would have been much more properly, and probably more advantageously, introduced in a detached essay.

The editor's remarks and reflections on the ‘*Outlines and Formation of Brown's System of Medical Doctrine*’ are judicious and useful. The observations on the principal tenets of the author are also philosophical and important: we may probably introduce them with advantage to the practitioner. They are these—

‘If they’ (*the principal tenets of Brown*) ‘be rigidly examined,’ says doctor Beddoes, ‘they will be found, I think, not quite consistent with his own important doctrine of the accumulation of excitability, during different states of inaction. It appears to me,



that according to his first chapters (xviii), living beings ought to have proceeded through languor to death in one unbroken tenour of wakefulness, and that all the images and lamentations which sleep has suggested to the poets, would have been lost. He who assumes that a certain portion of excitability is originally assigned to every living system, by his very assumption, denies its continual production, subsequent diffusion, and expenditure at a rate equal to the supply, or greater or less. That the brain is an organ destined to secrete the matter of life, he could never have supposed, otherwise he would not have expressed a doubt whether excitability be a quality or a substance.

‘ If we admit a successive supply of this principle, we may solve in a very easy manner, several difficulties, for the sake of which new epicycles must be added to Brown’s system. In the cold bath we may imagine the generation of sensorial power, to proceed with small diminution, while the actions on the surface of the body are considerably abated by local subduction of heat. Thus the well-known glow will be the effect of undiminished production within, while external expenditure is diminished. But weak persons frequently do not experience any glow. Here the action on the skin affects the system universally; the production, therefore, is checked from the torpor of the secreting organ, and this state of the brain explains the head-ach and chilliness, subsequent to the misuse of the cold bath. These effects are not, in my apprehension, easy to be reconciled to the hypothesis of a fixed original stock of excitability; the same thing may be said of seeds and eggs long preserved, without sensible change, in a state capable of germination and growth. Sleep sometimes produces no refreshment, and yet it seems not to be imperfect or disturbed in proportion to the languor felt on awaking. This I have attributed to a failure in the supply of excitability; and nervous fever is imputed by another physiologist, to this cause of debility, of which Brown had no suspicion.—If an illustrative analogy be desired, his excitability might be compared to a fluid lodged in the body as a reservoir. According to the statement which I think more consonant to the phenomena, excitability would be like a fluid issuing from the brain as water from a spring. These resemblances might be traced a little way, but they soon fail, as always happens in matters so essentially dissimilar.

‘ The hypothesis of Brown is happily adapted to the limited term of life; according to the other supposition, we must conceive old age and death to depend upon a limited power of secretion in the brain. The difference is scarcely perceptible here, but in terms; it is, however, pleasing to suppose that wiser ages will be employed in the culture of the human species to which prolongation of life is essential: and we can more easily reconcile our thoughts to augmentation of power in a secreting organ, than of the



the original provision of excitability; so that the doctrine, in other respects the more probable, seems more conformable to the prospect of improvement.' Vol. i. p. \*cxxxvii.

This is an extensive and important field of inquiry, in which the investigation of the physiologist has yet gone but a little way.

It was the principal fault of Brown, says Dr. Beddoes, *naturam tanquam e præaltâ turri despiciere*. Hence minute appearances are frequently unsatisfactorily explained in his writings.

His distinguishing merit, on the contrary, he justly considers as this, that—

‘ He avoided all false analogies, and confined himself within the proper sphere of observation for a physician. Hence at a time when I could not be suspected of that disposition to diminish the faults, and magnify the excellencies of his system, which my share in the present publication may be supposed to produce; I was led to remark, that “if he has not always discovered the truth, he is seldom forsaken by the spirit of philosophy.” Before him investigations relative to medicine, had been carried on just as rationally as if to discover the qualities of the horse, the naturalist were to direct his attention to the movements of a windmill. There existed no system which was not either entirely, or in a great measure, founded upon the observed or supposed properties of substances, destitute of life. Thus Boerhaave taught that diseases depend upon changes of the blood, similar to those which certain oily, watery, or mucilaginous liquors undergo; and I have already had occasion to shew that Cullen referred the phænomena of life to an imaginary fluid, endowed with the same properties as the electric fluid; though of this the very existence is still problematical. His predecessors having in this manner left man entirely out of their systems, or assigned him an unimportant place, Brown achieved the important service of restoring him to his proper station in the centre. We have other obligations to him; but as I have already had occasion to point out some of them in the course of these preliminary observations, and as the rest will be discovered by an attentive perusal of the following work, I shall leave the task of singling them out, and appropriating them to the impartial reader. In forming this estimate he should have before him, 1. The difficulty of emancipating the mind from the dominion of inveterate and accredited error. 2. The much greater difficulty of giving a new form to a complicated and obscure science.’ Vol. i. p. \*clx.

Of the improvements in this edition we have not much to say, after what has been already mentioned. Dr. Beddoes has not thought it necessary to make many additions; but

where they do occur, they are, in general, judicious and useful. The great object of the editor seems to have been the elucidation of principles and opinions.

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*Authentic Correspondence with M. Le Brun, the French Minister, and others, to February 1793, inclusive, published as an Appendix to other Matter not less important; with a Preface, and explanatory Notes. By W. Miles. 8vo. 6s. sewed. Debrett. 1796.*

**I**N the Preface, which is addressed to his daughter, Mr. Miles expatiates on the folly of Joseph the Second, in whose dominions he appears to have resided; and on a scheme of his own to give independence to the Liege country and to the Austrian Netherlands, without the intervention of France. He says he was authorised to propose this to our ministry in February 1790, when he entered fully into the detail of the advantages likely to arise from declaring the independence of the Low Countries, and the principality of Liege, under the guarantee of Great Britain, Prussia, and Holland; but the duke of Leeds, then secretary of state, to whom he made this communication, was of opinion that the Austrian Netherlands ought not to be taken from the emperor. Such was the opinion also of the cabinet, while, at that very time, the king of Prussia, whom Mr. Miles calls 'a stain and dishonour to royalty,' acting or pretending to act in concert with the British cabinet, was avowedly of a different opinion.—The remainder of this Preface contains matter wholly of a personal nature, a defence of the author's conduct in separating himself from the minister, and the reasons why. All this is unquestionably of importance to Mr. Miles and to his correspondent: but to the world in general, it is not very interesting to know why a writer like Mr. Miles wrote once for government, and writes no more; and why he still receives a pension for past services, with which the public are unacquainted. He has not, however, lost his respect for his old friends. He assures us that 'the two secretaries of the treasury have repeatedly declared that it never was the wish of government, that any man should support its measures by a sacrifice of principle.' Who can read this without lamenting that the late supporters of government have thwarted its wishes so notoriously? But does Mr. Miles really expect that the public will believe all this? Is it not too ridiculous and absurd, even for the most credulous of mankind? If Mr. Miles seemed to believe the two secretaries, we are afraid they afterwards enjoyed a hearty laugh at his expense.

We come next to what are termed *Preliminary Observations*. The subject of these is the general cause of revolutions in kingdoms and states; and it is handled by Mr. Miles with truth, candour, and propriety. This is indeed by much the most valuable part of the work, and, printed separately, might have produced considerable influence. We have every reason to believe him when he asserts, that, 'in submitting these facts and reflections to his country, he had no other object in view than to promote its interests according to his comprehension; or rather according to his conception of things, those interests cannot be properly secured unless they are perfectly understood; and to impress the nation with an idea of prosperity and security at the very instant that an obstinate perseverance in error will speedily and infallibly produce its destruction, is a fallacy of so dangerous and criminal a nature, that it ought to be instantly refuted, and cannot be too severely reprobated.' P. 30.

What follows, and forms the largest part of the volume, is *A Review of Mr. Pitt's Administration*; but it is impossible for us to form a decided opinion of this tedious Review; and those who are at the pains to wade through it, will be equally at a loss to make out a consistency of argument in the whole or in any part of it. It *appears* to be meant as a defence of Mr. Pitt; but the character given comes the nearest to that of one of our monarchs, that 'he never said a foolish thing, nor ever did a wise one.' The enemies of Mr. Pitt can wish nothing more severe than the picture here drawn of his rise and declension; and his friends will certainly wish the author had been a little less candid, or that he had not made an attempt which both his sense and his inclination counteract. This and the correspondence with M. le Brun, which is chiefly on the part of Mr. Miles, seem also intended to prove that the French were aggressors in the war,--a point left as much in the dark as ever. The author censures Mr. Fox with no small degree of asperity, for asserting that M. Maret was refused an audience of our ministry and dismissed abruptly. Without entering into the vindication of Mr. Fox on this head, which is not our province, the point to be determined is, not whether such a person as Maret was sent here and rejected, but whether it was not the duty of our ministers, if they discovered a hostile tendency in the measures of France, to have sent a proper person to France, and to attempt that by negotiation, which is never effected by war? Having done or not done that, was it not their duty also to point out the objects which were to be obtained by going to war? Did they expect a whole nation to bear these burthens which Mr. Miles has so justly represented as grievous, with-



out knowing what was to be the happy issue of their patience under suffering?

Such are the contents of this volume. As a defence of Mr. Pitt's administration, it is the most feeble we have met with; as an explanation of the causes of the war, it is not more satisfactory than the broad assertions which have been constantly made by the supporters of it; but as a just, well-timed, and unanswerable exposure of the folly of courts in provoking discontent among the people, we may rank it among the most valuable publications of the day. This praise, however, as already mentioned, attaches chiefly to the *Preliminary Observations*. As a writer, we have often had occasion to notice Mr. Miles's merit. The present work serves to show how high that might rise, if he always yielded to the honest impulses of his heart, and did not attempt so monstrous an absurdity as an encomium on the virtues and talents of Mr. Pitt, and a picture of the late and present state of the country. A writer who praises the talents of Mr. Pitt, should never descend to particulars.

*An entire New System of Mercantile Calculation, by the Use of Universal Arbitr Numbers. Introduced by an Elementary Description of, and Commercial and Political Reflections on, Universal Trade. Illustrated and Exemplified by the Elements of the Chain Rule of Three, the Nature of the Exchanges, and of all Charges and Contingencies on Goods; which are also reduced to a Plain and Concise System, intirely New and Universal. By an Old Merchant. 4to. 1l. 21s. 6d. Boards. Leign and Sotheby. 1795.*

WHEN a merchant talks of the balance of trade, or a politician of the balance of power, we suspect immediately, either that he is a man not accustomed to deep reflection, or that he has some sinister ends in view. There may not be much harm in the metaphor of a balance, applied either to trade or power, provided it is well understood: but in general the one is a term current upon the Exchange, and the other in political clubs, to which neither the speaker nor hearer give themselves the trouble of fixing an appropriate meaning. Every nation that trades with another, must give in return some commodity, which, in the estimation of the latter nation, is equivalent to the commodities exchanged; and the grounds of this estimation are various. A rusty nail in one place may purchase a hog; but the balance of trade is not against the nation which in our estimation gives up a valuable thing for one of so inconsiderable a value, any more than



it is against the first nation, which frequently gives up three bushels of the best corn for a bottle of wine. Confusion is introduced in the subject frequently by bringing in gold or paper into the account : but gold is as much a commodity as any other article, and paper is the representative of the commodity : and when two nations trade with each other, the only balance is in each party standing to its agreement ; that is, giving in return the quantity of commodity for which the bargain was made. Supposing that, in our trade with Portugal, she would receive, in return for her wine and fruit, nothing but gold : we must send some of our commodities to the nation which has gold, to purchase it : or if Portugal would take only whale oil, we must with our gold pay men to go and get it : if she would take only woollen cloth, the merchant must buy woollen cloth ; in all these cases we have a certain value in our minds for her wine, and she has a certain value for gold, whale oil, or woollen cloth : and the determinate quantities of each being mutually advanced, the balance is preserved.

But our author sees something farther in this business, and finds out ' various balances arising from time to time between each commercial place and all others individually ;' and this, according to him, is of great consequence in bills of exchange. Now bills of exchange are only representatives of commodity : and gold or silver being commodities in more general use than any other, it has been found expedient that the paper should represent these commodities. Various causes will affect the value of gold and silver in different places, and there may be a difficulty in transporting the commodity, or its representative, to a given place. Thus a merchant of London may have to pay at Leghorn a certain sum in the coin of that country, and some merchants of Leghorn may have to pay certain sums to people in London. If there are many of these Leghorn notes in London, the Londoner may take up one at the value which it has here, and transfer it back to Leghorn, where it will be good money : but if there is so little money due from Leghorn, that many merchants in London are competitors for these notes, there will be a proportionable premium upon them. By taking advantage of the value of notes on different places, a profitable trade may be carried on, which requires the knowledge of what is called exchanges : and for this business, tables like our author's may be serviceable.

Our author's ideas appear to us to have only the usual confusion on the balance of trade : but we must reprobate, in the strongest terms, what he says on the slave-trade. We cannot admit that the taking up of this trade by another nation,

tion, is a reason why we should not abandon it, any more than that a highwayman or a pickpocket should not leave off business, because others would pursue it if he did not. This maxim, too general among traders, must be stigmatised by every man of reason and reflection: and every trader should be taught, by the contempt of all men of principle, morals, and education, that his gains, however great they may be, if they do not arise from honourable means, from useful industry, place him in the rank of gamblers or receivers of stolen goods.

The other political and commercial remarks are not worthy of much notice; and the writer troubles himself little about style. *Herein, hereof, thereof, therefrom, thereby, therein,* occur continually,

On the chain rule of three, we fear that his mercantile readers will not gain much knowledge from his explanation. The thing is simply done by any one acquainted with the doctrine of proportion.

$$\begin{aligned}\text{Let } A : B :: C : D \\ B : E :: D : F \\ G : H :: F : I\end{aligned}$$

Then, by adding together these proportions,

$$A \times D \times G : B \times E \times H :: C : I$$

$$\therefore I = \frac{B \times E \times H \times C}{A \times D \times G}$$

The value of this fraction is more easily found by bringing it to its lowest terms.

This rule is applied to exchanges. Let it be required to reduce 399l. into millreas, at  $66\frac{1}{2}$  per millrea. Then

$$\begin{aligned}1. \quad d. \\ 1 : 240 :: 399 : x \\ 66\frac{1}{2} : 1 \text{ or } (133 : 2) :: x : y \\ \therefore 7 = \frac{2 \times 240 \cdot 399}{133} = 480 \times 3 = 1440 \text{ millreas.}\end{aligned}$$

We might reduce 399l. into the coin of other countries in the same manner, and thence determine the advantage in negotiating by bills of exchange. To avoid the trouble of doing this, it would be easier, from a view of the exchanges for each day, to determine which bills gave the greatest advantage to a purchaser: and this is done by means of certain arbiters or tables, which, however useful, we fear are not simple enough for the young merchant, whose education seldom goes beyond the first rules of arithmetic; though perhaps there is no class of men to whom the thorough knowledge of figures and algebra would be more advantageous.

*Archæologia; or, Miscellaneous Tracts relating to Antiquity.*  
*Published by the Society of Antiquaries of London. Vol. X.*  
 4to. 1l. 6s. Boards. White.

**T**HIS volume contains forty articles, with an Appendix. Of these articles few are of any importance: for the remains of Roman potshards, spears, and helmets, or the fantastic ornaments of Saxon architecture, which the parish churches supply in plenty, we cannot conceive to be of any consequence, when the general system is well understood, and better specimens have been presented to the public. On the other articles we could wish to see the society employing its energies; as the questions connected with them deserve investigation, whether from their importance in religion, or as related to the history of science. We refer particularly to the article on baptismal fonts, and the introduction of the Arabic marks for number into England.

From article the first we collect some very good arguments, that the *Portus Iccius* of Julius Cæsar was at Boulogne. Among the best we reckon the impossibility of Cæsar's arriving at the valley of Dover by the *leni Africo*, and the circumstance that the roads and works of the Romans terminated at Boulogne, in the province of the Morini.

III. Observations on Canterbury Cathedral. By Mr. Denne. — IV. Church-window Paintings. By Samuel Pegge. — VII. Extracts from an old Book relating to the Building of Louth Steeple, &c. between the Years 1500 and 1518. By Sir Joseph Banks. — XIII. Quenington Church. By Samuel Lysons. — XVIII. A Mosaic Pavement at Ely, with brief Remarks on the Rise and Progress of Mosaic Work. By Richard Gough. — Trite and obvious. — XXI. A Saxon Arch in Dinton Church, Buckinghamshire. By Mr. Brand. — XXII. Observations on a Roman Horologium found in Italy. By Richard Gough. — XXVIII. Inventory of Crown Jewels, 3 Edw. III. From a Record in the Exchequer. By Craven Ord, to be consulted by Persons curious in the Value and Use of Plate. — XXIX. Stalls near the Communion Table in Maidstone Church. By Samuel Denne. — XXX. On Stone Seats in the Channels of Churches. By Do. — XXXII. Brereton Church windows. By Do. — XXXVII. Subsidy in 1382, collected by the Prior of Barnwell. By Mr. Gough.

‘ The occasion of this subsidy granted by the clergy was the schism in the church formed by Clement VII, against whom Urban VI published a crusade 1382, of which Henry Spenser, bishop of Norwich, was declared general. The granting of the same indulgences as to the crusaders engaged in war against infidels induc-

ed such numbers of all ranks and degrees, both of the laity and clergy, to engage in it, that the parliament which met in the beginning of the year 1383 not only approved the measure, but granted a considerable subsidy.' p. 387.

XXXVIII. A Charter of Barnwell Priory. By Richard Gough.—This relates to the Midsummer fair, now commonly called Pot Fair, the history of which deserves farther investigation from the communicator of this article, who probably has in his possession some valuable information on Garsick fair, which is now scarcely known to any of the inhabitants of Cambridge, but those living in or near Jesus-lane.  
XXXIX. A Survey of Wymbledon Manor. By John Caley.

Roman Antiquities. II. *Derbeiesfeira Romana*. By Mr. Pegge.

'The result, upon the whole, seems to be, that the Romans were concerned, as Dr. Plott observes, in a multitude of places in the interior parts of the country, remote from their military ways; that more Roman antiquities, variety and number taken together, have been found in the county of Derby, than in any other province included in the generical name of Coritani (though they are not fewer than five) or perhaps than in most other counties in England. And, further, that were gentlemen in their respective counties, and we have members, I presume, from most parts of the kingdom, to enumerate and point out the several places within their districts and provinces, where Roman remains, including antiquities of all the different kinds, have been found, in some such manner as is here done, we should have an excellent *Britannia Romana*, on a very extensive plan. Whence it would appear, that our island had indeed been a favourite province, as Dr. Stukeley terms it, with that great people, and that they had in fact occupied or visited almost every corner of it.' p. 35.

V. Further Observations on *Cataraetonium*. By John Cade.

'On reviewing the remains of *Cataraetonium*, I met with no reason to deviate from the description given of that place. The scattered fragments of fortification to be seen in the circumjacent parts, leave no room to doubt of its former magnitude. When we consider the vast concourse of people that must occasionally have resided there, the accommodations necessary for the numerous sojourning cohorts, the space occupied by magazines of every kind, with the allotments requisite for merchants, artisans, and manufactures; besides its being the site of the great northern corporate mint, from whence the legions were to be supplied at the *prætenturas* and Caledonian stations; cursorily passing by its temples, hostels,



tells, baths, and other public buildings, need we question the assertion of the ancient Cataracton having included Thornburg, Burghall, and Catterick village, a circuit at the most not exceeding three Roman miles? It would be absurdity in the extreme to be guided by some writers, who imagined that it did not comprise above ten or twenty acres. Here we may in reality meet with a more apposite Beliositum than the Oxonian historiographer could possibly descry, where the coins preserved bespeak Jupiter Custos, and the testimony of succeeding ages has never been wanting to immortalize its former splendor and importance. Well might the philanthropic Mr. Burton, contemplating its present situation, repeat the words of the psalmist, "Come, behold the works of the Lord, what desolation he hath brought upon the earth." I must acknowledge that I never viewed the place, that the fate of Ilium, Tyre, and Carthage, was not brought to my remembrance; but with this soothing reflection, that religion and justice sway the sceptre of this happy land, whilst contending nations, not satiated with the destruction of a town or a city, are for extirpating whole regions; as if several of the European states were in need of a new colonization! p. 57.

Fine embellishment, indeed, for an antiquarian! but his brethren will hardly be satisfied with this *sublime rapture*. With these observations, are given some others, deserving attention, on Danish remains.

XI. A Roman Altar inscribed to Belatucader. By Mr. Gough.

Professor Ward, bishop Lyttelton, and other antiquaries, were of opinion that Belatucader was a local deity of the Brigantes and other northern people corresponding to the Apollo of the Greeks and Romans. Mr. Baxter, Dr. Gale, and Mr. Horsley, and Mr. Pegge, thought him equivalent with Mars. Mr. Pegge in a memoir communicated to this society 1771, and published in their Archæologia, Vol. III. 101—104, has clearly established the conformity between Belatucader and Mars. I shall not repeat his arguments, but content myself with observing that the inscription now under consideration is a decisive confirmation that the true reading of the inscription at Netherby lost since Mr. Camden's time is

Deo Marti Belatucadro.

without the intervention of *et* between the two names. Agreeable to this is the etymology of the name in the British language; *Bely Ew cadarn*, Bel, the god of strength, or of castles or war, whence Dr. Stukely, in one of his MS. notes makes it synonymous with the scripture phrase, the Lord of hosts. Mr. Baxter explains it; *Bel at u cadr*, q. d. *Belus ad arcem montis*. p. 119:

If we refer it to Phœnician origin, which seems natural, the inscription is easily made to be ‘Baal, the chief of the mighty ones.’

XIV. Roman Antiquities discovered in the County of Gloucester. By Samuel Lysons.—These were found near Cirencester, and consist of urns of glass and earthen ware, amphoras, celts, pateras, bullas, stiles, fibulas, armillas, busts, and stateras. On the statera found at Kingsholm, in 1788, the communicator observes—

‘It is, I believe, the first which has been discovered in this kingdom, and is very well preserved, no part of it being lost except the hook, or chain, by which the weight was suspended.

‘One side of the beam is divided into six parts, each of which is subdivided into twelve; the only number marked on this side is V. the other side has the numbers V. X. XV. XX. inscribed on it.

‘As the Roman pound consisted of twelve ounces, each of which contained six sextulæ, and twelve dimidiæ sextulæ, I had little doubt that the six parts in the first graduation were ounces, each of which was subdivided into twelve dimidiæ sextulæ, and that the second graduation began at five ounces, and proceeded on to twenty-four, or two pounds. An experiment I afterwards made with the Roman weights at the British Museum confirmed me in this opinion; for they tallied as nearly as could be expected; when the loss which the statera might be supposed to have sustained in weight was considered. All the Roman steel-yards which I have had an opportunity of examining are graduated in the same manner, making the highest number on one side, the lowest on the other, and proceeding upwards by fives either of pounds or ounces. The fine specimen preserved in the British Museum, which was found at Herculaneum, is graduated on one side of the beam for five pounds, and on the other proceeds from five to twenty-five.

‘Montfaucon confounds the statera with the trutina or scales, and makes them synonymous, but afterwards describes the former under the name of campana. It should seem from the following passage in Cicero de Oratore, “Ad ea probanda quæ non aurificis statera sed quadam populari trutina examinantur,” that the former was chiefly used by the goldsmiths for weighing jewels and things of value, and that the latter was employed for the common purposes of life; though it is rather surprising that this should have been the case, as the steel-yard is extremely liable to error, and far less to be depended on than the scales.

‘Most of the ancient stateræ have a scale or basin, suspended by chains at the end of the beam: this specimen has only a double hook.’ P. 134.

XV. An Account of some Roman Antiquities in Cumberland;

berland, hitherto unnoticed. By Hayman Rooke. Altars, amphora, remains of a bath in the fort near Nether Hall, which colonel Senhouse is very laudably employed at present in laying open to public inspection. XXXIII. Account of some Sepulchral Antiquities discovered at Lincoln. By John Pownall. XXXVI. Remains in Sherwood Forest, discovered by Hayman Rooke.—A Roman camp at Holly Hill, a brass key, an iron dagger, and an urn. XXXI. Antiquities discovered at Bath, 1790. By Sir R. C. Englefield. These are the remains probably of a temple of the Corinthian order, dedicated to Apollo and Minerva, the tutelary deities of the springs of Bath, of which a fuller and more accurate description is expected from Mr. Baldwin.

VIII. Account of the ancient Modes of Fortification in Scotland. By Robert Riddel.—A doubt is stated, in which we join with the writer, that the use of iron was known in Scotland before the arrival of the Romans. IX. Druidical and other British remains in Cumberland, described by Hayman Rooke. X. Description of certain Pits in Derbyshire, by Ditto.—These pits go by the name of Pitsteads, and are in a wood called Linda Spring, lying at Linda-lane, about a mile from Brackerfield near Crich. They are in two straight lines, forming a street 250 yards long; in width at the western end four yards, in the middle five yards, at the east end nine yards. There are 28 pits in the southern row, and 25 in the northern; one with another 16 feet by 15, and 6 feet deep. This street of pits, the writer, not without a great shew of probability, supposes to have been a British town, which, allowing three only to a pit, would contain 159 persons. XII. Observations on the machine called the Lewis. By Francis Gibbon.—From the cavities in each of the key-stones of the body of Whitby church, which fell down in 1762, the writer conceives that the machine called ‘a Lewis, is not a modern French invention, but an improvement of an ancient one, and that our ancestors were not so ignorant in mechanics, as is generally imagined.’ They must be superficial observers of our cathedrals, who attribute very great ignorance in these points to our ancestors. XVI. Observations on the late continuance of the use of Torture in England. By George Chalmers.—By a warrant of the privy council in 1620, signed among others by lord chancellor Bacon and Sir E. Coke, the lieutenant of the Tower was authorised to put Samuel Peacock to the torture, either of the manacles or the rack; and torture was not abolished in Scotland till the act of union in 1708. XVII. Observations on vitrified Fortifications in Galloway. By R. Riddel.—We can collect nothing from these observations, but wishes that  
somebody



somebody would go into Galloway to make farther inquiries. XXXIV. An Account of the river Orwell, or Orewell, in Suffolk. By Mr. Myers.—Conjectures on the river, town, and harbour of Orwell. XIX. On the Hunting of the Britons and Saxons in Britain. By Samuel Pegge.—Frite remarks on hunting. The chief thing worthy of notice is, that there were no such things as parks, in our sense of the word, till after the conquest. The Saxon word *park* means only an inclosure, without reference to deer; and in this sense we recollect to have heard it commonly used in Scotland.

XXVI. and XXVII. Observations on a Charter in Mr. Astle's Library, supposed to be one of Edgar's.—These two papers are of great importance to antiquarians. Mr. Astle, with his usual good sense and accuracy, examines this charter, which he clearly shows to be a forgery; and concludes with this remark—

‘ Thus I have given you my sentiments concerning your charter, which is a curious monument of the ignorance, as well as of the art and knavery, of those who were the fabricators. These remarks may also caution antiquaries against having too much veneration for charters, or other documents which appear to be ancient, without inquiring into their authenticity.’ p. 240.

XI. Description of the great Pagoda of Madura. By Adam Blackader.—A very good description of a pagoda, and choultrie annexed. Our readers will be pleased with some particulars from it, as coming from one who had such opportunities of examining the temple—

‘ The religion of the Hindoos consists of the worship of only one deity; but the names by which he is known in different districts are very numerous, as are also the various forms under which he is represented. In honour of this deity an edifice or temple is erected; in the centre is placed his image, before which the religious ceremonies of the priests are performed. The building is in general small, and situated in an area or open space enclosed by one or more walls of a sufficient height almost wholly to conceal it. Besides the temple, there is a very large and high building which makes a part of the wall, being half enclosed by it, through which is the entrance into the area. This may be considered as a steeple; not being intended for any other purpose than that of attracting the public attention, having only a small apartment in each story, and a staircase leading to the top. These two buildings are similar in shape externally, differing only in size. The smaller building contains the apartment for the adoration of the deity, which is lighted by lamps, there being no openings to admit the light; and the larger one at the lower part forms a magnificent gateway or entrance quite through it, each story having a small lateral window.

‘ The



‘ The inside of the wall enclosing the area has sometimes a single or double colonade all round; which being covered over, the top forms a parapet for the purposes of defence in time of war.

‘ As the temples are by much too small to contain the great concourse of people who come to celebrate the public festivals and worship the deity, there is in general a large building for that purpose attached to it, called a *choultry*, which is composed of a number of columns at certain distances, and covered with a flat roof; these vary in number and magnificence according to the richness of the church.’ P. 450.

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‘ The temple is sacred to the deity under the name of Chocalingam; and indeed the same name (that of Lingam) is adopted all over India.

‘ The image or representation of the deity is placed in the middle of the apartment facing the door. It is a block of black granite, about four feet high, of a conic shape, with the outlines of a human face on the top, and a gold arch over it, carved in open work, resembling the glory.

‘ This figure is never moved from its place; but the bramins upon particular occasions bring out a representation of the deity to gratify the publick, at which time he is supposed to have assumed a human form, of about three feet in height with four arms, made of gold, and in a very singular manner richly ornamented with jewels and silks.

‘ This image is carried on men’s shoulders in this form seated on a throne, attended by the bramins as his servants, and seldom appears in public without being accompanied by his wife Minachie.’ P. 451.

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‘ The temple is sufficiently large for the performance of the religious ceremonies, which is the business of the bramins, and consists chiefly in washing the figure with water, anointing it with oil, burning perfumes, and decorating it with flowers. These ceremonies are performed daily, with music and dancing.

‘ All those who come to pay their devotions do not enter the temple; but some make their applications in the area, being satisfied if they see the figure.

‘ Heretics are never admitted into the temple, nor even into the area; and, should it ever happen, the place is defiled, and to purify it the bramins perform certain ceremonies, which consist in rubbing the walls with cow dung, sprinkling them with the urine, and making an offering.’ P. 452.

XXIII. XXIV. XXV. Observations on Baptismal Fonts, by Messrs. Pegge, Gough, and Carte. — There are many questions connected with the present form of baptismal fonts, if it is proper to retain that name, when at present, instead

of them, most churches present to us a hollow space, in which is deposited a small basin to hold water. How long was immersion practised in England? that it was practised, seems evident from the form of the baptismal font at St. Martin's, Canterbury, and from many expressions in our ecclesiastical historians. At what time did this practice cease? How many fonts are there now remaining in England, fit for the exercise of the baptismal rite by immersion? That there should be very few, is accounted for in these papers by an observation, that, during the civil wars of the last century, all fonts were ordered to be removed out of churches, and basins used in their places. These fonts were frequently sold, and turned into horse-troughs. The ornaments and shape of fonts are here chiefly considered. These things are of little importance, unless to determine the antiquity of the font; and inasmuch as that point can be settled, we may ascertain that the use of sprinkling had, at such a date, got the better of the baptismal rite. Mr. Gough concludes his remarks in the following manner—

‘ The result of all these different observations is a proof that when the baptism of infants became an established custom, which Mr. Robinson, of Cambridge, in his elaborate and learned History of Baptism just published, shews was not till the 14th century, it was unnecessary for the administrators to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children. In the first baptisteries, both administrators and candidates went down steps into the bath. In after ages the administrators went up steps to a platform on which stood a small bath called a font. In modern practice the font remains; but a basin of water set into the font serves the purpose, because it is not supposed necessary either that the administrator should go into the water, or that the candidate should be immersed. This in England was custom, not law; for, in the time of queen Elizabeth, the governors of the episcopal church in effect expressly prohibited sprinkling, forbidding the use of basins in public baptism. “ Last of all (the churchwardens) shall see that in every church there be a holy founte, not a basin, wherein baptism may be ministered, and it be kept comely and clean. Item, that the font be not removed, nor that the curate do baptise in parish churches in any basins, nor in any other form than is already prescribed.” Sprinkling therefore was not allowed, except as in the church of Rome, in cases of necessity at home. Damasus, afterwards pope, constructed a baptismal font in the old Vatican church at Rome. The font at Notre Dame, in which Clovis was baptised, stood without the church. Richard earl of Warwick, 1381, is represented as baptised by immersion in an hexagon font supported on six pillars round a central

a central shaft ; king Richard II. his godfather holding his hand on his head.

‘ Immersion is enjoined by the canons ; and it was thrice repeated, in reference to the Trinity and the three days during which our Saviour remained in the grave. Mr. Robinson suggests that the bath near one end of the church of East Dereham in Norfolk was a baptistery ; and if the bishop of Coventry granted to Haghmon abbey an officer whose province it was to baptise Jews as well as infants, it is natural to infer that there were at that time Jews resident in Shropshire, and one baptistery at or near the abbey for the baptising men and women. The compartment on the font at Bright-helmstone representing baptism, exhibits the parties under arches, perhaps of the baptistery. Mr. Robinson offers other ingenious conjectures on the reliefs on fonts, which I forbear to enlarge on here, thinking it is time to conclude this paper, after observing how little attention has been paid to the subject by the best and most inquisitive describers of our churches.’ p. 207.

We perfectly agree with Mr. Gough that the subject deserves attention ; and with Mr. Carte, that if the baptismal rite is performed in a private house, the clergyman should take away the napkin and bason for ecclesiastical uses ! It is extraordinary, that, since immersion is agreeable to the articles of the church of England, there is no instance of this ceremony being performed in any church at present : and perhaps an accurate survey of our parish registers, and the records of old families, might establish the point of time when it ceased. From the encouragement given to the question in the present volume, we may expect that the society will soon be enabled to produce a sufficient stock of materials, on which a decision may be founded.

XXXV. Observations on the Introduction of Arabic Numerals into England. By Mr. North—This is a very valuable paper. The use of the Arabic numerals, before the Helmdon date, is clearly shewn to be impossible. The Helmdon date is properly set aside from the improbability that the figures 1123 or 1233, take either Wallis’s or Ward’s suppositions, should have been used on a mantle piece, and yet not be found in any manuscripts of the same date. From a table of eclipses in Ben’et library, Cambridge, it is evident that, between the years 1350 and 1348, the numerals had been but little used. In the same library the writer discovered a more ancient date than in Bacon’s calendar, in the Treatise on the Sphere by Grosstred, bishop of Lincoln, which led him to attribute the introduction of these figures into England to that celebrated prelate. His reasons we will give in his own words, which to us are satisfactory—

‘ To this great restorer of learning Robert Grosstied, bishop of Lincoln (whose life, begun by Dr. Knight, must have been very acceptable had he finished it), we of this nation principally owe, I apprehend, our knowledge of the cyphers or present figures. The authority I have for this notion has, to my great surprize, been hitherto overlooked, though very remarkable, and equally clear. It is in the continuation of Matthew Paris’ *Historia*, *ad an.* 1251, p. 1112, edit. Parkeri, where he gives an account of the death of John Basingstoke, archdeacon of Leiceſter. “*Hic Magister Johannes figuras Græcorum numerales & earum notitiam & significationes in Angliam portavit & familiaribus suis declaravit, per quas figuras etiam literæ representantur. De quibus figuris hoc maxime admirandum quod unicâ figurâ quilibet numerus representatur, quod non est in Latino, vel in Algarismo.*” How long his return from Athens was before his death we are not informed: but as to the testament of the twelve patriarchs, which John first mentioned to bishop Grosstied, Matthew Paris tells us, p. 800, the bishop translated it into Latin in the year 1241; and supposing he sent to Greece for them, as soon as he received information of them, and, allowing two or three years for that business, we may suppose John Basingstoke’s return from Athens was between 1235 and 1240.

‘ There have been no specimens produced of them which are undoubted before that time. Matthew Paris himself knew them not, if we may credit the manuscript in his hand in the king’s library, in which the dates are all in Roman letters.

‘ Johannes de Sacro Bosco, Prefacius Judæus, whose tables, wrote in 1308, are in the king’s library, and Roger Bacon, who all used the figures, lived and wrote till after the time above assigned for the introduction of them.

‘ That Thomas Rishanger, or whoever was the continuator of Matthew Paris’s history, should call them *figuras Græcorum* is no wonder; for if we will not with Huetius, or before him Petrus Dasypodius, professor of mathematics at Straßburg, suppose them to be derived from the lesser Greek letters; yet, as the introduction of them to us was from Greece, he might, without impropriety, call them *Græcorum figuras*, even if we must suppose them originally invented among the Indians, whose country, arts, and sciences were so little known in this part of the world.’ p. 374.

We have so many manuscripts in England, capable of throwing light upon this subject, that we hope the society’s efforts will be directed to the establishment of this point; and, to further the wishes of the writer, that the lives of Gerbertus and Grosstied may be given with that accuracy which their importance in the history of literature deserves.



*An Historical Dissertation upon the Origin, Suspension, and Revival, of the Judicature and Independency of the Irish Parliament. With a Narrative of the Transactions in 1719, relative to the celebrated Declaratory Law; extracted from the Papers of the late Earl of Egmont: and a Comment on his Lordship's Opinion, upon the Legislative Union of these Kingdoms. To which is annexed the Standing Orders of the House of Lords, transcribed from a Copy printed by Authority the 11th of Feb. 1790, accurately compared with the leading Cases; the Dates and Causes of their Origin, Construction, and Application, extracted from the Journals of Parliament, in Great Britain and Ireland. By Henry, Viscount Mountmorres, F. R. S. & M. R. I. A. 8vo. 3s. 6d. Debrett.*

THE noble author of the work before us is known to the literary public by several productions, which, if they are not distinguished by striking traits of original genius or of profound investigation, at least contain matter selected with much useful industry, and reflections evidently influenced by motives of patriotism.

The views and scope of the publication are explained in the following extract from his lordship's Preface—

‘ Though the apparent design of this compilation is to trace the origin, suspension, and revival of the jurisdiction of the Irish parliament; a subject however interesting it might have been in 1782, now of less moment, because it is no longer a question of novelty: yet, it will be found to lead to a dissertation of the greatest importance, that naturally springs from the sources of information, of which the author has been possessed; viz. the legislative incorporation of Great Britain and Ireland.

‘ In the “Genealogical History of the House of Every many important materials will be found relative to the general history of Ireland,” particularly a long and minute detail of the great case of Sherlock and Annetly, of the merits, grounds, precedents, and representations that guided the conduct of the Irish parliament in that momentous question, that produced the famous declaratory law in 1719, and annihilated the independence of the Irish parliament.

‘ The repeal of that law in 1781-2, and the act which finally renounced the design of ever binding Ireland again by a British act of Parliament, were the fruits of a long and arduous contest; where patriotism was at last triumphant, where the efforts of a virtuous opposition were crowned with complete success. The history of those transactions will form a brilliant page in the annals of mankind.

‘As one who took an active part in that arduous contest; the author cannot reflect upon past scenes without delight; nor upon that struggle, without satisfaction, not like other contests which recent periods have produced, a mere skirmish for place, power, and emolument; but a systematic opposition to a despotic influence, grounded upon the purest motives of genuine patriotism; where the parties pursued their own, through the interest and welfare of the community.’ P. 1.

By the last passage in this extract, our readers will perceive that we have not been incorrect in describing lord Mountmorres as a patriot.—With respect to the legislative incorporation of Ireland with England, the topic is undoubtedly of considerable importance to both countries. That such a circumstance may take place, is, we believe, the ardent wish of many leading characters on this and on the other side of the water; but from the example of insignificance presented by Scotland since her union with Great Britain, from the long controuled exercise of the legislative and juridical powers in Ireland, and from the spirit and perseverance which the Irish patriots have displayed in emancipating their parliament and courts of law from a humiliating dependance on this country, it should seem that much party conflict and serious opposition would precede the accomplishment of the measure, should it ever be finally practicable. Lord Mountmorres, desirous of closely adhering to his duty as an historian, offers no opinion of his own on this very interesting branch of British politics.

Observing on the state of Ireland, and the salutary reforms and establishments by which it might be improved, his lordship makes many remarks that indicate a mind assiduously intent on the public good. Our readers will probably be pleased with a specimen—

‘All hopes of national improvement, of general industry and civilization are idle and visionary, where liquid poison is permitted to be sold at the corner of every street, and rendered a lucrative source of revenue. The use of opium in Turkey, and of whiskey in Ireland, are equally pernicious; destructive of the morals, of the understanding, of the health, and corporal strength of the present, nay, of the future race, in those countries.

‘Some regulations have lately prevailed in Ireland, but, inadequate to the prevention of this bane of national prosperity; but as the author has elsewhere enlarged upon this subject, he shall now conclude with humbly recommending this, as the grand primary object, which should precede every other consideration.

‘Should arrangements of this kind obtain, Ireland might flourish to as great a degree, or in a greater proportion, perhaps, than any part of the old world; *of the old world* is emphatically repeated; because

cause the tendency of the fatal and impolitic conduct of the allied powers combined by imperial loans, and fed by subsidiary treaties, will ultimately tend to accelerate the future greatness of America, and the poetical prophecy of bishop Berkley will no longer be considered as romantic and visionary.

‘ It is to be hoped, however, that the good genius of England will rescue her from calamities incurred by the absurdity of our political conduct, that a combination of ability shall direct the senate, and not a mere capricious arrangement of juvenile connections : for, it is a melancholy truth, that the understandings of men and the public taste in this country have retrograded for the last twelve years ; and men have discovered that the high road to office and preferment under the present system, is bowing at the levees of ministers, and being the foremost example in the vassalage of ministerial servility ; and not by the improvement of their minds, and the acquisition of constitutional learning and information.’  
P. 39.

The above passages contain some of the best thoughts and writing in his lordship's Dissertation ; towards the conclusion of which he enters into a short refutation of Mr. Paine's principles of government. It is not our immediate province to discuss the merits of that epigrammatic and singular writer ; we have only to observe, that his noble antagonist has not placed the subject in any attitude more new or interesting than it has already assumed. We must also remark, that such digressions, when contrasted with *pedigree details* and *standing orders* of the *Irish house of peers*, gives to what lord Mountmorres calls an ‘ elaborate work,’ a very desultory appearance ; and that he has complimented the editors of certain books with a most fulsome littleness of authorship.

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*A Statistical Account of the Parish of Aghaboe, in the Queen's County, Ireland. By Edward Ledwich, LL. B. Secretary to the Committee of Antiquities of the Royal Irish Academy, and Fellow of the Antiquarian Societies of London and Scotland. 8vo. Archer, Dublin. 1796.*

THE statistical account of Scotland, given by sir John Sinclair, chiefly from the information of the clergy of that country, has roused the zeal of Mr. Ledwich, vicar of the parish of Aghaboe in the Queen's County, where he has resided above twenty years, to begin something of the same nature, relative to the neglected country of Ireland, --a part of the British dominions, as far behind the northern division of our island in scientific cultivation of either mind or estate,

and in the general spirit of improvement, as it is superior to it in the mildness of its climate and the fertility of its soil.

The information is contained under the following heads—

‘Of the Name and Origin of the Parish—Of its Topography—Of the Face of the Parish; its Soil and Fossils—Of the Proprietors, Houses, Population—Of the Size of Farms, Leases, Tithes, Implements of Husbandry, and Poor—Of the Tillage—Of the Rental, Stock, and Industry of the Parish—Of the Parish Church of Aghaboe, the Dominican Abbey and other Antiquities.’

The two first and the last articles give Mr. Ledwich an opportunity of introducing the knowledge of the antiquary; in which line he has already deservedly obtained the notice of the public.

The parish of Aghaboe is naturally fertile; the frequent showers nourish a perpetual verdure; the greatest want is that of firing, the country having been despoiled of wood, in which it formerly abounded. Manufactures have, on this occasion, as in many others, been unfavourable to the comforts of the poor cottager.

‘At the time of making the Down survey, the remnants of former woods existed at Kilenekeer, Carrig, Knockfin, Gurtnelea and Ballygihen, but shrubs were numerous: these were oak, birch, ash and other saplings from old stocks. The English colonists to clear their lands greatly reduced the quantity of timber; but what annihilated almost every vestige of it were the iron-works set up in the last century in this county. One was erected by sir Charles Coote at Moytrath, about five miles from Aghaboe: another at Ballynakill by lord Londonderry, about seven miles; and a third at Mountmelick by lord Loftus, about fifteen miles; these effectually despoiled the parish of its timber, so that except a few elm and ash, and these not exceeding fifty years growth, there are no other timber trees in the parish; of course, the country looks naked and dreary. Mr. Young in his tour, speaks indignantly and truly on this subject, and has thrown out some useful hints, well deserving the attention of landed gentlemen, who seem warmly to have adopted them in many places.

‘Our bogs and moors, which formerly, like cancers, overspread the parish, are now scarcely sufficient to supply fuel to its inhabitants. Turf is the general firing; this is cut late, seldom before July; so that if the summer turns out wet, people are greatly distressed; the cabins are moist and cold; fevers and agues often succeed, and the fences are torn and destroyed by the poor: all these evils might be prevented by cutting turf in March, which would allow it time to dry, and when carefully clamped, might, without injury, be drawn home in wet weather.’ p. 36.

All the rent of this parish is paid to absentees; there are a few



few good houses; the rest are the common Irish cabbins, of which Mr. Ledwich says—

‘ The external appearance of these is wretched, but they are by no means unhealthy habitations, many of them have distinct apartments and are convenient. When the roof is good and the walls dry they are extremely warm; and the numbers of children issuing from them on the barking of a dog and the approach of a stranger demonstrate, that they are not the dens of poverty and misery, as shallow observers and uninformed travellers would have us believe.’  
P. 41.

He adds, that plenty of food and propagation accompany each other. We confess it is not perfectly clear to our apprehensions, that merely the number of children in a poor man's cabin proves it is not the abode of poverty and misery; for if those children should be half-naked and half-starved, it is difficult to say how poverty and misery can be marked in a more expressive manner. A poor man would probably think he was mocked, if you were to tell him, You have eight or nine children, and therefore you *cannot* be in distress. But we in England must have had an erroneous idea of the condition of the Irish peasantry, since our author tells us that ‘ though they are seemingly badly lodged, they are in every respect infinitely more comfortable and happy than those of the same class in Great Britain, as the latter vastly exceed those of continental nations in these respects.’ To what a climax of misery must our neighbours on the continent be reduced by this estimate; but they, probably, actuated by the same natural and in some measure patriotic partiality, think with equal pity of the Irish cabbins, and the cottagers of Aghaboe.

The parish is let into small farms, favourable, as the author observes, to population, but certainly inducing a bad system of agriculture, and will not, therefore, admit of short leases—

‘ With us a farm is always left by the retreating tenant in the most impoverished state; the drains are choked; the ditches and fences destroyed, the land exhausted and overrun with weeds: the house and offices fallen, or greatly out of repair, so that the farm is in reality of less value from five to ten shillings an acre than it was a few years before. Capital and application with high rent can here do but little for some years. Short leases in the present situation of Ireland are not calculated to serve landlord or tenant, where there is so much unreclaimed land, and so indifferent a system of tillage.’ P. 51.

There are some grounds, it seems, in Aghaboe, that claim exemption from tithes; and thither all the ewes in the parish are brought to yearn. The tithes, this author avers, are very moderate,

moderate, and the rector scarcely ever receives more than half of what he is legally entitled to. This we fully believe; but we apprehend the ground on which the Irish object, and ever will object to tithes, is because they are paid for the support of a religion which is not that of the majority of the inhabitants.

The implements of husbandry, made by the inhabitants, are very imperfect; and they have the aversion to improvements, which is always felt by a half civilised people. Of the stock of industry in the parish, the author however speaks favourably; and, on the whole, we consider this first attempt (for as a first attempt only it is given) as deserving great praise for the information it conveys, and the candour with which it is written.

A statistical account of all Ireland would be a great step towards its improvement: but the political face of the country must exhibit a different temper, and the discontents of an exasperated people must be calmed, before the enlightened statesman can execute projects of peaceful benevolence.

## MONTHLY CATALOGUE.

### POLITICAL.

*Observations on Mr. Belsham's Memoirs of the Reign of George the Third.* By Major John Scott. 8vo. 2s. 6d. Owen. 1796.

**MAJOR** Scott, the warm partisan of Mr. Hastings, has not yet done with Mr. Belsham. The angry pamphlet which he published during the trial was withdrawn, he tells us, in two days' time, from an idea of the impropriety of canvassing the subject at such a juncture. Finding, he says, that Mr. Belsham, in a second edition of his Memoirs, has not corrected the errors he had pointed out (and in truth it must be confessed that the historian has shown a provoking unconcern with regard to the accusations of his eager adversary) *he has proved, in the pamphlet before us, that Mr. Belsham has not only grossly calumniated his countrymen, but that he has endeavoured to cast a stigma upon Great Britain, which, upon a cool examination, she will be found not to deserve.* The character of lord Clive, as well as that of Mr. Hastings, is taken under the protection of major Scott. The rice famine in 1770, the affair of the Rohillas, and of Mahommed Rezin Cawn, the putting up the lands of the Zemindars to the highest bidder, the plundering of the Rannee at Bidjygar, are some of the chief articles in which he endeavours to prove Mr. Belsham has either misrepresented or mistaken the facts. We believe those who read with most pleasure Mr. Belsham's history, will acknowledge that his omission of authorities takes from  
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the weight of it; and that, in the affair of Mr. Hastings, he has been rather too apt to adopt the declamatory language of his accusers. It is likewise true, that to understand thoroughly the complicated affairs of India, requires a great deal of local knowledge, or very deep investigation; it may therefore be further allowed, that Mr. Belsham, or any man, writing in England and using documents which he must take in some measure upon trust, may easily fall into some mistakes, of which advantage may be taken; but those, if he has written with judgment and impartiality, will not often affect the general view of the subject. Major Scott seems to have an idea in which we cannot join him, that it does not become an Englishman to throw any imputation of injustice on his country. On the contrary, if our country is unjust and oppressive, the only way in which individuals can exculpate themselves from a share in it, is by protesting against the oppression in every way which agrees with their talents and situation. Major Scott is very angry with Mr. Belsham for saying that any territorial revenue drawn from India to Britain is *an accursed thing*.

‘It may be so. But unless Mr. Belsham can alter the nature of things, as they existed from the creation of the world to this time, and as they will exist until the world shall be no more, every kingdom holding foreign dependencies, will naturally draw all the advantages they can from those dependencies. The emperor Achar, after defraying the expences of his government in Bengal, ordered all the surplus revenues to be remitted to the royal treasury at Dehly, and so did every succeeding emperor, until their power was totally destroyed: that was an accursed thing. The sovereigns of Austria drew into Germany the surplus revenues of the Low Countries, until France lately wrested the Netherlands from them: that was an accursed thing. France does the same now, and will continue so to do, if on the restoration of peace she retains those countries: that will be an accursed thing also.

‘Great Britain has expended upon the West Indies more money, according to Dr. Priestley, than would make a garden of every uncultivated acre in England: that was not only an accursed, but a very unfortunate thing also. We threw away one hundred millions on the American war; but the object was to draw a revenue and wealth to Great Britain. True it is, we were disappointed; yet we acted upon the principle that every nation ever has acted, and ever will act.’ P. 35.

Mr. Belsham’s answer will probably be, ‘It is very true, they *are* all accursed things:’ kings are unjust, nations are also unjust, and would be still more so if, from time to time, the feeling burst of indignation, or the awful anathema of history, did not recall the native sense of right and wrong, and show that there is one reward at least, that of public opinion, which will not follow conduct that  
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has no higher motive or no other rule than mere selfish *aggrandisement*, whether in an individual, or in a corporate capacity.

*Authentic Memoirs of the Life and Reign of Catherine II. Empress of all the Russias. Collected from authentic MS's. Translations, &c. of the King of Sweden, Right Hon. Lord Mountmorres, Lord Malmesbury, M. de Volney, and other indisputable Authorities. Embellished with an elegant Frontispiece. 12mo. 3s. 6d. Boards. Crosby. 1797.*

When the death of the imperial Catherine was announced, we expected that some hasty compilations would be obtruded on the world, as faithful memoirs of her life. Such a production we have now before us. The compiler observes in his Preface, that ‘the authenticity of all that is mentioned is certainly the greatest recommendation which the work can have; and the sources from whence the accounts flow, *have* (leave) no room to doubt their *veracity*.’ But we have no reason to believe that the work possesses that recommendation, or that it flows from the purest sources. It appears to be principally a collection of extracts from periodical prints; and the *book-maker* has executed his task with so little skill or judgment, that we do not hesitate to pronounce this performance unworthy of public encouragement.

*A General Address to the Representatives of Great Britain, on important National Subjects, agitating at the present Period. By an Elector, M. A. 8vo. 1s. 6d. Stockdale. 1797.*

The only thing worth notice in this publication, is a tale, which, if true, deserves the investigation of the legislature—

‘Two female servants, of a gentleman in the neighbourhood of Goodman’s-fields, were alarmed, about one o’clock in the morning, by a naked man knocking at the window, and begging, for pity’s sake, that they would send for a watch-man to take him to the watch-house. They assumed courage, called up their fellow servants, who admitted the man, and fetched a watchman, that conveyed him to Whitechapel night-house. In due time he was taken to Lambeth street police office, where (the present Basse) Mr. Wickham then resided, to whom he related the following circumstances:

‘That, being a stranger in town, he was walking through Fenchurch-street, in a carter’s flock, when a person accosted him, stating that he wanted a porter, and that the countryman might as well get a shilling as another.—In consequence of this application he carried a parcel to a cellar in the neighbourhood of East Smithfield, where, when he entered with his presumed employer, some men were sitting, who asked him to drink, while he was waiting for his money, and detained him some time after his receiving it, under various pretences. When at length he appeared resolute in departing,



departing, they informed him that he was enlisted for the India company's service, soon over-came every resistance he made, forced him into a back room, and threatened to gag him, if he ceased not his cries. At night they stripped him, and confined him with another recruit, from whom he learned that a few mornings previous, a coach full of such levies had been conveyed to Chatham. Such information stimulated him to exert his every effort to effect his escape, and the next night being confined in a barricadoed garret, under whose window there was a pent-house, at 17 feet fall, and finding that he could get his head through the grating, after pulling off his shirt, with the grazing of his breast and shoulders, and straining his ancles, he delivered himself from his prison, and surrendered himself to justice.

' Fired with honest indignation, Mr. Wickham collected his officers, personally visited this crimping house, found it far removed from a thoroughfare, ironed like a dungeon, and spiked like a prison, seized its *contracting* crew and wretched inhabitants, and brought all under custody to the police office. Long and intricate was his investigation, for the offenders had long been habituated to this practice, were dextrous manœuverers, acted by the advice of a Jew attorney, (brother to the receiver general,) who attended with the company's act in hand, was well versed with its favouring clauses, and skilled in quibble and evasion. But the man's tale was clear as the blaze of noon. It was fully ascertained that there was a regular system of entrapping the unwary, and of confining them in this jail, till they were conveyed by coaches to Chatham, where a Gale \* officiated as magistrate, and an Edwards as clerk. What English laws could give to humanity, Mr. Wickham afforded, and much was he hurt that he could not be just "beyond the letter of the law." Several crimping contractors have magistrates committed, more would they have committed, if the poor deluded wretches could have found a housekeeper to have been bound with them for the prosecution of their deceivers.' p. 60.

We know not which is the greater reflection on the country, the permitting of a commercial company to recruit in this horrid manner, or the defect in our laws which preserves the kidnapper from punishment, on account of the poverty of the man whom he has oppressed.

*Strictures on Mr. Burke's Two Letters, addressed to a Member of the present Parliament. Part the First. 8vo. 1s. 6d. Robinsons. 1796.*

Entertaining the opinion that Mr. Burke's late writings are hostile to the general happiness of mankind, and particularly to the welfare and peace of this country, it is with pleasure that we ob-

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\* Sent next to eighteen months in prison for personating — Robinson, etc. magistrate for Surrey, and administering oaths, as such, to recruits.

serve him pursued by a host of writers who, perhaps with less splendid talents, are yet perfectly competent to the task of detecting his sophistries, and preventing their operation, in a considerable degree, upon the public mind. Among those who have answered his *Two Letters on a Regicide Peace*, the present author is distinguished by neatness of expression, and precision of argument. He follows his antagonist through all his mazes, points out his glaring inconsistencies, and exposes to the heedless and the ignorant, the nakedness and deformity of the idol they have worshipped.

In this '*first part*,' the author examines some of those strange positions and assertions, which have most generally drawn the attention of the public, but which having been also commented upon and refuted by others, we shall submit, as a specimen of the author's style and manner, his concluding reflections on the character and conduct of Mr. Burke, in which the reader will find some thoughts that are original, and others that are displayed in a new light.

'To prevent this desirable object, an object equally necessary to, and equally sought for by both countries, is the sole and avowed purpose of Mr. Burke's letters. An unauthorized individual, and confessedly against the wishes both of the government and the people, he has audaciously attempted to interpose an insuperable barrier to all reconciliation. With a rude and unhallowed voice, he has broken in upon those deliberations, on the result of which depends the destiny of his country, and perhaps of Europe. Hopeless of inculcating upon others his sanguinary and outrageous purpose, he comes forward himself to carry it into execution. Well apprized, that a nation can feel only through the individuals that compose it, he incessantly labours on the one hand to exasperate the French government, and the French nation, by every indignity that language can convey, and on the other, to intigate his countrymen to eternal hatred, and eternal war. The very title of his book, and the appellation of the "*Regicide Directory*," incessantly applied to the executive government of France, are a sufficient indication of his malicious purpose. But in order to secure his end by a personal insult, he has directed the full current of his fury against Carnot, the very member of the directory with whom it was supposed the intended negotiation would take place. Not forgetting, that the resentment of powerful nations has been excited by indignities committed by individual subjects on each other, he takes upon himself, as far as his powers will permit, the responsibility of the safety and happiness of millions, and involves in the consequences of his caprice, even those who detest his ferocity.

'It is wonderfully, and no doubt wisely directed by the author of nature, that from the same soil and climate from which some plants draw their healthful and nutritive juices, others collect a poison the most destructive to the human race. It would seem too as if the human character displayed a similar diversity, and that some  
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were intended by a natural rectitude and benevolence of disposition, to select from surrounding circumstances, causes of peace, charity, and good will, whilst others can deduce from the same circumstances, only the motives of hatred, envy, jealousy, and destruction. Wherever the latter disposition appears, there is no proceeding so open and generous, no transaction so honest, no purpose so virtuous, as not to afford food for its malignity. With whatever it comes in contact, it appropriates it by a kind of chemical affinity, to its own nature; and if it does not find, creates in every thing around it, gall and bitterness. I shall not press on my reader the application of these remarks; but I confess, it has always appeared to me extraordinary, that the same man who persevered during a long course of years, in instigating the people of America to resistance against this country, and by measures which in these days would infallibly have brought him to the bar of a criminal court, encouraged them to the defence of their independence, should, when a similar circumstance occurred in France, and when there was every reason to presume this great and desirable event might be accomplished without contention and without bloodshed, have excited a general outcry against the attempt. That the case of America and France are exactly similar, will not indeed be pretended; but the difference between them was such, as upon all reasonable grounds, should have redoubled the energies of his mind in favour of the latter. If the actuating principle of Mr. Burke, had been a generous and disinterested love of liberty, it is not possible that he should have beheld the rising efforts of the people of France, with the obliquity of jealousy, or the frown of hostility; nay, it is not possible that he should not have felt that prepossession in their favour, that solicitude for their success, which in the early part of the revolution, agitated the bosoms of those who had been his associates in the cause of freedom. But, when the moment of decision arrived,

“ ’Twas then, O shame! O trust how ill repaid!”

he with a perversity without precedent in the annals of apostacy, seized the operative moment to pour his drug into the healthful mass, and it curdled into poison. From that instant, his exertions to prolong, and by all possible methods to increase the calamities of the war which he had excited, have been unremitting and successful, and lest some more fortunate combination of circumstances, some returning gleam of human commiseration for human sufferings, should lead the contending parties to listen to the voice of reconciliation, he sedulously collects the ingredients of discord from every passing transaction, and hoards up the phial of his vengeance, ’till the moment when it is most likely to produce its effect. Ardent and impassioned in the cause of freedom in America, whilst the assertion of that freedom led to contention and to blood; equally impassioned against the liberties of France, and prolonging by every means in his power, the duration of the war, his character acquires a de-

a degree of consistency which his opponents have unjustly refused to his pretensions. *Tros Tyriusve*, it is not the cause, that interests him—Alternately the advocate of liberty or despotism, just as his support or his opposition may serve to keep alive the flames of discord, he acts up to the constitution of his nature, and in the economy of the moral world, performs an unwelcome, but perhaps an inevitable part.' p. 73.

Although Mr. Burke's publication has passed the meridian of its existence, the present author may pursue his plan with advantage to the public.

*History of the Conspiracy of Maximilian Robespierre. Translated from the French of Monsr. Montjoye. 8vo. 4s. Boards. Egerton. 1796.*

A life of Robespierre, written with impartiality, and developing the causes of his rise to the height of power which gave him the means of being so great a curse to human nature, would be a valuable work, and might be useful in deterring the sons of ambition from entering into so mad a career. But to write such a life, requires great talents and great integrity. The horror which we conceive at the atrocious crimes of this demagogue, needs not be heightened by declamation; and it requires rather a pen to soften down than to heighten them; to mix together light and shade in such a manner, that whilst we retain our indignation at the cruelties of the hero, we may still see that there was something in the man to palliate the implicit obedience of a large nation to a person without any pretensions from birth or fortune to respect. The work before us is, on this head, entirely deficient. The conspiracy of Catiline is read with pleasure; and the style of Sallust is recurred to with continual approbation. A greater theme is presented in Robespierre to the historian; for his conspiracy was for a time successful. But no advantage is taken of this circumstance by our author. He presents to us a coarse picture. The colours are laid on without discretion. Robespierre is represented from his birth to his grave, as devoid of every semblance of virtue; and not one quality is given to him to bring him forward in any society. With the circumstances of the story here related, all are well acquainted; and instead of a history of the conspiracy of Robespierre, the work should have been entitled a declamation against Robespierre and his associates.

*An Impartial Journal of a Detachment from the Brigade of Foot Guards, commencing 25th February, 1793, and ending 9th May, 1795. By Robert Brown, Corporal in the Coldstream Guards. Illustrated with a Map of the Seat of War. 8vo. 5s. 6d. Sewed. Stockdale. 1796.*

This work consists of a series of memorandums, which corporal Brown



Brown appears to have made from the time of the embarkation of the troops at Greenwich, to their relanding at the same place, after the disastrous campaign of 1794. He is of opinion that 'as there is a secret pleasure in contemplating past scenes of danger and distress, when the mind is at rest and quiet, this small tract may be acceptable to many of those who shared in the troubles therein described, as it will bring to their remembrance a number of incidents which they had probably forgot.' P. v.

Diaries of this kind no doubt have their use, and the author has probably mentioned the kind of persons who will be most interested, his fellow soldiers. To others it may contribute some information, and ascertain the more minute occurrences which are sunk in the composition of history. He confines himself strictly to matters of fact, and seldom indulges in reflections, though we are not sorry to meet with the following—

'Whatever enmity may be in the hearts of the rulers of nations or conductors of war against each other, there seems to be little animosity between individuals of the different armies. Since the 17th (July 1794) the advanced posts of the French army have been established on one side of the river Neethe, and our's on the other; the river is about thirty or forty paces wide; the cannon are planted on both sides ready for attack or defence; yet the men walk about, or carelessly lay (*lie*) on the bank on each side, and frequently converse with each other. Several of the French have stripped and swam over to our men, bringing with them gin and other liquors, and after drinking with each other with the utmost frankness and cordiality, swim back again to their posts.

'This familiarity was, however, strictly forbidden as soon as known.

'What reflecting mind but must lament the fatal custom, necessity, or other causes, that urge men, not only without remorse, but with an ardent zeal to destroy each other, between whom no cause of complaint ever existed, but only to satiate the ambition, avarice, or revenge of a few individuals.' P. 180.

It is but seldom, however, that our author steps out of the *ranks* to indulge in remarks like these. The conclusion is perfectly consistent with the simplicity of character which a subaltern may be supposed to possess.

'Thus ended our expedition, which, though unsuccessful in the end, all the nation will be ready to allow was not owing either to a want of courage or conduct in the officers or men engaged in it, but to a number of events which could neither be foreseen or prevented; such as the extraordinary exertions of the enemy, such, indeed, as neither they nor any other nation could continue for any considerable time. The freezing of the Waal, which does not happen to such a degree perhaps once in a century; and at the same

time the raging sickness which prevailed, reduced our army to less than half its former number.

‘ Under all these circumstances, it is rather to be wondered at that we effected such a safe retreat, especially through a country, whose inhabitants, as far as they durst avow themselves, were as much, or more our enemies, than the French.’ P. 276.

We cannot but be surprised to learn that the articles of apparel furnished by the benevolence of this country in the years 1793—4, were not given *gratis* to the soldiers. They paid 2s. for a pair of blue cloth trowsers, and, it would appear, in proportion for the other articles, although the corporal does not set down any other prices.

*A Short Defence of the present Men and present Measures, with occasional Strictures on some recent Publications of Democratic Notoriety. In a Letter to a Friend in the Country; including Thoughts on War, Expences, Taxes, France, Negotiation, Emigration, Spain, Invasion, &c. By P. Kennedy. 8vo. 1s. 6d. Rivingtons. 1797.*

‘ I know it is difficult to obtain a patient reading at a period over-run with scribblers, as Ægypt was with flies and locusts.— For, as an excellent author observed—that worst vermin of small authors has given the world such a surfeit, that instead of desiring to write, a man would be more inclined to wish, for his own ease, that he could not read.’ P. 2.

We sincerely lament that the author had the misfortune to be sent to school, and thus to increase the number of what he calls ‘ that worst vermin of small authors.’

*Conciliation; or, Considerations on the Origin and Termination of the present War. With an Appendix, containing Remarks on Mr. Erskine’s “ View of the Causes and Consequences of the present War.” By Hewling Luson, of Sheerness. 8vo. 2s. Sael. 1797.*

The intent of this work is—

‘ 1st, To exculpate the British government and nation from the foul imputation of unjustly provoking a war, into which they were reluctantly compelled to engage.

‘ 2dly, To point out the impolicy of receiving M. Chauvelin as ambassador from the republic of France, in the beginning of the year 1793; and to vindicate the sincerity of administration in the late negotiation for peace.

‘ 3dly, To recommend the immediate termination of this destructive war by a general peace, on the basis of compensation, which has been admitted by the governments of France and Britain to be just, and to render this peace permanent and secure by a firm alliance between the French and British nations and governments.’

On these points the author goes over the common ground of French events, tells us nothing new about them, and his reflections are in general common-place. The third part of his subject is best treated, and what he says of natural enmity deserves consideration—

‘ The aggregate mass which is called the people, whether in France or in England (which are undoubtedly the most enlightened nations in the world) have neither opportunity nor inclination, if they all possessed ability, to form just or liberal ideas of the character of other nations; they are therefore always ready and willing to believe what is told them by those whom they know to have more leisure and better means of information than themselves.

‘ Englishmen and Frenchmen have, ever since the Norman conquest, been told they are natural enemies. This gross libel on nature they have always considered as an article of their political creed; and have very conscientiously, and willingly, followed their leaders to cut each other’s throats, for the glory of their respective kings and countries; and to revenge themselves on their “natural enemies,” though all the time without any “malice or hatred in their hearts,” except what their wise and righteous “governors, teachers, political pastors, and masters,” might have found it convenient to insil into them.

‘ If two numerous armies of these natural enemies should, even at this moment, when the national animosity created by ambition, nursed by prejudice, and strengthened by a long reciprocation of injuries, has attained its highest pitch, be eagerly waiting the dreadful event of battle; and if the meditated slaughter should be suddenly and unexpectedly suspended by the happy tidings of peace, would not the joyful acclamations of either host assert the rights of injured nature? Her children, liberated from the cruel tyranny of human restrictions, and absolved from the stern commands of honour, would obey her awful voice, and embrace as brethren.

‘ A natural enemy “is a monster” which the world “ne’er saw,” and national animosity is the creature of political delusion.”  
p. 69.

*An Historical Essay on the Principles of Political Associations in a State: chiefly deduced from the French, English, and Jewish Histories: with an Application of those Principles; in a comparative View of the Associations of the Year 1792, and that recently instituted by the Whig Club. By the Rev. John Brand, M. A. 8vo. 2s. 6d. Longman. 1796.*

Mr. Brand observes, in his Introduction, that the attack upon Mr. Reeves was ultimately directed against the ‘Associations against Republicans and Levellers;’ that the opposition, in resisting the Grenville and Pitt acts, were led by a kind of political necessity to the accusation of a man connected with the associated defenders of the constitution; and that they embraced this measure in order to



destroy the weight of the associations, and even to excite the populace against them. 'Now,' says Mr. Brand, 'the latter cannot act unless they be embodied;' and he goes on to prove that the Declaration of the Whig Club, respecting the two acts, was the plan to embody the people, although he quotes that declaration in which it is expressly stated that, 'the association goes only to the *single point* of the repeal of those laws, and the subscribers pledge themselves only to prosecute that sole object by every legal and peaceable means.' Nothing can be plainer than this; and yet it is the object of this whole pamphlet to prove that in this association are the seeds of all the rebellions and revolutions that have taken place in the world, from the insurrection of the Jews in the reign of Nero, to the convocation of the states-general of France. His chief argument, if it may be called an argument, is, that associations like that of the Whig Club know not where to stop, although their purposes may have been originally limited. This objection certainly does not apply to Mr. Reeve's association, which we believe has really stopped.

In order to prove the danger from the Whig association, our author has brought together examples from the history of all nations; and as far as the use he has made of those produces the effect of alarm, the consequence must be the establishment of these principles:

That an act of the legislature, however grievous or oppressive, must be submitted to, until the legislature *of itself* think fit to repeal it.

That any man aggrieved by a law has a right to feel, but not to complain, nor to represent his sufferings in such a manner as to induce others to complain.

That, consequently, all subscriptions to petitions for the repeal of an act of parliament, are dangerous.

The establishment of these principles of government is the natural and indeed the only result of Mr. Brand's labours; and undoubtedly entitle him to the praise of a vigorous supporter of the existing administration, of whatever kind of men it may be composed.

The Whig association is compared to that of lord George Gordon. In p. 33, the author asks, 'Is there no danger to be apprehended from the new association, to which they (the populace) will all throng to subscribe, when that of lord George Gordon, constructed with so much *less art* and preparation, formed of so much feebler materials, brought us to the brink of ruin?'

Again—'The object of Mr. Fox's association is clearly limited. It is to continue in force until the two acts of parliament, named therein, be repealed; and the subscribers, as associators, are to pursue no other point. But we have had the calamity to see a very recent and terrible example of the failure of an engagement, defin-



ed with as much precision as that now held out to us, and which was contracted with a more awful solemnity.' p. 69. Here he quotes the proceedings of the national assembly of France, in July 1792, in favour of the constitution. How far there is a probable connection between these events, we leave to the determination of our readers,—satisfied, ourselves, that if Mr. Brand's principles are true, the 'people of this country have nothing to do with the laws but to obey them.'

*Remarks upon the Conduct of the respective Governments of Great Britain and France, in the late Negotiations for Peace.* 8vo. 1s. Stockdale. 1797.

This pamphlet is written with a great deal of speciousness, makes continual appeals to Vattel, parades much on civilised nations, and is evidently the production of one who has communications with the cabinet. Its contents may be gathered from the last sentence, in which the writer asserts that if an appeal were made to public virtue and national honour on the present war, the answer doubtless must be—

'That it is a duty, from which we cannot recede, to prosecute, with an unanimity, a vigour, and a decision proportioned to the importance of the crisis, a contest in its origin and continuance equally just and unavoidable; undertaken with a view only of repelling the attacks of unprovoked aggression, and prolonged only through the stubborn pride and inordinate ambition of the enemy.' p. 42.

We believe just as much of this sentence, as we do of the greater part of the work. The nation is heartily sick of the war; and the terms, 'stubborn pride and inordinate ambition,' are words of course, to which the writer most probably did not give himself the trouble to annex any precise ideas.

*An Exposition of the Principles of the English Jacobins; with Strictures on the Political Conduct of Charles James Fox, William Pitt, and Edmund Burke; including Remarks on the Resignation of George Washington.* By R. Dinmore. 8vo. 1s. Jordan. 1797.

Whatever be the merits or demerits of what is called jacobinism, it is at least our duty, before we form any opinion upon the subject, to give a calm and dispassionate attention to the statements on both sides of the question. The misfortune is, that in party contentions few persons are capable of preserving that equanimity so essential to the candid detail of facts, and the deduction of fair and liberal conclusions. In the present struggle between the new and old systems, the charge of intemperance has been reiterated by the advocates of each against their respective opponents: and it must be confessed that both parties have given too much occasion for

reproach. The author before us adopts, without the least hesitation, the name by which the advocates of *things as they are* have endeavoured to stigmatise the reformers of the day; calls himself a Norwich jacobin, and proceeds to state what the opinions and principles of the Norwich jacobins are. Many of these principles a part of our readers may not be inclined to adopt in their full extent: but at any rate they will be admitted to assume a very different complexion in the present picture, from that with which they have been painted in the caricatures of Mr. Burke and his school. The author rightly considers the doctrine of 'equality,' as that which it is of most importance not to have misunderstood; and he repels, with indignation, the charge of 'a desire forcibly to equalise property:' but he affirms 'that the *laws ought to have a tendency*' to such equalisation; because 'immense wealth in the few produces corresponding misery in the many. But this should simply be a tendency: there should be no force used: every man is equally with them' (the jacobins) 'entitled to the profits of his own industry, and to the disposal of it.'

The collateral subjects announced in the title-page are connected with the main argument in an easy and natural way; and the characters, on the whole, are drawn with quite as much candour as could be expected.

## P O E T I C A L.

*The Rural Lyre; a Volume of Poems: dedicated to the Right Honourable the Earl of Bristol, Lord Bishop of Derry. By Ann Yearsley. 4to. 10s. 6d. Boards. Robinsons. 1796.*

The character which Strada gives to Lucan, may with strict propriety be applied to Mrs. Yearsley: 'Ingenium ei esse oppido magnum, sed contumacius quam ut arte regi posset; dictionem, animosam et ingenio parem, at inamœnam tragicæque feralem.' This volume (which is handsomely printed, and decorated with a frontispiece) consists of twenty-four poems. The sentiments and imagery are, for the greater part, bold and poetical, the language uniformly original and energetic; but the very great abruptness of the transitions occasions a frequent obscurity. The poems, indeed, seem to want a regular combination of thought; and although the reader may admire *the whole* of some of them, he will perhaps find no one which he can approve as *a whole*. The 'Remonstrance in the Platonic Shade flourishing on an Height' is rather obscure. Of the remainder, we admire 'Brutus, a fragment,' the least; and the Letters, 'in the style of the simplicity of the antients,' from page 47 to page 66, the 'Address to Friendship,' the 'Rustic's Avowal of Faith,' and the 'Captive Linnet,' the most highly. We present our readers with the following very tender lines from the poem last mentioned—

'Mycias!

\* Mycias! behold this bird! see, how she tires!  
Breaks her soft plumes, and springs against the wires!

.....  
Her haunt she well remembers: every morn  
Her sweet note warbled from the blowing thorn  
That hangs o'er yon cool wave; responses clear  
Her sisters gave, and sprang thro' upper air.  
E'en now (by habit gentler made) at eve,  
A time when men their green dominions leave,  
They sit, and call her near her fav'rite spray,  
Meet no reply, and pensive wing their way.  
This wound in friendship dear affections heal:  
Their young require them: to their nests they steal.

.....  
Perhaps, dear Mycias! this poor mourner's breast  
Was yesternight on her weak offspring prest!—  
The down scarce breaking on their tender skin,  
Their eyes yet clos'd, their bodies cold and thin.

.....  
Where are they now, sweet captive? Who'll befriend  
Thy mourning children, as the storms descend?  
The winds are bleak, thy mossy cradle's torn,  
Hark! they lament thee, hungry and forlorn!  
Each shiv'ring brother round his sister creeps,  
Deep in the nest thy little daughter sleeps.  
Again the blast, that tears the oak, comes on;  
Thy rocking house, thy family are gone!' p. 88.

Mrs. Yearsley's dedication concludes with a discussion on equality, in which she appears to confound natural with artificial inequality. The inequalities of nature, whether mountains or geniuses, are good and useful; the inequalities of society are evil in themselves, and to be justified only as being necessary evils. 'Unerring nature produces at one moment the eagle and the bat.' True! But does Mrs. Yearsley infer from thence, that society acts unerringly, when it blindfolds the eagle and makes the bat his guide?

Mrs. Yearsley, by a combination of fortunate circumstances, has been prevented from wasting '*her* sweetness on the desert air,' and has been transplanted into a less ungenial soil. The public, as well as herself, have reason to rejoice. But how many, how very many, must there have been, whose natural powers were equal—but

Chill penury repress their noble rage,  
And froze the genial current of the soul.

Mrs. Yearsley might have *acknowledged*, not without sighs, the necessity of such a state of society; but surely *she* should not have *exulted* in it. Dedications to great people are dangerous things. Woman, beloved by genius,

'Know thine own worth, and reverence the lyre!'

*An Attempt to account for the Infidelity of the late Edward Gibbon, Esq. founded on his own Memoirs; published by John Lord Sheffield; with Reflections on the best Means of checking the present alarming Progress of Scepticism and Irreligion: including an Account of the Conversion and Death of the Right Hon. George Lord Lyttleton. By John Evans, A. M. 8vo. 1s. 6d. Longman. 1797.*

The writings of Mr. Gibbon are a fund from which the advocates for christianity may derive great advantages. If we take his history into our hands, we may easily show the remarkable coincidence between the facts which he has related as an historian, and the prophecies of them by the sacred writers: his sneers against religion may, in general, be shown to bear upon its corruptions, not upon christianity; and where he really does attack revelation, which is very seldom when compared with his reiterated assaults on bigotry and superstition, the reason of his misconceptions may be easily drawn from his own Memoirs. The latter part is taken up by the author of this pamphlet; and if he had confined himself entirely to this subject, his work would have been more useful and interesting.

Mr. Gibbon is frequently blamed for sneering, as it is said, at religion; and in this pamphlet it is asserted that such conduct was unnecessary, as he lived in 'a country where a man may write and speak as he thinks, without danger of molestation.' Now this is by no means true. If Mr. Gibbon had written a serious attack upon christianity, he might not indeed have been imprisoned or pilloried; but instead of being respected by the fashionable world, instead of having his company and acquaintance courted even by bishops, instead of standing high in literary fame, he would have found himself bereaved of the greater part of his friends, and must have been excluded, from a variety of causes, from many societies into which he had the ambition to be introduced. Hence Voltaire, Hume, Gibbon, and others, have entered into the contest in the manner the least dangerous to themselves, and most likely to promote the success of the cause which they have undertaken; and the true way to oppose such writers, is not to make an outcry about religion being in danger, about the increase of scepticism and infidelity, but to show clearly that they are at full liberty to attack religion in what manner they please, and that all their sneers must rebound back to their own infamy.

A sneer has been used by a prophet of God against false religion; and we must have but a weak opinion of our own cause, if we think that the true religion can be hurt by it. The sneer will not be used, except when falsehood is notorious, or there is danger in speaking the truth. The causes of Mr. Gibbon's infidelity are tolerably



tolerably well stated; and the work may be, therefore, serviceable to those who have not read the Memoirs; but much better use might have been made of the materials; and then the two last articles, which are not distinguished by any peculiar merit in novelty or composition, might have been omitted.

*The Argument in Favor of Christianity drawn from the Character and Discourses of Christ. A Sermon preached at St. Peter's in Thanet, on Sunday, September 25, 1796. By Thomas Edwards, L. L. D. 4to. 1s. Faulder. 1796.*

Dr. Edwards is better known in the learned world as one of the most distinguished scholars in the university of Cambridge, than as a divine: but the masterly manner in which, in the work before us, he has treated a very important topic, is a proof that he has pursued, with the greatest attention, subjects best adapted to his profession. Infidels amuse themselves with various caprices of fancy on our belief in miracles and prophecy: they pretend that the former never existed, and that the latter obtains credit from accidental circumstances, and is not sanctioned by any divine intercourse. Our learned divine meets them upon their own grounds: for the moment, he lays aside all the arguments to be derived from miracles and prophecy: he rests his faith upon a single point,—the character and conduct of our Saviour,—and thence proves the divinity of his mission.

‘It will be difficult’ (says he) ‘for the ingenuity of scepticism to devise more than four hypotheses, which can with the smallest plausibility be advanced to elucidate the character of Christ:—either that he was an enthusiast:—or that he was a mere teacher of morality:—or that he entertained a remote design of proclaiming himself a temporal Messiah:—or that he deluded his followers with the visionary prospect of affording them a spiritual deliverance. If none of these hypotheses should be able to maintain their ground, will it not unavoidably follow that Jesus was a divine instructor?’  
P. 2.

Each of these positions is examined with great judgment; and the discourse is thus solemnly concluded—

‘In a concern of the last importance I would neither willingly be deceived myself, nor would I wish to deceive others: but in the foregoing train of reasoning I am not conscious of any flaw. Should the validity of it be admitted, it affords a concise and satisfactory proof of the truth of our religion,—adapted to every capacity,—unembarrassed by the subtleties of criticism and the labyrinths of learning. May it be attended with the happy influence, which it was calculated to produce! Let us prove all things; but let us hold fast that which is good. When upon examination we are convinced of the divine origin of christianity, let us maintain the profession

feſſion of our faith without wavering. Above all, let the confirmation of our faith be the improvement of our practice; that when Chriſt, who is our ſhepherd, ſhall appear, we may receive a crown of glory with this deciſive ſentence of approbation, "Well done, good and faithful ſervants, enter ye into the joy of your Lord." P. 17.

A diſcourſe like the above is peculiarly well adapted to the preſent times. Unbelievers triumph in ſome little jeſt, derived in general from a miſunderſtanding of the ſcriptures; but they have never ventured to impeach the moral character of our Saviour. They are not aware of the extent of their confeſſions. It is their duty to examine the conſequences: and we do not ſcruple to affirm, that this partial examination of chriſtianity will be attended with good effects. To us, however, it appears, that the hiſtory of our Saviour, taken in connection with the preceding and ſubſequent ſcriptures, contains a three-fold cord from prophecies, from miracles, and from his own conduct, which can never be broken. In his conduct the prophecies are verified; and ſuch prophecies could only come from the author of all truth. But let the unbeliever bring his ſtrong reaſons, and ſhow us any probable means of forming ſuch a character as our Saviour exhibited to the world, unleſs he was, as he declared himſelf to be, the light of the world.

*Sermons on the Character of Chriſt. By John Martin. 8vo. 7s. 6d. Boards. Martin.*

The particular ſubjects which Mr. Martin diſcuſſes in contemplating the character of Jeſus Chriſt, are—1. The Prophecies relating to him—2. His Pre-exiſtence—3. His Incarnation—4. The Infancy and Youth of Chriſt—5. His Baptiſm—6. His Temptations—7. His Miracles—8. His Preaching—9. His calling others to preach—10. His ſententious Sayings—11. His prophetic Declarations—12. His Sufferings—13. His Reſurrection—14. His Aſcenſion—15. His Interceſſion for Sinners—16. His ſecond Coming—17. Chriſt the Sum of the ſacred Scriptures.

Our readers will perceive that theſe ſubjects are judiciously choſen: and we will add that, taken collectively, they form a ſhort but comprehensive ſyſtem of chriſtian divinity. With reſpect to the compoſition, the arrangement will be found to be regular and clear; and as to the ſtyle, we think it of the middle kind, eaſy, and for the moſt part correct; ſeldom very animated or nervous, but often chaſte and elegant.

The following ſhort extract may ſerve as a ſpecimen.

‘ Our Lord taught with *ſimplicity*.

‘ His appearance was plain, and unadorned with the dreſs of any peculiar office; yet it was not rude, or of illiberal complexion. The language which he condeſcended to uſe was unrefined in its ſtructure, inharmonious in its arrangement, and by no means the moſt

most promising to be employed in the arts of persuasion. Yet those who were sent to apprehend him, returned and said, Never man spake like this man! and all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

‘ If to us, who only *read* an abridgment of his discourses, there appears something so solemn in his devotions, so perspicuous and excellent in his instructions, so familiar, easy, and elegant, in his conversations, and so pathetic in his expostulations, what must his disciples have felt when they heard him utter his mind in all these forms, and *saw*, as well as heard, that he was full of grace and truth! To whom said they, by the mouth of Peter, shall we go? Thou hast the words of eternal life. And when he taught daily in the temple, though the chief priests, and the scribes, and the chief of the people sought to destroy him, they could not, for the far greater number of the people were very attentive to hear him.’ p. 205.

*Christian Knowledge, in a Series of Theological Extracts and Abridgments: affectionately addressed to Philosophic Deists, Socinians, Christians, and Jews. By a Lover of true Philosophy. Vol. I. 8vo. 6s. Boards. Cadell and Davies. 1795.*

The compiler of these extracts recommends them to the public from his own experience of their utility. We shall give the account of this utility in his own words—

‘ Whatever may generally be thought of this publication altogether, I trust that such as peruse it with seriousness and candour, shall, by God’s blessing, find in it no feeble defence against the shafts of infidelity, and no inconsiderable confirmation of their faith. So may the Almighty, who brings good out of evil, and light the more pleasing and the more powerful for the deep contrast of preceding darkness, dispense some salutary emanations of spiritual truth and comfort, by the imperfect, but well-meant labours, of a once splenetic and unhappy sceptic! To conclude a Preface already too long, whilst I shroud in concealment my shame of having been ever by any evil fallacies, or misconstruction of a revelation, which to every eye of pure and right perceptions, shines with more than sublunary light, seduced to fall under this description, — may I not hope that the additional strength and steadfastness of belief which I have acquired by these researches, shall be communicated to others, who, without any former propensity to mistrust, may feel themselves awakened and assisted by the ardour and the force of those convictions, by which I am now so deeply impressed?’ p. xix.

We rejoice that a sceptic is by any means, however inadequate they may appear to us, brought over from the error of his ways; but we must candidly confess that we do not see much in these extracts, either to assist in converting his former sceptical brethren, or to confirm a sound believer. The attempt to prove the doctrine of the Trinity from rabbinical comments, and conjectures on the wild fancies

fancies of the heathen mythology, which takes up the greater part of 106 pages, is too gross for men of learning, and too abstruse for the uneducated. In the scriptures, and the scriptures alone, this and every other religious point, insisted on as articles of faith, must be sought for; and if from thence they cannot be proved to our satisfaction, they must be given up: but we should do the greatest injustice to divine revelation if we could suppose that it stood in need of any support from foreign quarters, or the sublimity of its doctrines be improved by Tartarian tales, and figments of the Hindoos.

*Sermons translated from the original French of the late Rev. James Saurin, Pastor of the French Church at the Hague. Volume VI. on Sacramental Occasions. By Henry Hunter, D. D. Pastor of the Scots Church, London-Wall. 8vo. 6s. Boards. Dilly. 1796.*

The admirers of Saurin will be glad to add this volume to the collection translated by Mr. Robinson. The merits of Dr. Hunter are well known as a translator; and certainly, if the doctrinal were the most valuable parts of his original, he might justly claim a preference, in translating, over his predecessor, who was well known to be very far from adhering to the tenets of Calvinism. Dr. Hunter agrees entirely with Saurin on these points: and of course his translation might at first view be perused with greater confidence by his Calvinistical readers; but abstract from these points, on which there is room for great latitude of opinion, so many greater beauties are to be found in the compositions of Saurin, that Dr. Hunter has been very usefully employed in this work, and particularly so in adapting the length of the discourses to the convenience of private families.

*The Inanity and Mischief of vulgar Superstitions. Four Sermons preached at All-Saints Church, Huntingdon, by M. J. Naylor, M. A. Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire. To which is added, some Account of the Witches of Warboys. 8vo. 2s. 6d. Rivingtons. 1795.*

Our readers in the metropolis will scarcely conceive that the belief of witches is not rooted out of the minds of their countrymen: but we are sorry to observe that in the fen counties there are still people simple and absurd enough to give way to this ancient superstition. A little more than two hundred years ago, three persons were indicted for witchcraft in Huntingdonshire, and various 'proofs, presumptions, circumstances, and reasons, were at large delivered, until both the judge, justices, and jury said openly, that the cause was most apparent, their consciences were well satisfied, that the said witches were guilty, and had deserved death.' The poor wretches, an old man and woman, the woman above eighty years of age, and their daughter, were in consequence executed: their  
goods,



goods, which amounted to forty pounds, were forfeited to sir Henry Cromwell, as lord of the manor of Warboys; and this sum he made over to the corporation of Huntingdon, on condition that they should give forty shillings every year 'to a doctor or bachelor of divinity of Queen's College, Cambridge, to preach a sermon at Huntingdon against the sin of witchcraft, and to teach the people how they should discover and frustrate the machinations of witches, and dealers with evil spirits.'

This donation still subsists: the sermon is annually preached; but, for the credit of Queen's College and the corporation of Huntingdon, the terms are not strictly complied with. Of this we have an evident proof in the sermons before us. The passages in scripture, which have been rashly supposed to give countenance to a belief in witchcraft, are judiciously examined; but we fear that weak minds will continue to be prejudiced in favour of this belief, as long as the various false translations from the original, made probably in compliance with the absurd notions of James the First, are allowed to have a place in our common bibles. The false rendering of the words *ἐξίσταναι*, *ἐξίστανεσθαι* by the word 'bewitched,' when *ἐξίστατο* is translated, 'wondered,' is properly noticed by our author. Acts, viii.—13.

We heartily recommend these sermons to the perusal of the clergy, in those parishes where poor unfortunate old men and women are still tormented by their neighbours, on the ridiculous pretence of witchcraft: and the Appendix deserves attention from all judges and jurymen. There is no time when a judge and jury should be more upon their guard, than when the crimes alleged against the prisoner at the bar are imputed to him either by popular clamour, or the vengeance of the ruling party; but the history of all ages and countries teaches us, in too many instances, that the balance is then held with the unsteadiest hand, when the strongest nerve is required.

*The Duty of Christians to seek the Peace and Welfare of the Community. A Sermon, preached at Kingston upon Hull, on the late Public Fast, Wednesday, March 8th, 1797, by William Pendered.*  
8vo. 1s. Johnson. 1797.

The author, in his Preface and his notes, professes a fear of the 'awful court of reviewers,' and makes almost a promise not to appear again before the public. On this account we give him leave to go from our bar with one word only of advice, to recollect that as a preacher he is to meditate upon the scriptures, and to speak, without fear, awful truths to the people. A discourse written with a view to the awful court of reviewers is not calculated to make any impression upon the hearers; and on a fast day the thoughts of the whole congregation, both preacher and hearers, should be directed to the highest tribunal,

*The solemn Voice of Public Events considered in a Discourse from Zephaniah iii. 6, 7. relative to the Appointment of the late General Fast, on the 8th of March, 1797. By A. Macclaine, D. D. 4to. 1s. 6d. Cadell and Davies. 1797.*

What does this solemn voice really teach us? Surely it ought to teach every nation to correct the abuses gradually crept into the constitution; but these abuses are not likely to be removed as long as preachers think it necessary to be so very abusive of the French; and so little anxious for the reforms which by many persons are loudly called for at home. The common topics are brought forward in this discourse; the French are called modern Amorites, their sins are specified, their political sins chiefly. The political sins of this government, if it has any, are not specified: and there is a general call to repentance for personal sins, which the preacher may expatiate upon as much as he pleases, without giving offence. If a preacher is allowed to speak of the execution of the French king as that of an innocent man, he should with equal boldness arraign the proceedings of our own government, and, with the freedom of the celebrated Massillon before Louis the Fourteenth, expose the sins of administration, from which flattery alone can suppose it to be exempt. But we cannot approve of this conduct in the pulpit. We cannot allow that it is right in a preacher to enter into a political discussion of any question relating to our own or foreign governments. He is to speak truths to the disciples of Christ, whose kingdom is not of this world.

*A Sermon addressed to the General Baptists, on the Causes of their Declension, and the Means of their future Prosperity. Preached at the Baptist Meeting, Saint Thomas's Street, Portsmouth, November the 15th; and at Chichester, December the 6th; 1795. (Now a little enlarged.) By John Kingsford. 8vo. 6d. Marston. 1796.*

The readers of this discourse will imagine, from the crowded meetings which they are accustomed to see in different parts of England, that the author must be mistaken in computing the number of his sect at so low an estimate. They are not aware of the distinction into church members and hearers; for sometimes a congregation may consist, as we have seen, of upwards of a thousand people, and yet the members may not amount to a hundred. That the number of church members is declining, we have reason to believe from the authority of a person so able to procure accurate information on the subject. That it should decline, we think highly probable, if the causes of declension, stated in this discourse, prevail in the society. The discourse is written in plain language, without any attempt at elegance of style or composition; but as the matter is of high importance to the Baptist society, we doubt not that it will meet with the attention from that quarter which it truly deserves.

*Ezekiel's Warning to the Jews, applied to the threatened Invasion of Great Britain. A Sermon, delivered at Ash, March the 8th, 1797. By N. Nisbett, M. A. 8vo. 6d. Johnson. 1797.*

Politico-theology. We regret that its author should have intermitted his more useful studies for the discussion of so many topics which are calculated to inflame the minds of his hearers, rather than to give them a serious conviction of their own situation.

*The Connexion of Situation with Character considered with a View to the Ministers of Religion: a Synod Sermon, by the Rev. Stevenson Macgill, Minister of Edgewood. 8vo. 1s. Macaulay, Glasgow. 1797.*

St. Paul's letters to Timothy and Titus contain the best directions which can be given to persons in the offices of teachers or ministers of a christian meeting. Before a synod or meeting in Scotland, the subject selected by our author was very fit and proper; and it is treated in a manner which, we doubt not, met with the approbation of his hearers. Several of them requested that the discourse should be committed to the press; and the young Scotch divines may derive some benefit from the perusal; but there are so many sermons on the same subject, and so many instructions in various forms, to ministers of different persuasions, that it was scarcely of consequence to increase the number by the present publication.

*Twelve Sermons preached at the New Jerusalem Temple, in Red-Cross-Street, near Cripplegate, London. By Manoaah Sibly, N. H. S. Servant of our Lord Jesus Christ. 8vo. Sold by the Author. 1796=40.*

If any person, unwilling to wade through the voluminous writings of Swedenborg, wishes to have an insight into the leading tenets of his sect, we recommend to him the perusal of these discourses. From the first paragraph, he may easily conjecture what he is to expect. The text is Genesis I. 26, 27, in which our preacher says, 'all scientific grammatical rules are turned aside;' and this, which to us is a very great objection to any writer, is made a ground of praise rather than of censure. We beg leave, however, to differ from the preacher in his opinion, and to deny this breach of rules for which he contends. The dispute is a very old one, involving the meaning of the word *Elohim*, as also the new Jerusalem doctrine of the Trinity. On the latter subject, the question between the new and the old church is brought to a simple issue; and with the change only of one proposition for another, most of the addressees of the new church might be accommodated to the prayers of the orthodox. Is there a Trinity in God? Or is there a Trinity of Gods? The process of proving a Trinity in God, as adopted by our author, from the meaning of the word *Elohim*, the



unity in the Creator, and the verse in John's gospel, proving the *Logos* to be God, is surely very far fetched, and cannot easily be understood by an English congregation.

When once a writer sets aside the propriety of adhering to grammatical rules, he has taken a stride which naturally carries him into the regions of mysticism. Every thing is spiritualised: and, if the doctrines of Swedenborg had not been sufficiently commented upon, we should with pleasure have selected some extracts from the work before us, to show the genius of the sect. But our readers are in general well acquainted with the leading points; and there is nothing new in this work to excite peculiar curiosity.

### L A W.

*The Posthumous Works of Charles Fearn, Esq. Barrister at Law. Consisting of a Reading on the Statute of Inrolments, Arguments in the singular Case of General Stanwix, and a Collection of Cases and Opinions. Selected from the Author's Manuscripts. By Thomas Mitchell Shadwell, of Gray's-Inn, Esq. 8vo. 12s. Boards. Butterworth. 1797.*

Mr. Fearn's profound knowledge of the law of real property, and the ingenuity as well as the soundness of his legal publications, have been the subject of much professional applause; it is greatly to be regretted that the fairest opportunities of attaining pecuniary independence did not exempt the circumstances of Mr. Fearn from serious embarrassment; and it is at the same time highly honourable to the feelings and discrimination of the gentlemen of the bar, that the distress of the author of the 'Essay on Contingent Remainders' excited sympathy and procured substantial relief. The present posthumous volume is published for the benefit of Mr. Fearn's widow: and though its contents may not possess a professional importance equal to the other works of the author, we are gratified in perceiving it patronised by a very numerous and respectable list of subscribers.

*Reports of Cases adjudged in the Court of King's Bench: with some special Cases in the Courts of Chancery, Common Pleas, and Exchequer, alphabetically digested under proper Heads; from the first Year of King William and Queen Mary, to the tenth Year of Queen Anne. By William Salkeld, late Serjeant at Law. The Sixth Edition: including the Notes and References of Knightly D'Anvers, Esq. and Mr. Serjeant Wilson; and large Additions of Notes and References to modern Authorities and Determinations, by William David Evans, Esq. Barrister at Law. 3 Vols. Royal 8vo. 11. 7s. Boards. Butterworth. 1795.*

Mr. Serjeant Salkeld's Reports have long been distinguished by a very considerable and deserved share of professional reputation, and  
have



have been published at different times under the care of respectable legal characters. Much industry has certainly been bestowed on the present edition; but its value is considerably lessened by the numerous inaccuracies which have occurred in the printing. The editor endeavours to apologise for this defect, by stating that it was occasioned by the distance of his residence from London; we do not, however, deem such an excuse completely satisfactory, when we consider the peculiar importance of correctness in a legal publication, to those by whom it may be consulted; and we advise editors themselves to reflect that a long list of acknowledged errors must naturally lead to a suspicion that many more mistakes exist, which have escaped editorial detection.

*Observations on the late Act for augmenting the Salaries of Curates, in Four Letters to a Friend. By Eusebius, Vicar of Lilliput. 8vo. 1s. 6d. Cadell and Davies. 1797.*

These observations may easily be answered by the poor curates. There are cases, without doubt, when by an abuse of the act an undeserving curate may cut off too great a portion of the income of the deserving vicar; but there are so many instances of the inadequate pay at times given to curates, that every impartial man must rejoice that their case has at last been taken into consideration by the legislature.

## M E D I C A L.

*Murepsologia; or, the Art of the Apothecary, traced up to its original Source in History; and the Antiquity and Consequence of the Druggists and Drug Merchants asserted and maintained against the Misrepresentations of the Author of a late History of Medicine. The Nature and Design of that Publication examined, and the true Foundation of the respectable Character of the Apothecary of Great Britain, at the present Time, pointed out and illustrated. By Joseph Bradney, Esq. 8vo. 1s. Rivingtons.*

Mr. Bradney here takes up the cudgels in opposition to Mr. Good's proposed reform in the pharmaceutic profession: but he neither wields them with judgment, nor applies them with much dexterity or effect. He is indeed as strenuous for the continuation of the abuses of the profession, as his antagonist is determined in the cause of reform; but his powers of enforcing his design are by no means equal.

On the proposed mode of reformation, he says—

‘It might be imagined, that the powers which already exist in the corporate bodies, who legally preside over the department of pharmacy, were annulled, or of no force; because, if these powers exist, and are lodged in the hands of gentlemen perfectly competent to exercise them, and, if these powers are not only very full and comprehensive, but exercised with prudence and discretion,

we are led to judge, that any change of men or measures, must be equally unnecessary and absurd. For even admitting the present administration of them not to produce the full effect expected by the new reformer, how would the matter be mended by transferring such enlarged powers to a description of men who are not supposed, from their education and knowledge, to have their minds adequately enlarged to use them with propriety? P. 5.

Mr. Good had asserted that druggists were comparatively a modern race of men, and by no means of equal importance with apothecaries: to which Mr. Pradney replies by quoting Chambers.

The author's observations on the examination of persons and drugs have neither strength nor novelty to recommend them.

On the importance of the drug-merchant, in a chemical point of view, we have the following very curious paragraph—

‘Chemistry,’ says the author, ‘attaches generally to the occupation of the druggist. Not one of them, scarcely, but has his regular laboratory: much of his time is spent in it. The mechanic, the manufacturer are indebted to him for many valuable improvements in their respective arts. The affinities of bodies are thoroughly investigated by him. He can analyse and compound with accuracy, skill, and precision. Many most ingenious persons are to be found among them; none but partake of some experimental knowledge. Yet this description of men, whose usefulness the world bears witness to, are to be degraded and debarred from vending preparations and compounding prescriptions, when the principles and relative properties of their compositions are, perhaps, better understood by them than by many practising apothecaries.’ P. 25.

Such is the manner and reasoning of this feeble performance.

Upon inquiry, we are fearful it would turn out that but very few of the druggists are even acquainted with the general principles of the science.

*A Dissertation on Respiration. Translated from the Latin of Dr. Menzies. With Notes, by Charles Sugrue, Esq. &c. 8vo. 2s. Johnson. 1796.*

Respiration is a process of such importance to the animal economy, that every rational attempt to elucidate and explain those difficulties in which it is involved, is at least deserving of attention from the medical practitioner. The reasons which seem to have induced Mr. Sugrue to present this translation of Doctor Menzies' Thesis to the public, are the scarcity of the Latin edition, and the approbation which the experiments and conclusions which it contains, have met with from some of the professors in the university of Edinburgh. The chief object of the author of this dissertation seems not, however, to have been the removal of the obstacles which

which present themselves in this part of physiology, but to 'investigate the quantity of air inspired by an adult, and to consider respiration as the chief source of animal heat.' And indeed, in this view of the matter, his experiments appear to have been instituted with considerable ingenuity.

The first series of experiments are made for the purpose of ascertaining the quantity of air inspired in each inspiration. These seem to have been executed with as much accuracy as the nature of the subject, and the method which the author pursued, were capable of allowing. By the second set of experiments, he endeavours to show that animal heat is generated in the lungs, and that the quantity so generated is capable of being 'determined by a method which has no connection with any theory on animal heat, or with the different capacities of fixed and vital air for heat.'

'This method,' says he, 'is founded on the two following propositions, which we presume, have been demonstrated by our experiments.

'1st, That nearly equal quantities of heat are evolved, when equal quantities of vital air are vitiated whether by the combustion of coal or by the respiration of animals.

'2dly, That the quantity of fixed air generated in the lungs in any given time, can be easily determined by knowing the quantity of fixed air in air once respired.

'But if the quantity of air commonly respired had been so small as Dr. Goodwin had supposed, it is evident, that so small a proportion of it would have been changed in the lungs, that this organ could not be considered the source of animal heat. And in fact, several objections were made to Dr. Crawford's theory on account of the experiments of Dr. Goodwin, and some others made by the celebrated De la Metherie, who estimates the quantity of air commonly inspired at 8 or 10 cubic inches, and supposes therefore, that not more than  $\frac{1}{2}$  an inch of fixed air is generated.

'But as Mons. de la Metherie measured only one respiration, and that without much accuracy, there is no necessity of dwelling any longer on this topic. But from the above experiments and calculations we necessarily conclude, that the quantity of heat generated in the lungs is sufficient to compensate for its continual loss. We cannot therefore sufficiently admire the infinite wisdom of the Supreme Being, who has made heat be generated in the lungs from that very element, which draws off heat from every other part of the body. We cannot but admire also the diffusion of heat through the entire system by means of the blood. Hence we see the reason of filling the lungs of drowned persons with air; whether filling the lungs with air be the most efficacious method of restoring the proper degree of heat to the vital parts, or whether it be a stimulus to the heart; the motion of which perhaps ceases in a great measure from the loss of heat.' r. 60.



The translator has introduced some useful notes in explanation of the opinions and conclusions of the author. But the tract is chiefly valuable for the concise experimental details which it comprehends.

### MISCELLANEOUS.

*Hints to Public Speakers; intended for young Barristers, Students at Law, and all others who may wish to improve their Delivery, and attain a just and graceful Elocution. By T. Knox, A. M. Small 8vo. 2s. 6d. Murray and Highley. 1797.*

The prevailing language of the table of contents in this little work, viz. ‘How to make yourself heard without difficulty’—‘How to strengthen the voice’—‘How to get rid of’ faltering, &c. associates in our minds with the ludicrous titles affixed to Geoffrey Gambado’s plates of horsemanship—‘How to stop your horse’—‘How to ride genteel in Hyde Park, &c.’ We do not, however, wish to insinuate that the more material parts of the work assort with these ill-chosen titles: on the contrary, most of Mr. Knox’s injunctions, though expressed in a concise form, are very much to the purpose; and we have no doubt but they will prove of use to the juvenile public speaker. The following specimen of the work will enable our readers to judge of the manner in which it is executed: the lesson is ‘How to express contempt by the voice.’

‘If you would wish to shew the contempt you have for a man, and expose him to the audience, you must do it with a scornful tone; but without the smallest passion, eagerness, or violence of voice, as, no doubt, Cicero did, when he spoke to Cæcilius, who pretended to be preferred before him for pleading in the accusation of Verres.

“But you, *Cæcilius*, pray what can you do? Where’s your capacity upon this mighty pretension of yours? When, and upon what affair have you ever made any trial of your skill, or given any proofs of your parts and sufficiency to men of sense, and have not attempted at the same time upon your own weakness, and run the hazard both of your reputation and judgment? Do you not consider the difficulty of managing the *cause* of the *commonwealth*, of maintaining the peace of the public from disgrace and oppression, of unravelling the whole life of a man from the first breath of business, and not only of setting it forth in its proper colours to the understanding of the judges, but of exposing it also to the whole world; the difficulty of defending the safety and welfare of *allies*, the interest of *provinces*, the power of *laws*, and the authority of our courts of judicature? Take it from me, sir, this is the first opportunity you have met with of learning something from your betters.”

‘There is also a fine example of contempt from a reply made by Lord Chatham, when Mr. Pitt, in the year 1740, to Mr. Winnington,



ton, who had called him to order, but in so doing had himself used very illiberal terms.

“ If this be to preserve order (said Mr. Pitt) there is no danger of indecency from the most licentious tongue; for what calumny can be more atrocious, or what reproach more severe, than that of speaking with regard to any thing but truth. Order may sometimes be broke by passion or inadvertency, but will hardly be re-established by a monitor *like this*, who cannot govern his own passion, whilst he is restraining the impetuosity of others.

“ Happy would it be for mankind if every one knew his own province; we should not then see the same man at once a criminal and a judge; nor would this gentleman assume the right of dictating to others what he has not learned himself.”

‘ These are speeches of slight and disdain. If spoken with a passionate voice, and with an appearance of any concern and indignation, their proper effect is at once destroyed, for the objects spoken of are not thought worthy of anger or resentment, but merely of contempt, scorn, and derision. You would be laughed at, if you answered a dull reason with heat and choler, or spoke in a passion against that which deserves only to be trifled with—It would be silly to exert the last effort of your voice, in reply to some puny insignificant arguments, as if you made use of Hercules’ club to kill a worm, which is easily trod to pieces, and crushed under foot.’ P. 25.

The Dedication (to Mr. Erskine) teems with the fulsomeness it professes to avoid. It is trite and common-place both in language and sentiment, and by no means an evidence of its author’s talent for graceful literary composition.

*A Letter on the Secret Tribunals of Westphalia, addressed to Elizabeth, Countess of Pembroke.* 8vo. 1s. Cadell and Davies. 1796.

It is probable that many of the readers of Herman of Unna \* have entertained the same doubts which Mr. Coxe acknowledges he has done, with regard to the authenticity of the striking and wonderful accounts there given of the *secret tribunal of Westphalia*. It may therefore be a satisfaction to them to know that the most material circumstances are amply confirmed by the books which Mr. Coxe has consulted on the occasion: and very astonishing it is that such inquisitorial jurisdiction, contradicting every principle of equitable legislation, should have been so long permitted in any country. The authors consulted are,—Pfeffel’s History of the German Empire—Æneas Sylvius de Statu Europæ—Paulus Aurelius de Gestis Francorum—Turkibus’s Fasti Cardini—Letznar’s History of Charle-

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\* See Crit. Rev. New Arr. Vol. XIV. p. 68.

magne—Schottelius de Singularibus—and Aventinus, author of the Annals of the Borius. The origin of this tribunal is attributed to Charlemagne; and so late as 1640, the following memorial was presented to the elector of Brandenburg, against the city of Herforden; in which it was stated, that—

‘ The burgomaster, assessors, and counsellors, continue to this day, the use of the secret tribunal. They employ certain signs and marks, by which they understand each other; as S. S. G. G. stock, stone, grass, green. The accused persons are brought to trial, without being permitted to have any communication with the witnesses against them; and without being allowed any counsel to defend them, except a servant of the magistracy: oftentimes persons of property are arrested, and tried for a capital crime, on the oath of one of their debtors, or any person who offers. Their information and examination are made by unknown signs and mysterious words, and the unfortunate prisoner is subjected to ordinary and extraordinary torture, against the nature of criminal justice, and the constitutions of Charles the Fifth. What also renders this mode of trial more unjust and terrible, is, that the assessors are for the most part, manufacturers and apprentices, who are totally ignorant of the law, and invert the legal mode of proceeding. For the purpose of forcing confession, torture is applied, and without any new witnesses, repeated, insomuch that several persons found innocent of the crimes laid to their charge, have died from the consequences.’ P. 29.

‘ Shocked at these enormous abuses, the great elector, Frederic William, abolished, in 1650, the tribunal at Herforden; yet still this abominable jurisprudence was continued in a few places of Germany; nor is it positively ascertained, at what period the final suppression took place in every part of the empire. No traces, however, at present remain in Westphalia; and its name only exists in the history of past ages.’ P. 31.

The public are certainly obliged to Mr. Coxe for the information here collected, relative to so curious a point of history.

*Lodzik; ou, Leçons de Morale pour l'Instruction et l'Amusement de la Jeunesse. Lodowick; or Lessons of Morality for the Amusement and Instruction of Youth. French and English. 6 Vols. 12mo. 15s. Bell.*

While some writers treat the subject of education upon principles so nearly allied to the abstruseness of metaphysics, as to engross the whole interest almost exclusively to themselves, others are more usefully if not more *philosophically* employed in furnishing books for general instruction, which may be used without doing violence to the prejudices of any party, and which have an eye to future generations, without dazzling and perplexing the understandings of the

the present. The work before us is of this description, and forms a creditable addition to the very numerous list of publications on education, which we owe to the labours of literary ladies. It contains a sufficient portion of the *utile et dulce* to render it acceptable to young people, and to form their minds to just methods of thinking and to virtuous actions. Being likewise published both in French and English, it has the advantage of accompanying the study of these languages, the former of which is now deemed an indispensable accomplishment.

The authoress considers education as divided into three parts. The first takes man at the moment he enters life, and conducts, or (to use the words of the authoress) 'simply bears him, as a being passively sensible, to the period when his sensibility becomes active, and he enters on a new order of things, and must be directed by a different course. The second part guides and conducts him in the road of active sensibility, till the period when man, together with feeling, requires also reason and reflection. The third part is applicable to that most interesting epoch, when an upright, ingenuous mind, enlightened by unprejudiced reason, and directed in its movements by the sentiments of a pure heart, forms that happy accord which renders man peculiarly engaging; making him at once virtuous without severity; benevolent without weakness; rigid only to himself, indulgent towards others; sympathising in misfortune with the miserable, and mingling his tears with his counsel, and his efforts of fortitude to support the soul of the wretched.' Vol. i. p. 74.

As the vehicle for her sentiments on these subjects, the authoress has chosen the form of a novel, which, although possessing little ingenuity in point of fable or incident, is perhaps sufficiently correct for her purpose, and is occasionally simple, interesting, and pathetic. To each volume (except the last, where the story breaks off rather abruptly, and where the death of Lodowick is unnecessary) is prefixed an essay on that branch of education which is illustrated in the sequel. The whole may be recommended with advantage, and will, we apprehend, be read with pleasure by the young. The detail will catch the attention; and the sentiments, which are every where pure and excellent, will not fail to produce their effect. The introduction of Lavater was a bold attempt; but his character is tolerably well preserved. We have more serious objections to the French nobleman, whose story is a misplaced compliment to anti-gallican prejudices.

*The Life and Opinions of Sebaldus Nothander. Translated from the German of Friedrich Nicolai, by Thomas Dutton, A. M.* 12mo. 5s. fawd. Symonds. 1796.

DIE ALLGEMEINE DEUTSCHE BIBLIOTHEK (*la Bibliothèque Universelle Allemande*) has sufficiently established the fame of Nicolai in the literary world. Those who are acquainted with that work,

work, will be little surpris'd at the freedom with which the author of Sebaldu's Nothanker delivers his sentiments upon the subjects of religion and politics. We are told by the translator, that, 'superior to prejudice, and unawed by slavish fear, the author nobly combats the direful hydra of despotism and imposture.' But why hypocrisy should attach more to one set of speculative opinions than another, is a problem which we confess we are unable to solve. We do not know any point of doctrine professed by any church, that 'seems solely calculated to disseminate the baneful seeds of religious rancour, animosity, and persecution : ' and we are inclined to think that of rancour, animosity, and malevolence, the Trinitarians, and believers in eternal punishment, have by no means made a monopoly.

*The Seaman's Guide ; shewing how to live comfortably at Sea. Containing, among other Particulars, complete Directions for baking Bread, either with Yeast or Leaven, in all Situations. Recommended also to Public Bakers, as well as to Private Housekeepers. By the Hon. John Cochrane. 8vo. 1s. 6d. Murray and Highley. 1797.*

Bakers, millers, housekeepers, seamen, may read this little work with advantage. The author has observed with attention many useful processes in grinding and in cookery, which he explains in an easy manner ; and as the work is dedicated to the first lord of the admiralty, we hope that it will be the means of procuring to our brave sailors the comfort of fresh bread every day while they are at sea. The following method of trying the quality of flour deserves attention—

' Take a pound of flour properly ground, of a standard quality of wheat, and from which it is certain nothing has been extracted. Moisten it with water, and make it into paste ; then knead it in pure water ; which repeat in different waters until all the farinaceous parts are washed away, and nothing but a substance, like an elastic gum, remains. Dry this and weigh it ; which weight establish as the standard fineness of flour, bolted through a cloth of a certain fineness, on a pound weight. When the quality of any flour is to be tried, proceed in that method, and see whether the proportion of gummy matter is more or less than the standard. If less, it has been robbed of so much of the rotlan ; and the quantity can be accurately ascertained to the utmost nicety, by any person of moderate capacity. It will also discover, whether the flour has been adulterated by other grains, as wheat is the only grain which contains that glutinous substance to any extent.' P. 19.





# A P P E N D I X

TO THE

NINETEENTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

## CRITICAL REVIEW.

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### FOREIGN ARTICLES.

*Codicis Manuscripti N. T. Græci Raviani in Bibliotheca Regia Berolinensi Publica asservati Examen, quo ostenditur, alteram ejus Partem majorem ex Editione Complutensi, alteram minorem ex Editione Rob. Stephani tertia esse descriptam, instituit Georgius Gottlieb Pappelbaum, ad D. Nicolai Berol. Diaconus. Appendix exhibet 1. Addenda ad Wetslenii Collectionem Lectionum Varr. Editionis Complutensis. 2. Epistolam ad Geo. Travis Rev. Anglum jam MDCCCLXXXV. scriptam, at nondum editam. 8vo. Berlin. 1796.*

**T**HIS work has been for some time expected in England. The controversy on the Berlin manuscript is well known to those of our readers who have attended to the dispute on the celebrated forgery in 1 John, v. 7. In this manuscript the passage in question on the three heavenly witnesses is found : and as in this respect it differs from all the Greek manuscripts now extant of the New Testament, except the Dublin manuscript, it was natural that greater researches would be made into its value and authenticity. The late Mr. Travis had taken upon himself to defend, tooth and nail, the spurious passage ; and consequently he could not afford to lose so valuable a support. Being very little acquainted with manuscripts himself, less accustomed to that accuracy which is requisite in a collator, and unable to enter into the great question of the origin of a manuscript, from its agreements with or differences from other manuscripts, he could do little more than repeat

the opinions of others upon these heads: and if he spoke positively, it is seldom from any attempt at argument. Thus, in his third edition of his letters to Gibbon, p. 304, he says of this manuscript—‘But whatever its age may be, it certainly is not a transcript from the Complutensian edition.’ Why not?—Because there are some differences from that edition. The slight authority on which Mr. Travis builds his opinion, scarce deserves a moment’s notice: it is sufficient that we have now before us an accurate collation of the manuscript with the Complutensian edition; and as the question is of considerable importance, we shall extract the principal features of this collation, by which our readers may judge of the credit due to Mr. Travis’s criticisms.

In the first section the Berlin manuscript is described: as this has been done before, we shall not here repeat the description. In the second section, an inquiry is made after the writer, of whom our author asserts that he was an inaccurate transcriber, and very little acquainted with the Greek language. To prove these positions, 1. a catalogue is given of the errors of the pen, and other marks of negligence and ignorance uncorrected. 2. A catalogue is given of the errors of the pen that are corrected. 3. The writer is proved to have copied one hundred and twenty-two typographical errors of the Complutensian edition. From examining this section, we cannot but be of our author’s opinion, that the copyist was a very slovenly and ignorant fellow.

In the third section we have an accurate examination of the text; and we shall here follow our author in placing before our readers the remarkable passage in Heb. vii. 1—3. as it stands in the Complutensian edition and the manuscript—

#### COMPLUTENSIAN EDITION.

‘Ουτος γαρ ο μελχισεδεκ βασιλευς σα-  
λημ ιερευς του θεου υψιστου, ω συναν-  
τησας αβρααμ υποστρεφοντι απο της κοπης  
των βασιλεων, και ευλογησας αυτον, ω  
και δ κατην απο παντων εμερισεν αβρααμ.  
πρωτον μεν ερμηνευομενος βασιλευς δικαι-  
οσυνης, επειτα δε και βασιλευς σαλημ, ο εσ-  
τι βασιλευς ειρηνης, απατωρ, αμνητωρ, αγε-  
νεαλογητος, μητε αρχην ημερων μητε ζω-  
ης τελος εχων, αφωμοιωμενος δε τω υιω  
τη δεξ μελει ιερευς εις το διηνεκες, εν ω  
εστι και του αβρααμ πρεσβιτης. θεωρειτε’

#### BERLIN MANUSCRIPT.

‘εμενος εις τον αιωνα ουτος γαρ ο

μελχισηδεκ βασιλευς σαλημ ιερεις  
του θεου υψιστου ω συναν των βα-  
σιλεων και ευλογησας αυτον ω και  
δεκατην απο παντων εμερισεν α-  
βρααμ πρωτον μεν ερμηνευομενος  
βασιλευς δικαιοσυνης επειτα δε και  
βασιλευς σαλημ ο εστι βασιλευς ει-  
ρηνης απατωρ αμητωρ αγνεαλο-  
γητος μητε αρχην ημερων μητε  
ζωης τελος εχων αφωμοιωμενος  
δε τω υιω του θεου μενει ιερεις εις  
το διηνεκες εν ω οτι και του αβρα-  
αμ προετιμηθη θεωρειτε δε πηλι' P. 27.

Is it probable that the two passages should agree the one with the other, except the omission of the third line in the Complutensian, unless the transcriber had had that edition at the time before his eyes?

There are three other similar instances which put the question entirely out of doubt.

I. Acts, xxv. 3.

COMPLUTENSIAN EDITION.

‘ του παυλου, και παρεκαλουν αυτον αιτου-  
μενοι χαριν κατ αυτου, οπως μεταπεμψη-  
ται αυτον εις ιερουσαλημ, ενεδραν ποιουν’

BERLIN MANUSCRIPT.

του παυλου και παρεκαλουν αυτον  
αιτουμεναι αυτον εις ιερουσαλημ ενε-  
δραν ποιουντες κ. τ. λ.’

II. Acts, x. 11, 12.

COMPLUTENSIAN EDITION.

‘ αρχαις δεδεμενον, και καθιεμενον επι της  
γης, εν ω υπηρχε παντα τα τετραποδα της  
γης και τα θηρια και ται ερπετα και τα πε’

BERLIN MANUSCRIPT.

‘ χαις δεδεμενον και καθιεμενον επι  
της γης και τα θηρια και τα ερπετα.’

III. 1 John, v. 4.

COMPLUTENSIAN EDITION.

‘ γεννημενον εκ του θεου νικα τον κοσμον,  
και αυτη εστιν η νικη η νικησασα τον κοσμον  
η πιστις υμων. τις εστιν ο νικων τον κοσμον’

## BERLIN MANUSCRIPT.

‘*ΥΜΕΙΣ ΕΧΕΤΕ ΤΟΝ ΘΕΟΝ ΚΑΙ ΤΟΝ ΚΟΣ  
ΜΟΝ Η ΠΙΣΤΙΣ ΥΜΩΝ ΤΙΣ ΕΣΤΙΝ Ο ΥΙ  
ΚΑΝ ΤΟΥ ΚΟΣΜΟΥ ΕΙΜΗ Κ. Τ. Λ.*’

Having given such specimens, we cannot doubt that many of our readers will say, What need of farther inquiry? the question is settled. Our author was not of that opinion: he was resolved to put the question out of all dispute; and after pointing out the great variety of coincidences in the two books, he sums up the whole in the following table.

Of the errors and readings in the Complutensian edition, the Berlin manuscript has—

in	menda typo- graphica		lectiones singu- lares		lectiones rari- ores	
	funt	minus	funt	minus	funt	minus
Matth.	11	1	25	—	7	—
ad Cor. I.	16	5	19	1	8	—
ad Cor. II.	5	1	13	—	6	—
ad Galat.	10	—	34	1	7	—
ad Ephes.	—	—	6	—	3	—
ad Phil.	1	—	5	—	2	—
ad Col.	—	—	6	—	4	—
ad Thess. I.	2	1	3	—	2	—
ad Thess. II.	—	—	3	—	1	—
ad Tim. I.	4	1	6	—	5	—
ad Tim. II.	—	—	—	—	6	—
ad Tit.	—	—	2	—	2	—
ad Philem.	—	—	1	—	—	—
ad Hebr.	6	—	8	—	6	—
Act. apost.	32	2	41	—	46	—
Jacobi	3	—	6	—	2	—
Petri I.	4	—	3	—	2	—
Petri II.	3	—	8	1	4	1
Joann. I.	4	—	11	—	4	—
Joann. II.	—	—	—	—	1	—
Joann. III.	1	—	—	—	1	—
Judæ	2	—	1	—	3	—
Apocal.	22	2	31	2	31	2
Summa	126	13	232	5	155	3

P. 79.

Any person who has read and duly considered Mr. Marsh's invaluable letters to Travis, may now calculate the probability there is, that such a coincidence should take place between two books, unless one had been transcribed from the other; and it is now only necessary to consider the nature of the difference



ference between the copies. These are placed before our eyes, and compared with the margin and text of Stephens's third edition of the New Testament; and the following synopsis is the result of the investigation—

Liber.	Steph. marg.	Steph. text.	null. mom.	alic. mom.	Summa.
Matth.	38	6	19	—	63
ad Cor. I.	6	7	1	—	14
ad Cor. II.	5	4	—	—	9
ad Galat.	1	2	1	—	4
ad Ephes.	2	—	1	—	3
ad Col.	2	—	—	—	2
ad Theff. I.	2	2	—	—	4
ad Theff. II.	—	—	1	—	1
ad Tim. I.	1	1	—	—	2
ad Tim. II.	2	—	—	—	2
ad Hebr.	4	—	3	—	7
Act. apost.	17	3	5	—	25
Jacobi	4	—	—	—	4
Petri I.	2	1	1	—	4
Petri II.	3	1	—	—	4
Joann. I.	1	—	1	—	2
Joann. III.	1	—	—	—	1
Judæ	1	—	1	—	2
Apocal.	4	8	3	—	15
Summa	96	35	37	—	168 p 96.

From this view of the subject, our author is of opinion that several corrections were made in the Berlin MS. from Stephens's third edition; and this opinion seems to us to carry with it the highest degree of probability: but whether this be so or not, we are clearly of opinion that these differences from the Complutensian are too few, and of too little importance, to affect the main question.

But there are some parts of the MS. evidently not copied from the Complutensian; and, in the same manner as before, passages are brought together, and the author sums up the whole with the following conclusion—

‘The greater part of the Berlin manuscript was copied very negligently and badly by an inexperienced man from the Complutensian edition, with some, but not many, alterations. The greater part of these alterations was made by design, and taken from the margin or text of Stephens's third edition. The rest are of no moment.

‘The smaller part of the Berlin manuscript was taken from the text of Stephens's third edition, with a few alterations.

tions. Most of these alterations were made by design, and taken from the margin of that edition, or from the Complutensian edition. The rest, one excepted, are of no moment.

‘ In the first volume the writer changed his original arbitrarily. In the gospel of Matthew, and the first four and almost half the fifth chapters of Mark, he followed the Complutensian edition; in the remaining part of Mark, and in the gospels of Luke and John, and in the first five, and half the sixth, of the epistle to the Romans, he followed Stephens’s edition; thence to the end of the twelfth chapter he followed the Complutensian edition; thence to the end of the epistle, Stephens; and he inserted besides more variations in these than in the remaining parts of the manuscript.

‘ This unskilful copyist conceived that by these arts he had sufficiently covered his fraud; and being tired of his labour and trouble, he not only derived all the books of the second volume from one and the same source,—the Complutensian edition,—but in these he inserted much fewer varieties than in the former volume.

‘ Hence *it is as clear as day* that this manuscript is of no sort of authority in the critique of the New Testament.

‘ Of the year in which it was written, we know nothing. It is very certain that it was not in being before the year 1550, when Stephens’s third edition came out; and it is equally certain that it existed before the year 1672, in which Saubertus published some of its various readings. As the mean number of years between these two periods gives the year 1611, it is of little consequence whether we place the writing of it in the beginning of the seventeenth or the end of the sixteenth century.

‘ No one can give any credit to the tale of Saubertus, that John Ravius brought out of the east this manuscript, such as we now know it to be made up from Spanish and French editions, since Ravius never was in the east. No one can prove that the copy was made with a good intention. But whether it was a mere trick of a knavish mind, of pious fraud, or for the sake of gain, I cannot by any means determine. I know nothing of the man’s name nor his character.’ P. 170.

To the greater part of this opinion we have not the least scruple to subscribe; and particularly we can have no doubt in joining with our author in his assertion, that the manuscript is of no use whatever in any question of biblical criticism; and that after this examination it cannot be appealed to but by men of extreme ignorance, or with bad intentions. It has, perhaps, exercised the talents of men of genius more than it ought: but we hope that the pains which have been taken upon

upon so contemptible a forgery, will not be denied to many valuable manuscripts of the Testament in different parts of Europe, which are worthy of complete investigation, and which may lead to many useful discoveries, both as to the text of the New Testament, and to the age and character of manuscripts in general.

Griesbach is entirely of the same opinion with our author. Describing the manuscript, he says, page cxii. of his *Prolegomena* to the new edition of his testament, 'Ravianus, Bero-  
lini, apographum partim Complutensis, partim Stephanicæ  
tertix editionis, hic ibi consulto interpolatum e margine Ste-  
phani.'

There are two Appendixes to this work. The first contains a collection of readings, in which the Complutensian differs from the common edition, and which are not noticed by Wettstein. At the end of this Appendix, for the sake of the admirers of the Berlin manuscript, our author sums up all the faults and inaccuracies of the writer, and his various readings, which amount to upwards of two thousand three hundred.

In the second Appendix, we have the author's letter to Mr. Travis, written on the first of December, 1785, and which had not before been published. We need not be surprised at the indignation the author expresses, in a note to this letter, at Mr. Travis's conduct. This letter was of great importance in the controversy. Mr. Travis must have been sensible of this importance, and of his duty, if an impartial lover of truth, to have communicated an abstract of the contents to the public. The curious reader will be gratified with a perusal of the letter, and will pardon afterwards all the asperity he has found in this work against Mr. Travis. Such violations of good faith and honour, as are alleged against the defender of the spurious passage, 1 John, v. 7, deserve the severest chastisement.

The author must regret, that, before his work appeared in England, Mr. Travis became insensible to the voice of friend or foe, and incapable of retracting his errors. We will charitably hope that the discipline he had received from a Marsh, a Porson, a Michaelis, a Griesbach, had prepared him to make suitable atonement to Mr. Pappelbaum for the use made of his name. It is not probable that he would have resisted the weight of evidence brought against him; and by confessing his conviction that his own labours on the spurious passage had been useful to the world in bringing forward so complete a proof of its forgery, he would have removed the prejudices of weaker minds. We have rather trespassed on our plan, by giving so long a detail of so short a work; but

as it probably will not come into the hands of many of our readers, and the controversy is of so great importance, we trust, not only that we shall meet with their indulgence, but that they will receive with pleasure the proofs which we have given that the author's opinion is well founded, and that the Berlin or Ravian manuscript of the New Testament is a contemptible forgery.

*Novum Testamentum Græce. Textum ad Fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adiecit D. Jo. Jac. Griesbach. Vol. I. 8vo. Elmsly. 1796.*

FROM the favourable reception which the former edition of this work met with, we cannot doubt that every lover of sacred criticism will rejoice at the opportunity of seeing it improved by the strenuous labours of its author for above twenty years. For its appearance in its present shape, we are indebted to the munificence of the duke of Grafton, who sent the paper from England to Germany, and at whose sole expense a considerable number of copies was printed. Such an instance of patronage is highly honourable to the noble duke; and, degenerate as the times are, we observe with pleasure that there are still left among us men of the highest rank, who preserve a due respect for the sacred volumes, and are anxious that that work, in which the public is most interested, should be presented to the public as free as possible from error. We recollect the zeal which once animated the richest merchants of London in favour of this volume; we recollect the pains which they took, and the expense they incurred, at the reformation, to give to the public a translation of the Bible. Strange! that, as the opportunities of improving it have increased, their zeal should have declined; and that a faulty translation, made from a faulty original, should have so many supporters among the rich, the learned, and the independent. That the original was faulty, from which most of the translations into the modern tongues of Europe were taken, cannot be doubted by any one who examines the Prolegomena to this work; and we are indebted to the late controversy on the spurious passage in 1 John, v. 7, for a great number of proofs which put the question out of all dispute. It remains, therefore, only to make the best use of this discovery, to perfect the text by means of an accurate collation of all the best manuscripts in existence; and the labours of the learned editor of the work before us have presented us with a text which seems to be susceptible of only very slight improvements.



Indeed we were of opinion, from the pains taken with the former edition, that farther researches would only tend to confirm the many alterations made in the vulgarly received text; and instead of being disappointed that the number of various readings is not very considerably increased, we reflect with pleasure that most of the best manuscripts had been collated for the former edition. On this head our author thus expresses himself—

‘ Fateor vero, examine iterato pauciora, quæ in textu corrigenda restarent, me reperisse, quam ipse, cum ad parandam novam editionem me accingerem, existimassem; cujus rei causa posita profecto non fuit in eo, quod aspernarer meliora, quæ offerrentur, sed in hoc potius, quod jam olim in constituendo textu æstimandisque lectionibus omnia, quæ in utramque partem dici possent, sedulo expendissem, meumque judicium iisdem attemperassem regulis criticis, quas veras esse hodiernum persuasus sum. Nec testes, nuper demum e bibliothecarum latebris protracti, multa innovandi necessitatem mihi imposuerunt. Qui enim inter ipsos præstantiores sunt, v. c. BT. 124. 131. 157. 208. 229. 235. et versiones sahidica ac syriaca hierosolymitana, concinunt fere cum AC DL cæterisque, quos præcipue secutus eram; numerosa autem gregariorum librorum turba, quamvis permultis novis advenis, e Russia, Hispania, Italia et Austria catervatim adductis, nuper adaucta sit, permovere me non debuit, ut aliquid retractarem. Supra enim professus jam sum, perinde mihi videri, utrum hujus fursuris codices sexaginta an sexcenti laudentur pro lectione, destituta et meliorum vetustiorumque testium suffragiis, et internis veri criteriis.’ P. lxxxvii.

The present volume contains only the four gospels; and from its size a person might suppose that the number of various readings must be doubled. But the nature of the paper in part gives it this appearance, and the letter-press is not so close as in the former edition: besides there are a hundred and thirty-two pages of Prolegomena, which contain a vast fund of critical knowledge, well digested, and deserving the attention of every person employed in interpreting the scriptures. The Prolegomena are divided into seven sections. In the first is discussed the very important question, of the origin and authority of the text in common use. The history of this origin is well deduced from the first edition of Erasmus to the present times. The paucity of the sources of knowledge in the first editors, and the difficulties in the use of the materials before them, are well explained. The negligence and indolence of Stephens, which our own countryman Marth has in so many instances detected, are here also so well noted, that

no one will hereafter place much dependence upon his very inaccurate editions. The little inquiry he made into the value of his manuscripts, and his vain boasting on the pains taken upon every word, are properly exposed—

‘*Nam*’ (says our author) ‘*etsi suam in constituendo textu fidem summis laudibus ipse prædicat, eumque “e codicibus, quorum copiam bibliotheca regia suppeditaverit, ita recensuisse se profitetur, ut nullam omnino literam secus esse passus sit, quam plures iique meliores libri tanquam testes comprobarent:”*’ *vanissima tamen hæc omnia sunt atque falsissima. Suis quisque oculis cernere potest, Stephanum codicum suorum rationem habuisse pæne nullam, nec testium æratem, gravitatem, consensum, immo ne numerum quidem, curate expendisse, sed velut cæco impetu tantum non semper, præsertim in tertia sua editione, amplexum esse, quæcunque Erasmus porrigeret. Hujus vestigiis sæpissime contra omnium codicum suorum fidem et auctoritatem inhæsit; quod qui negare vellet, nihil aliud efficeret rei notissimæ ignorantia, quam ut risum commoveret doctorum et prudentium. Stephanus ipse textum, quem edidit, a codicibus suis omnibus plus centies dissonare, ingenue in margine suo professus est, nec quidquam sive ab ipso sive ab admiratoribus ipsius prolatum legimus, quo fervile excusari posset obsequium, quod, posthabita codicum suorum auctoritate, inter quos aliquot ipsa vetustatis specie pæne adorandos fuisse narrat, Erasmo aliisque editoribus præstitit.*’ P. xviii.

The text of Stephens’s edition has been cried up from an idle persuasion that the spurious passage in 1 John, v. 7, is vindicated by its authority; though it is evident that several of his manuscripts are now extant, and in these manuscripts the verse is not to be seen. But let us hear our author—

‘*Hactenus de editione ac codicibus Stephani. Plenius enim hæc pertractare nos oportuit, quia sunt, qui pseudoioannei de tribus in cælo testibus carminis amore eo usque abripi se patiantur, ut omnes Stephanicos codices dudum interiisse audacter pronuntient. Cum enim codices græcos hodie superstites causæ suæ adversari cernant, deperditos libros comminiscuntur, et hoc quasi spectro criticis, qui ab omnibus Stephani græcis codicibus æque ac a nostris carmen illud abuisse contendunt, terrorem incutere vanissimo conatu satagunt. Præterea Stephani, quem falli nescium nec in adponendis siglis suis criticis ulli errori obnoxium fuisse fingunt, defensionem in se suscipiunt, ipsiusque editionem summis laudibus extollunt, viros autem doctos, qui Robertum negotio, quod sibi imposuerat, negligenter perfunctum esse common-*

strarunt et ad codices ab illo adhibitos provocarunt, candore christianaque caritate destitutos esse, ac talia, quæ pudendam debilitatem (*a shamful debility*) prodant, adversus Stephanum effutivisse causantur. Operæ igitur pretium erat curare, ut etiam si imprudentibus illis Stephani admiratoribus errorem altissime mentibus inhærentem evellere non possimus, (neque enim hoc, in quo post Wettstenium Porsonus frustra jam laboravit, effecturos nos esse speramus,) alios tamen a præconcepta opinione, ne se cæcis ducibus committant, prohibeamus.<sup>9</sup>  
P. xxx.

On the origin of the text in present use, our author, after an ample investigation of the merits of different editors, sums up his opinion (an opinion confirmed by every day's inquiry on our part) in the following words—

‘Liceat jam tribus verbis recepti textus genealogiam repetere. Editiones recentiores sequuntur Elzevirianam; hæc compilata est ex editionibus Bezae et Stephani tertia; Beza itidem expressit Stephanicam tertiam, nonnullis tamen, pro lubitu fere ac absque idonea auctoritate, mutatis; Stephani tertia pressè sequitur Erasmicam quintam, paucissimis tantum locis et Apocalypsi exceptis, ubi complutensem Erasmicæ prætulit; Erasmus vero textum, ut potuit, constituit e codicibus paucissimis et satis recentibus, omnibus subsidiis destitutus, præter versionem vulgatam interpolatam, et scripta nonnullorum, sed paucorum nec accurate editorum, patrum.<sup>9</sup>  
P. xxxiii.

The author's reasoning in the following part of the section is intended, we hope, for the meridian of Germany, not of England; for there cannot be an Englishman, who, being convinced of the faultiness of the present text, does not think that the exertions of every person to remedy such a grievance are objects of the highest praise, not of censure.

In the second section is described the plan pursued in preparing this edition. Our limits do not permit us to dilate on this subject to the full extent of our wishes; but from a part, a tolerable estimate of the whole may be formed—

‘Equidem præstiti, quod potui. Ut vero lectiones notabiles omnes exhiberet sylloge mea, sed arctissimo quo fieri posset coagmentatas spatio, ratione jam uberius describenda efficere studui: nullam neglexi variarum lectionum collectionem, sed ex omnibus decerpsi, quæ notatu haud indigna existimarem. Diligenter excussi editionem Novi Testamenti Millianam, Bengelianam, Wettstenianam, Matthæianam, Alterianam, Birchianam. Præterea iis etiam usus sum, quæ ad augendum apparatus criticum contulerunt Knittelius, Treschovius,

chovius, Doederleinius, Michaelis, Eichhornius, Matthæi, Georgius, aliique. Porro codicum alexandrini et cantabrigiensis apographa, typis jam exscripta, denuo examinavi, perperam a Wettstenio prolata correxi, omisſaque ſupplevi. Hiſce omnibus addidi denique, quæ ipſe olim, cum anglicanas gallicanasque bibliothecas adire mihi liceret, collegeram. Verſionum vetuſtarum lectiones excitavi e Millio, Bengelio atque Wettſtenio, collatis tamen iis, quæ Bœdus, Storſius, Whitiſius, Adlerus, Woidius, Münſterus, Georgius et alii ſuppeditarunt, haud paucis etiam e propria obſervatione ſive additis ſive correctis. Verſionum armenicæ et ſlavonicæ novis collationibus uti mihi licuit, quas humaniſſime mecum communicarunt Bredenkampius et Dobrowſkius, quibus viris permultum ſe debere lectores ſciant. Lectiones vulgatæ atque codicum qui antiquiſſimam translationem latinam, qualis ante Hieronymi emendationem fuerat, ſiſtunt, curate excerpti e Sabatierio et Blanchinio, nec neglexi ſupplementa a Dobrowſkio, Altero, Sanſilio, aliſve prolata. Tandem patrum ailegationes deſumſi quidem e Millio, Bengelio, Wettſtenio itemque Matthæi editionibus, et quod ad latinos attinet e Sabatierio; verum haud pauca ab his prætermiſſa ipſe addidi. In primis vero lectiones in græcis Origenis operibus occurrentes, diligenter a me collectas, ſedulo notavi. Complectitur ergo mea editio ſummam eorum omnium, quæ a tot viris doctis ad eruendum textum Novi Teſt. genuinum incredibili labore collecta ſunt, et per tot volumina adhuc fuerunt diſperſa.' P. li.

In the third ſection is given a conſpectus of the principal rules of criticiſm obſerved in this edition. Our readers, doubtleſs, remember the rules given in the former edition; ſome of which, from their brevity, gave offence to little minds, trembling at a word, and incapable of forming an enlarged opinion upon ſuch a ſubject. Theſe rules are here explained at full length; and ſuch reaſons are given for each, as will ſatisfy every critic of the neceſſity of obeying theſe or ſimilar ones, not only in a work like the preſent, but in every edition of an ancient author. Criticiſm is common ſenſe applied to a particular ſubject: but men muſt pay ſome attention to the ſubject, or their common ſenſe will be miſapplied. Unfortunately, numberleſs weak men think themſelves competent to judge of the New Teſtament, without conſidering, that, before they apply their common ſenſe to decide upon the value of an edition, they ſhould have ſome notion of a manuſcript, ſome knowledge of the mode of copying and printing, and ſome little acquaintance with the Greek language and ancient authors. In all theſe reſpects we have met with many arguers on the New Teſtament, either in the original, or a translation, ſadly



badly deficient; and to them particularly we recommend this section as a proper cure for their errors.

In the fourth section, the method pursued in compiling the text is described. With this our readers are acquainted from the former edition.

The fifth section shows the difference between this and the former edition. This consists in various improvements in the text and notes,—in removing the double readings used in the former edition,—in bringing forward new readings,—correcting errors of punctuation, &c. and other articles, to be expected from the industry and learning of the editor.

In the sixth section is the explanation of the marks used in this edition, which are similar to those employed in the former; and

In the seventh section is a very valuable catalogue of manuscripts, considerably enlarged from that given in the former edition; to which is added a catalogue of the Slavonian manuscripts communicated by Debrowiki.

On this part of the work it is needless for us to speak much: the public is well acquainted with the merits of the editor; and every thing here advanced by him is worthy of critical attention. On the text and notes we shall defer at present any particular remarks, as we hope soon to have an opportunity of resuming this subject, on the appearance of the second volume; by which time also we shall be able to form a more accurate estimate of what has been performed in this, and remains to be performed in future editions of the New Testament. There was one thing which struck us in the appearance of the page. From the paper being so much better than that to which the Germans are in general accustomed, and their ignorance probably of preparing it sufficiently for the press, there is an inequality in the colour of the letters, some having the full and perfect black, others being very pale, and, in a few places where small letters are used, requiring an effort of the eyes to distinguish them. The latter failing is very seldom the case: but when we compare this with the former edition, such failings disappear, and its superiority is beyond comparison.

We cannot dismiss this work, without commending it strenuously to the two universities, and to the ministers of every persuasion:

Nocturnâ versate manu, versate diurnâ.

*Essai Historique, Politique, et Moral, sur les Révolutions anciennes et modernes, considérées dans leurs Rapports avec la Révolution Française.* Londres.

*Historical, Political, and Moral Essay, on ancient and modern Revolutions, considered with a particular View to the French Revolution.* 8vo. De Boffe. 1797.

THE extraordinary revolution in France naturally turned the attention of the studious part of mankind to former political changes; and comparisons were traced, or contrasts discovered. The annals of Greece and Rome were re-explored, and the pages of modern history were eagerly consulted. The progress of the republic of Athens was found to comprehend some parallel circumstances: the rise of the Roman commonwealth was perceived to be similar, chiefly in a general view; and, in a survey of more recent revolutions, those of Holland and North-America were regarded as considerably different. A less degree of dissimilitude was observed in the case of England, not only with regard to the murder of the monarch, but in the consideration of the prevalence of ruffians over the first leaders of the party which opposed the court.

The author of this piece (a French emigrant) professes to examine the remote as well as the immediate causes of the different revolutions of which he treats; the characters and views of the parties; the state of science, morals, and society, at each period; the causes which either extended or circumscribed the influence of the respective changes of government; and, lastly, the resemblance or difference between each revolution and that of France. Of this comprehensive plan, only a part is yet executed.

The first revolution of which he treats, is that by which the Athenian government became republican. This change he imputes, in the first place, to that licentious spirit of commotion, which, by gradually weakening the authority of the sovereign, had produced such irregularities as afforded both a ground and an opportunity of subverting the monarchy; secondly, to the ambition of the higher classes; thirdly, to the increase of the power of the Amphictyonic council, which was, in fact, an *imperium in imperio*. He represents Athens as having enjoyed the most democratic constitution that ever existed. The French (he says) affect to think that they have such a government; but their democracy is only a submission to the will of two councils and a directory. An oligarchy, indeed, may now be said to subsist in France.

He compares the three parties which long distracted the  
Athenian

Athenian state, to the jacobins, the *aristocrates*, and the *modérés*, of the French republic. At the head of the most turbulent of the Greek factions, appeared the brave and accomplished Pisistratus, whom Robespierre resembled only in dissimulation; and the leader of the moderate party was Megacles, to whom Tallien may be compared for the versatility of his principles.

Between the schemes of the jacobins, and the regulations of Lycurgus the Spartan reformer, this writer observes several points of resemblance. That legislator, he says, 'instituted public entertainments and clubs; banished gold and the sciences; ordered requisitions of persons and property; made distributions of land; and established a community of children, and (in a great measure) of wives. The jacobins, in imitation of these violent reforms, aimed at the annihilation of commerce and the extirpation of learning; formed plans of *gymnasia*, public repasts, and clubs; and did not scruple to command the marriage of virgins, or of the young wives of emigrants, with men whom they wished to avoid: they also made a practice of general requisition; and prepared for the promulgation of agrarian laws. Here, however, the resemblance ends. The Lacedæmonian sage left his countrymen in possession of their gods, their kings, and their popular assemblies. He did not outrage all their rooted prejudices: he paid due regard to establishments which were entitled to respect; and he did not prosecute the work of reformation in the midst of wars, which are productive of all kinds of immorality. He undoubtedly had great difficulties to surmount, and was even under the necessity of having recourse to some degree of violence: but he did not put citizens to death, to convince the people of the efficacy of the new laws.'

The immediate effects of republican revolutions upon the Greeks and the French, were, in his opinion, the following: an implacable hatred to royalty, the most determined courage in battle, and the most inflexible firmness in adversity. But an aversion to royalty was one of the *causes* of those revolutions, rather than an *effect*; though it may be allowed, that such hatred was augmented and confirmed in the sequel.

In treating of the influence which the revolutions of Athens and Sparta had on other nations, he observes, that Carthage was secured against the danger of political changes by the excellence of its constitution. But Carthage was already a republic; and, therefore, the subversion of regal power was not calculated to affect that state.

As Carthage was circumstanced with respect to the Greek republics, so is Great Britain (he thinks) with regard to France. This consideration has induced him to draw a parallel



bel between our kingdom and the Carthaginian state. He represents each as at once commercial and warlike, and as enjoying a considerable degree of freedom, notwithstanding the corruption of the senate. The resemblance is not well traced; and it seems to have been chiefly introduced for an opportunity of describing the state of parties in England from the time of the first James, and of delineating the characters of Messrs. Fox and Pitt. To the latter of these statesmen he betrays a strong partiality; of which he appears to be so conscious, that he endeavours to remove the suspicion of it, in a manner which only renders it more evident.

In the progress of his researches, he traces the influence of Grecian sentiments, as extending even to the wilds of Scythia, and corrupting the simple manners of the people. He exhibits three ages of the Scythian state, as well as of the Swiss nation. In the first of these periods, purity of morals, firmness of character, and the most unreserved frankness and sincerity, prevailed among both these communities; but their virtues had some shades of difference. The former, who led a pastoral life, cherished liberty for the general satisfaction which it afforded; while the latter, who practised agriculture, loved freedom for the sake of their property. The character of the Scythians bordered on primitive simplicity: the Swiss had advanced one step nearer to the confines of vice.—The second age was that which was distinguished, among the Scythians, by the attempts of Anacharsis for the removal of their barbarism; but the philosophy which he imbibed in Greece served only to corrupt his countrymen. In the same manner, the introduction of arts and literature tended, according to this writer, to diminish the virtue of the Swiss.—The third period was that which displayed the two nations in a corrupt state, intemperate in their appetites, and mercenary in their dispositions.

After a review of other states, we are presented with a representation of the Persian empire, in which (it is said) ‘civilisation had perhaps made greater progress, at the time of the abolition of monarchy in Greece, than in any other part of the world.’ Some points of similitude are found between that flourishing state and the German empire of modern times; and, in the war between the Athenians and the Persians, an analogy to the present war is discovered.

Miltiades and Dumouriez are compared, both in their characters and in the treatment which they received from their ungrateful countrymen, after their respective victories at Marathon and Gemappe. Xerxes and the emperor Francis are represented as equally obstinate; but the latter claims a preference in point of personal courage. The obstinacy of his  
imperial



imperial majesty is sufficiently apparent ; but his partisans call it a laudable firmness and an heroic perseverance ; while those who are unfriendly to the confederacy in which he is engaged, term it a blind and senseless pertinacity.

The conduct of the king of Prussia is justly stigmatised by a comparison with that of Alexander, king of Macedon (not Alexander the Great), who betrayed both parties during the war, and sacrificed his honour and conscience to his avarice and ambition.

The second part of the volume comprehends a variety of discussions, which are not very skilfully arranged or connected. The tyranny of the four hundred Athenians in the time of Alcibiades, and that of the thirty citizens who ruled the state by the appointment of the Lacedæmonian conquerors, readily suggested to our investigator the consideration of the inhuman sway of those oppressors who, for some years, enslaved the French by the terrors of the *guillotine*. Making a transition to Syracuse, he dwells on the history of Dionysius the Younger ; he then produces a chapter on the subject of misfortune in general ; and this is followed by an account of the melancholy fate of Agis, the Lacedæmonian king, whom the *ephori* unjustly condemned to death. Of the triumvirate of unfortunate princes, Agis, Charles I. and Louis XVI. he remarks, that the first had more of the philosopher, the second more of the king, the third more of the private man, than either of the others. To each of the three he attributes moderation and sincerity ; but it cannot be said with truth, that Charles was sincere ; nor was his government distinguished by moderation.

He afterwards takes a view of the progress, decline, and revival of philosophy ; treats of the influence which the opinions of philosophers had in promoting the submission of the Greeks to the yoke of Macedonian royalty, and, on the contrary, in forwarding the republican revolution of France ; traces the rise and fall of polytheism, and the establishment and decline of Christianity ; examines the present state of the clergy in England and other countries ; makes some recapitulatory observations ; and closes the volume (to our great surprise) with a relation of the events and reflections of a night which he passed with a party of savages, in the course of an American peregrination.

This writer, while he affects some degree of method, is desultory and irregular. He seems to lose himself in the immensity of his subject ; and, as he promises a very copious work, we are apprehensive that it will be a heap of confusion—a chaos of indigestion.

*Voyage Philosophique et Pittoresque en Angleterre et en France, fait en 1790, suivi d'un Essai sur l'Histoire des Arts dans la Grande-Bretagne. Par George Forster, l'un des Compagnons de Cook; traduit de l'Allemand, avec des Notes critiques sur la Politique, la Littérature et les Arts, par Charles Pougens. Orné de 10 Planches gravées en Taille-douce. 8vo. Paris.*

*A Philosophical and Picturesque Tour through England and France in 1790, with an Essay towards the History of the Arts in Great Britain. By George Forster. 8vo. 7s. 6d. sewed. Imported by De Boffe. 1795.*

THE author of this work is well known as a companion of captain Cook. From his acquaintance with the English language and with a number of our countrymen, and from the tour he made in this island, he was well qualified to form a good estimate of our privileges, customs, and manners. The work is intended for foreigners; and consequently many things are detailed at length, which will be little interesting to an English reader. But where he speaks of our customs, in contrast with those of his own country (Germany), if he does not deal so much in rhapsody, nor flatters our national pride to so great an extent as many of his countrymen, he presents to us a faithful picture, from which we may learn to correct the faults natural to us as islanders. We will present to our readers a few extracts, from which they may form some judgment of the author's style and impartiality.

‘ The English are naturally benevolent, endued with sensibility, at the same time harsh and rude in their manners, and given to sensuality. Hence their dramatic writings abound equally with sublimity, sprightliness, and indecency. The propriety to which the French are slaves, does not permit a word in public to shock the most delicate ear; and their women have that ease and freedom, that softness of manners, which makes their company so dear to every chaste heart, to every cultivated mind. They can, without a breach of the rules of decency, repeat in private every thing which they have heard in public.

‘ The English, in general, have very little respect for the fair sex, either in public or private. Very often there is great indecency in their common conversation, and their women are obliged to hear many words which they cannot decently repeat; hence they become reserved, cold, distant, and formal. The education of the English is by no means calculated to form both the heart and the judgment. They are, in general, but of moderate genius; and they have no rules of behaviour

viour universally acknowledged. Always gross, never delicate; little attentive, either to themselves or others; often awkward and embarrassed in good company, they seem to be out of their places near a modest woman. The English live too little in company, and prefer clubs without women, because in them they are unrestrained; and this accustoms them to be still less attentive to the women. On the other side, when the heart, or, to speak better, their senses, are really engaged, as soon as love takes possession of them, they get rid of this ferocity, and are more open and possess greater sensibility, than the men of other nations.'

This picture of ourselves is not very flattering: and to be so painted by a German, who can bear it? Answer then, Mr. Englishman—Can you go into any company almost in England, where the company of the women is not easily dispensed with soon after dinner? and is it advantageous to either party to be so long separate from each other?

We were sorry to read the author's account of the maps designed for Cook's voyage. The drawings and observations were made with great accuracy by captain Bligh.

'These were deposited at the admiralty, and Mr. Roberts was commissioned to unite the charts, that they might be annexed to the voyages; but as this gentleman got the command of a custom-house cutter, he found it more to his advantage to chase the smugglers, than to make charts for navigation. This culpable negligence was the cause of frequent delays in the work; and the admiralty was obliged to interpose again its commands to bring it to a conclusion. In short, a bad general chart, and some particular charts moderately exact, are the abortive fruits of a labour finished with too great precipitation. Captain Bligh declares that there are many essential differences between the original designs and the printed charts.'

Our dinners do not please this traveller, nor our custom of drinking till tea is ready. He says that we sit very stupidly round the table to eat, and does not give us credit for the hospitality which is supposed to be one of our characteristics.

'The English boast' (says he) 'of their hospitality, and say that their country is the most hospitable in the world. Strangers, on the contrary, complain of English travellers, even of those who have met with the best reception abroad. When a foreigner comes into England, and is invited to dinner, this boasted hospitality consists in carrying him to a tavern, where his reckoning comes up to half a guinea or a guinea.'

‘ I used at first to laugh at this capricious custom ; but on reflexion, I find some grounds for considering it in a different point of view. 1. The English are certainly very hospitable to those who are recommended to people living in the country. 2. An invitation to dine in a tavern is more common in England than in any other country, because a great many people do not keep house, and take their meals usually at a tavern. 3. Some think that their guests will be better pleased by an invitation to dine where they may be at their ease; and ask for what they like, than to be carried to a private house, where they must submit to the taste of the master.’

On the other hand, the author is delighted with the attention of our inns, which is a perfect contrast to the negligence and indolence abroad ; and he thinks too that a degree of refinement in our manners is taking place, which he attributes to the general circulation of newspapers, and to the good sense which, notwithstanding our prejudices and passions, forms a considerable part of our character. The custom of children going without stockings he reprobates, and conceives that we may owe the frequency of the gout to this habit : the subject deserves consideration. The education at Eton receives a censure, in which we heartily join with him. ‘ Eton school is on the other side of the river, a Gothic building, like a monastery. In this obscure retreat, the choice of the English youth is educated. What education ! Is it possible that children born free should bend under such an iron yoke ? Here is to be seen, in its full extent, the horrible tyranny exercised by the great over the little boys.’

The inequality in our representation is properly exposed in the author's account of Birmingham.

‘ This inequality in the right of choosing their representatives has been so often objected to the English, that it is useless to waste time on such a subject. Ignorance alone can consider any government, at present, as the master-piece of human wisdom, since they are all the effect of chance. The author of a work entitled ‘ The present State of Birmingham,’ pretends that the want of representation is a great advantage to the manufactures of this town, for the workman is not disturbed in his employment by the spirit of party, and by the troubles necessarily brought on by elections. O men ! O Liberty ! Such reasoning might come well from an inhabitant of Aix-la-Chapelle, who had transplanted into England all his feudal ideas, and the extinguishing principles of German corporations ; but the philosopher who considers how far certain mechanical professions brutalise the soul, knows how necessa-



ry this political electricity is to restore man to the dignity of his nature.'

The German is right: and in opposition to the foolish argument on the quiet of the manufacturers, we must observe that Birmingham and Manchester, the two greatest manufacturing and unrepresented towns in England, have been, during the last five or six years, more disgraced by the spirit of party, than any two other towns, great or small, in the kingdom.

On his visit to Oxford, our author makes a remark, which is excusable only in a man who has travelled much on the continent. He took our students for the faithful disciples of Loyola, such as he had seen them at Wilna in Poland; and farther inquiry could not, it seems, convince him that there was a very material difference between the two bodies. On the dress of Oxford he observes—

'The manner of dressing is not a matter of such indifference as people imagine: I am of opinion that it is very nearly connected with laws, customs, religions, and political institutions, whose irresistible influence forms, if I may so express myself, the wrinkles on character which time cannot efface. We speak with admiration in Germany, on the monkish regularity of the English universities, either because we know little of it, or because we know not the vices of their constitution, and of the spirit by which they are governed.

'The laws against catholics are so severe, that they are not executed; yet there is not courage to repeal them. The English nation is the only one, perhaps, which is so blindly attached to its ancient forms; because, perhaps, it thinks its political existence depending on them. Tell them that the abolition of a single law against the catholics is dangerous, the populace instantly rises; and scenes, partly bloody, partly ridiculous, such as those in lord George Gordon's time, are renewed.

'The discipline of the colleges of Oxford is so trifling and severe, that the students experience extreme restraint in little bagatelles, though at bottom they enjoy more liberty than in the universities of Germany: and England should rejoice at it; for the lessons which they give each other are more profitable to them, than all their college lectures. In my opinion, he who teaches his pupil to know only that which belongs to his future rank in the world, deserves very little of philosophy. Now all the systems of education, instituted and conducted by priests, have in general, this useless end only in view. The students of rank and fortune eat at a separate table, and have alone the right of using the college library. Happily for this

poor privileged order, they are very few in number; giving way to the irresistible want of company, they willingly renounce their ridiculous superiority. The greater part of these absurdities is a necessary consequence of the genius of monkery and the spirit of the court of Rome, both always favourable to despotism. I might add that this sort of education probably contributes to increase the attachment to religious prejudices, which distinguishes the English from other nations in Europe. For myself, I cannot conceive how a young man can avoid the extremes of superstition or impiety, who is obliged, for eight years together, to be four times a day upon his knees in a college chapel.'

It is evident that our author was not very minute in his inquiries. In most colleges they go only twice a day to chapel; and the majority of the students reside only three years and a half in the universities. From the extracts given, our readers will see that the writer uses his own judgment; and nothing can be more useful to a nation, than to hear the remarks of an impartial foreigner on its laws, customs, and institutions.

*Salomon Gessner. Von Johann Jakob Hottinger. Zürich.*

*The Life of Gessner. By J. J. Hottinger. Small 8vo. Imported by Escher. 1797.*

GESSNER is mostly known in this country by his *Death of Abel*; in France his *Idylls* were received with greater rapture; in Switzerland he was idolised. We should not, perhaps, had he lived in England, have given him a place in the higher order of our poets; but his rank in the next class would certainly have been very respectable. The writer of his life hardly agrees with us in this mode of estimating his hero's character: the Swiss, as well as Germans, are not very moderate in their praises; and as they but lately have begun to make a figure in the world of taste and belles lettres, we must make allowances for their gratitude to the persons to whom both nations are so much indebted.

Solomon Gessner was born at Zürich, on the first of April, 1730. In his youth he gave no symptoms of his future greatness. At least his parents and his teachers saw none; and Simler, a man of some learning, was not able to raise the hopes of the father, when he assured him that the boy had talents, which, though now hid, would sooner or later show themselves, and exalt him far above his school-fellows. As he

he made so little progress at Zürich, he was sent to Berg, and put under the care of a clergyman, where retirement, and the picturesque scenery around him, laid the foundation for the change of his character. After a two years' residence at Berg, he returned home to his father, who was a bookseller at Zürich, and whose shop was resorted to by such men of genius as were then in that city. Here his poetical talents in some slight degree displayed themselves,—better than might be expected from a lad of nineteen, but not sufficiently to deter his father from sending him to Berlin, in the year 1749, to qualify him for his own business. Here the young poet was employed in packing and unpacking,—on the outside rather than the inside of books. This mode of life displeased him. He ran away from his master, hired a chamber to himself; and his parents, according to the usual mode in such cases, thought to bring him to his senses by with-holding the supplies. Gessner, resolved to be independent, shut himself up in his chamber, and after some weeks went to his friend Hempel, a celebrated artist, whom he requested to return with him to his lodgings. The apartment was covered with fresh landscapes, which our young hero had painted with sweet oil, and by which he hoped to make his fortune. The shrugging up of the shoulders of his friend concluded with an assurance, that, though his works were not likely to be held in high estimation in their present state, very great expectations might be raised from them, if he continued for ten years with equal application.

Fortunately for our young artist, his parents relented, and he was permitted to spend his time as he liked at Berlin. Here he formed acquaintance with artists and men of letters. Krause, Hempel, Ramler, Sulzer, were his companions. Ramler was his friend, from the fineness of whose ear and taste he derived the greatest advantages. With much diffidence he presented to Ramler some of his compositions: but every verse and every word were criticised, and very few could pass through the fiery trial. The Swiss dialect, he found at last, was the obstacle in his way; and the exertions requisite to satisfy the delicacy of a German ear, would be excessive. Ramler advised him to clothe his thoughts in harmonious prose; this counsel he followed: and the anecdote may be of use in Britain, where many a would-be poet is probably hammering at a verse, which, from the circumstances of his birth and education, he can never make agreeable to the ear or taste.

From Berlin Gessner went to Hamburgh, with letters of recommendation to Hagedorn; but he chose to make himself acquainted with him at a coffee-house, before the letters were

delivered. A close intimacy followed; and he had the advantages of the literary society which Hamburg at that time afforded. Thence he returned home with his taste much refined; and, fortunately for him, he came back when his countrymen were in some degree capable of enjoying his future works. Had he produced them twenty years before, his *Daphnis* would have been hissed at as immoral; his *Abel* would have been preached against as profanation.

This period may be called the Augustan age of Germany. Klopstock, Ramler, Kleist, Gleim, Utz, Lessing, Wieland, Rabener, were rescuing their country from the sarcasms of the great Frederic. Klopstock paid about this time a visit to Zürich, and fired every breast with poetical ardour. He had scarce left the place, when Wieland came; and by both our hero was well received. After a few anonymous compositions, he tried his genius on a subject which was started by the accidental perusal of the translation of Longus; and his *Daphnis* was improved by the remarks of his friend Hirzel, the author of the *Rustic Socrates*. *Daphnis* appeared, first without a name, in the year 1754; it was followed in 1756 by *Inkle and Yariko*; and Gessner's reputation was spread in the same year over Germany and Switzerland by his pastorals. His brother poets acknowledged the merit of these light compositions, as they were pleased to call them, but conceived their author to be incapable of forming a grander plan, or aiming at the dignity of heroic poetry. To these critics he soon after opposed his *Death of Abel*.

In 1762, he collected his poems in four volumes, in which were some new pieces that had never before made their appearance in public. In 1772, he produced his second volume of pastorals, with some letters on landscape painting. These met with the most favourable reception in France, where they were translated and imitated, as they were also, though with less success, in Italy and England.

Hitherto we have considered Gessner only as a poet; he was also an artist. Till his thirtieth year, painting was only an accidental amusement; but at that time he became acquainted with Heidegger, a man of taste, whose collection of paintings and engravings was thus thrown open to him. The daughter made an impression on him; but the circumstances of the lovers were not favourable to an union, till, through the activity and friendship of the burgomaster Heidegger, and Hirzel, he was enabled to accomplish his wishes. How were the married couple to live? The pen would not afford a very good maintenance in England; still less in Switzerland. The poet had too much spirit to be dependent on others; and he deter-



determined to pursue the arts no longer as an amusement, but as the means of procuring a livelihood.

Painting and engraving alternately filled that time which was not occupied with poetry; and in these arts, if he did not arrive at the greatest eminence, he was distinguished by that simplicity, that elegance, that singularity, which are the characteristics of his poetry. His wife was not idle: besides the care of her house and the education of her children, for which no one was better qualified, the whole burthen of the shop (for our poet was bookseller as well as poet, engraver, and painter) was laid upon her shoulders.

In his manners, Gessner was cheerful, lively, and at times playful; fond of his wife, fond of his children. He had no pretensions to learning, yet he could read the Latin poets in the original; and of the Greek he preferred the Latin translations to the French. In his early years, he led either a solitary life, or confined himself to men of taste and literature: as he grew older, he accustomed himself to general conversation; and in his later years his house was the centre point of the men of the first rank for talents or fortune in Zürich. Here they met twice a week, and formed a *conversazione* of a kind seldom if ever to be met with in great cities, and very rarely in any place. The politics of England destroy such meetings in London, where the Sunday evening assembly of best resort may be compared rather to the confusion and insignificance of a woman's rout, than to the resort of genius, taste, and literature. Gessner, with his friends, enjoyed that simplicity of manners, which makes society agreeable; and in his rural residence in the summer, a little way out of town, they brought back the memory almost of the golden age.

Gessner died of an apoplexy on the second of March, 1788, leaving a widow, three children, and a sister, behind. His youngest son was married to a daughter of his father's friend, Wieland. His fellow citizens have erected a statue in memory of him, in his favourite walk on the banks of the Limmat, where it meets the Sihl.

The work before us, which has supplied us with the above materials, is well written in general. The author labours rather too much in his style, and is occupied more in the critique of his hero's works, than in the events of his life. The critiques are good, and the work is a valuable addition to German biography.

*De l'Influence des Passions sur le Bonheur des Individus et des Nations. Par Madame la Baronne Stael de Holstein. Première Partie. Lausanne.*

*Of the Influence of the Passions upon the Happiness of Individuals and of Nations. By the Baroness Stael. First Part. 8vo. 5s. sewed. Imported by De Boffe. 1796.*

THE passions have so strong an influence over all human beings, that private happiness, as well as public prosperity, must considerably depend on the mode of their operation. The ingenious baroness treats this subject methodically, and thus arranges her speculations. The first section of this volume treats successively of the effect of each passion upon human happiness: the second analyses the connection of particular affections with passion or with reason; and the third states the resources which we find in ourselves, and which are independent of chance or the will of others. The remainder of the work will relate to the operation of the passions in a political view.

The love of glory is the first passion of which our authoress treats. Its movements, she observes, may be traced in the primitive nature of man; but it is only in extended society that it acts with full force; a remark which is so obvious as to be wholly unnecessary. After a display of the emotions and effects of an eager thirst of fame, she speaks of her father (the celebrated Necker) as one who has acquired more glory than any individual of the present age. She properly distinguishes this passion from ambition, as power is the great object of the latter, which is therefore less noble and dignified than the other, and more consistent with mediocrity of talents.

Vanity is reckoned among the passions by this writer; but it seems to be rather a sentiment than a passion. She ridicules the folly of extravagant self-love; and is particularly severe upon the vanity of her own sex.

Of love, the baroness speaks feelingly; and she considers it as the source of the greatest happiness, as well as of the greatest misery, which can befall mankind. To avoid the latter contingency, she does not scruple to recommend suicide; but, in that extreme of romantic weakness, none of her readers, we dare say, will follow her advice.

Avarice, intemperance, the love of gaming, envy, and revenge, are superficially discussed. Remarks on the spirit of party follow; and the inflexible bigotry and blind zeal of this propensity are not ill described and exemplified. The love of  
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wickedness is represented as a passion; and the reasons assigned for placing it in such a station, are these—

‘ Other passions lead to criminal excesses; but, when they have driven a person to a certain point of criminality, the effect becomes a cause; and wickedness, which was at first the means, is afterwards the end or aim. This horrible state requires some explanation. Two circumstances contribute to retain mankind in subjection to the sway of morality; namely, public opinion and self-esteem. There are many examples of a defiance of the former, connected with a regard for the latter. The disposition, in that case, takes a tinge of asperity and misanthropy, to the exclusion of many good actions which an individual would be inclined to perform for the reward of general approbation; without the extinction, however, of those virtuous sentiments which prompt to the discharge of the chief duties of life. But, when a person has discarded all principle, and all idea of conscience or moral obligation, a kind of fever arises in the blood, which creates an irresistible passion for the perpetration of flagitious deeds.’

The baroness allows that a wretch of this description has, in general, some object in view; but his mind (she adds) is in such a state of distraction, that he loses sight of the purpose which he would wish to effect, and hurries on to fresh acts of iniquity, more from wantonness than from any idea of interest; as wild beasts, even when they are not instigated by the cravings of appetite, will occasionally wreak their cruelty on other animals.

The sentiments or affections which possess an intermediate state between passions and the resources of the mind, are said to be these: religion, friendship, parental, conjugal, and filial regard. Religion is considered by our female moralist as a natural and heaven-born gift, wholly independent of the will. In this particular, she agrees with the methodists, who deny that any person can be truly religious without the gift of the divine grace.

With respect to the resources which we find in ourselves, no striking remarks are offered. A spirit of philosophy, and the practice of virtue and humanity, are obviously productive of those pure enjoyments which time or accident cannot wholly impair.

It would be illiberal to pronounce this work destitute of merit; but the observations are sometimes ill-founded, and the style is harsh and inelegant.



*De la Republique. Suite d'un Coup d'Œil Politique sur l'Avenir de la France. Par Dumouriez. Dec. 1795. Hambourg. London, De Boffe. 2s. 6d. 1796.*

*A Continuation of the Political Survey of the Future Condition of France. By Dumouriez. 8vo. 1s. 6d. Dilly. 1796.*

WE are not sorry to renew our acquaintance with this lively and intelligent writer, who, with all his faults, expresses the sentiments of a capacious mind, and accommodates them to events, as he once accommodated his actions, with wonderful dexterity. Our opinion of his former works may be seen in Crit. Rev. New Arr. Vol. X. p. 531, Vol. XIV. p. 519, Vol. XV. p. 523, and Vol. XVII. p. 494: but many of the fine-spun theories of a monarchical propensity are now dissipated. The present is an acknowledgment of the French republic.

‘Every thing which he now advances concerning the French republic, is founded upon the hypothesis: 1. That there was an absolute majority of suffrages for accepting the constitution of 1795. 2. That the French nation will persevere in their new regime, which requires great virtues and great sacrifices. 3. That the new government has both the power and the will to suppress all factions. 4. That it is wise enough to seek for an immediate peace. 5. That it is able to re-establish the finances; to withdraw from circulation, or give fresh credit to, the assignats; to equalise the expenses and receipts; to revive agriculture, commerce, and industry; and to make justice the sole basis both of its foreign politics and domestic conduct.’ p. 61.

This, from Dumouriez, is surely a large and a liberal acknowledgment. Let us examine his premises.

He begins with stating, that, while the establishment of monarchy or a republic was a *question*, he took that part in it which every man was at liberty to take; but that the same sentiments which guided his pen while he considered the question as undecided, make him offer up his vows for the safety of the republic which is now established. Every Frenchman, unless he abandons his country, ought to offer up his most ardent prayers, and exert every faculty of his soul, for the well-being of the republic. ‘Faithful to my principles,’ he adds, ‘I sacrifice my opinion to the attachment I feel for my country;’ and his principles are that the people of every country have a right not only to reform but to change their constitution and government, and to delegate its sovereignty, which is, except in the shape of a delegation, inalienable.

Previously to his entering on an examination of the new  
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constitution, he offers some remarks on the conduct of the French armies at the close of 1795; and from the defeats they experienced, he argues that the famous barrier, the Rhine, is of no importance any-where but upon the map. The French have proved to the Germans, and they in their turn to the French, that whoever pleases may pass this river wherever he pleases. There are no true barriers, but strong places, and the inclination of the people. All the country between the Rhine and the Sarre, from the Moselle to Landau, is open, and without any strong posts. There is only one single post between Coblantz and Treves, for the defence of the Moselle. Treves is not strong; and, situated as it is on the right bank, it is a hindrance to the defence of that river. These facts he illustrates from other events; but the subsequent success of the French upon their own plan seems to detract from the solidity of his argument. This, indeed, he could not foresee. The successes of 1796 were incalculable, and beyond all reach of human foresight. He contends, however, that, as soon as France has re-established her superiority, or at least her equality, in military operations; and when it shall be no longer disgraceful for her to negotiate, she ought to abjure for ever the dangerous system of conquest, put an end to the war, and add to her many mournful and bloody triumphs, that more noble one of being just and generous. The French people owe this to the principles of the constitution which they have just adopted; a constitution which prescribes conquest and offensive war, and which he now proposes to examine.

He thinks this constitution better *in detail* than that of 1791, but the same in *principle*, although the one was monarchical and the other is republican; and supposes even that this last constitution might be made to agree better or mix better with a constitutional monarchy than the first. It requires only to bind the five volumes of the directory into one (*relier en un tome les cinq volumes du directoire*), and to make the presidency for life, or render it hereditary. He extols the wisdom and courage of the compilers of this constitution, who at once annihilated the popular societies, and wisely arranged the orders of the nation, placing in the first class the legislative representation; in the second, the executive directory; in the third, the ministry; in the fourth, the judicial power; and in the fifth, the administration of the departments, the districts, and the cantons. As long as the functions of this last class have no salary annexed to them, they will of course be given to none but men of considerable property; consequently to men peculiarly interested in the preservation of the constitution. After approving some parts of this order of things, he thinks it reasonable that the executive directory

directory should have had, added to their other powers, that of proposing laws; because magistrates have a better opportunity of estimating the wants of the people; than the people themselves; but this, upon more mature reflection, he must perceive, approaches too closely to the old *regime*; where the parliaments had little to do except to register the edicts of the court. Magistrates may *know* the wants of the people as well as themselves; ; but there would be danger that they might not be so just in estimating, nor so speedy in relieving them; or even in making them the subject of discussion. His more serious objection is, that there are two additional articles at the conclusion which degrade the work; the one, by which the perpetual banishment of the emigrants is decreed, which he accounts inhuman: the other, which guarantees to the purchaser the possession of their property, in whatever manner the purchase may have been made; which is unjust. If it can be proved that the sale was an unfair one, the *purchaser*; and not the real proprietor, ought to be indemnified by the national treasury; for as soon as the unfairness is clearly pointed out, the latter ought to have his property restored to him. He illustrates this by supposing a judge so absurd as to decree that a robber shall keep the purse which he has stolen, and that the person robbed shall receive an indemnity from the public treasury. He adds farther, that the convention had no right to insert these two articles in the constitution, because they are merely decrees, and decrees of condemnation cannot be considered as laws. They are not binding upon the people, being merely the result of passion and circumstances, improperly added to the constitutional code, of which they form no part.

The other parts to which he objects are, 1. the too frequent change in public offices, because every public employment requires deep study and long experience; and he thinks it would be more useful to divide all public employments into two classes, one for life, the other for a term of three or five years. —2. The number of the legislative body, which he thinks too great. Both the councils are too numerous for the nature of their duties; and it is unnecessary they should meet every day, because they cannot have business sufficient to employ all their sittings. He suspects that all of them may not be virtuous; and having nothing to employ themselves in for the public good, they will think of no interest but their own, and that of their relations and friends; will become the dependents of the directors and ministers, and at length sink into the lowest abyss of corruption and slavery.

To remedy these evils, he proposes that the council of ancients should consist of only one hundred, and the other of  
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two hundred members—that the legislature should not assemble for more than three months in each year, and that to hinder the legislative assembly, the executive directory, or any individual whatever, from attacking the national sovereignty during the nine months' recess, there should be named, each year, nine members of the legislature, of whom three should be of the chamber of ancients, who should have the same residence as the directory, and assemble every day under the name of the *Comité de Surveillance*, or Committee of Watchfulness. For his arguments in favour of these propositions, we refer the reader to the pamphlet: at the conclusion we have a *personal* reflection, quite in the manner of Dumouriez—

‘ It is of no consequence to consider whether the author of these three propositions may be proscribed or not; the degree of their utility ought to be weighed with attention. A banished man, reflecting in his solitude, may have wise and useful ideas. The man in question, proscribed as he is, detests all the factions, but he loves his country; which, whatever his enemies say to the contrary, he has once saved, and would save again, were he recalled in this dangerous crisis \*. He prays for the happiness of his fellow citizens, whatever constitution they may adopt; and if he sees that the republic promotes the happiness of the French people, he will cry out, like the grenadiers who were executed at Aix-la-Chapelle—*Long live the republic!*’

He then offers some reflections on government, in which there are advices that deserve the attention of the French rulers.

The translation of this little work is executed with fidelity, though some passages have not been revised attentively before going to press.

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*Proclamation, dans l'Esprit des Jûnes ordonnés par le Roi; en Remontrance à la Nation Angloise sur une chose la plus scandaleuse, qui se passe chez elle depuis cinq ans, attentatoire à la Vénération dans laquelle est la Mémoire de Sir Isaac Newton; et pour la préparer à adopter le Plan d'une Commémoration solennelle de ce divin Personnage. Londres.*

*A Proclamation recommendatory of a solemn Commemoration of Sir Isaac Newton. 4to. 10s. 6d. sewed. Elmsly. 1796.*

**T**HIS is a very extraordinary performance. The author (M. de la Blancherie) styles himself the general agent of correspondence for literature, arts, and sciences; and informs

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\* The French have since found a tolerable substitute in Buonaparte. RAV.



us, that, when he had acted in that capacity for above ten years, he was induced, by the ill-treatment which he sustained from the court of Versailles, to seek an asylum in England, in the year which preceded the French revolution. His functions being thus suspended, he was filled with chagrin and displeasure; but the idea of a commemoration of Newton at length suggested itself to his mind, and encouraged him to a resumption of his agency, which, he thought, would derive the strongest sanction, in the eyes of the English, from the establishment of such a scheme of philosophic celebration. His proposal, however, did not meet with approbation; and he declares that he sustained a series of outrages and persecutions from a nation to whose obedience he almost thought himself entitled for having framed such a project. But we may suppose, that these *outrages*, with the exception of an arrest for debt, were only the effusions of ridicule, the sneers of contempt, and the mortifications of refusal.

This eccentric Frenchman proposes that a congress should be convoked, composed of the most respectable persons in the kingdom, in point of rank, merit, and abilities; that this meeting should take place in the hall of the Royal Society, sir Joseph Banks acting as president; that the *agent-general*, dressed in an academic habit, should make a formal exposition of his plan for a permanent celebration of the memory of Newton; that columns, or obelisks, should be erected in the metropolis, and other parts of the realm, in honour of that philosopher; that the parliament should order his works to be re-published in a splendid style; and that the king should repair, in solemn procession, to the *printing-house*, and do the same homage to the typographic art, thus nobly employed, that the emperor of China pays to agriculture. Proceeding in his visionary career, this self-constituted agent desires that the house which sir Isaac occupied (and which, to the great indignation of M. de la Blancherie, is now an *eating-house*) may be repaired at the public expense, and assigned for his residence; that Mr. Pitt will make a motion in the house of commons for printing and distributing this *proclamation* in the English language; and that every Englishman, Scot, and Hibernian, will contribute two guineas, the subscriptions being destined for the expenses of the scheme, and, in case of surplus, for the promotion of patriotic and charitable purposes. He states that he has already obtained contributions to the amount of *sixty-nine pounds fourteen shillings*; and he has inserted in his proclamation a recommendatory testimonial from the Spanish ambassador, the chief subscriber to his plan.

Speaking of his future appearance at court in the public character which he has assumed, he intimates that he is to be intro-



introduced to his majesty by the president of the Royal Society, attended by two of the students of Westminster-school, and two others from Christ's-hospital. If, on this occasion, he shall go unpowdered, such neglect (he says) will not arise from any unwillingness to pay for a powder-licence, but from the consideration of his being in *mourning* for all the French.

However great may be our veneration for the character of Newton, we cannot refrain from laughing at the absurdity of this pamphlet. The writer, therefore, will probably be disposed to add the Critical Reviewers to the number of those *rieurs* and *apathiques*, at whose sneers he is offended, and with whose indifference to his scheme he is highly disgusted.

*Éloges de Tibulle, avec des Notes et Recherches de Mythologie, d'Histoire et de Philosophie; suivies des Baisers de Jean Second; Traduction nouvelle, adressée du Donjon de Vincennes, par Mirabeau, l'aîné, à Sophie Ruffey. Avec 14 Figures. 3 Tom. 8vo. Paris.*

*Elegies of Tibullus, with Notes and Researches, Mythological, Historical, and Philosophical; to which are subjoined the Kisses of Johannes Secundus. A new Translation, addressed to Sophia Ruffey from the Dungeon of Vincennes, by the elder Mirabeau. With 14 Engravings. 3 Vols. 8vo. 11. 1s. sewed. Imported by De Boffe. 1796.*

FROM that energy of character which distinguished this translator, and the command of language he possessed, it might naturally be expected, if he were not defective in the knowledge of Latin, that in these addresses to the object of his passion he could scarcely fail of success. Yet, however gratifying to the *inamorata* his exertions might have been, though no want of learning be alleged, in our judgment they entitle him but to qualified praise. The compositions of Tibullus are full of sweetness, tenderness, and passion; his language is pure and elegant; and his numbers flow without effort, like water from a fountain. Here, however, the tapestry is reversed,—and, though it represent the counterpart-forms, it is under outlines so stiffly defined as to sink every play of contour in their harsh delineations. Nor are their features and expressions more happily displayed. What a wood-cut could counterfeit of a design by Correggio, and the colouring of his magic pencil, these *Elegies* may impart of their Roman original; or, to speak as might Lavater, a more apposite contrast cannot well be imagined than the portraits of Mirabeau and his *Sophy* to Tibullus and Delia.

The annexed specimens, impartially cited, will sufficiently, we think, confirm this opinion.

## ' LIVRE I. ELEGIE II.

' Apporte un vin pur : cette liqueur bienfaisante apaisera mes nouvelles douleurs, et préparera un doux sommeil à mes yeux fatigués. Que personne ne rompe le charme que Bacchus a formé : tandis qu'il endort, l'amour malheureux repose. Hélas ! ma maîtresse est surveillée par un gardien incorruptible. Plus d'un verrou ferme sa porte inexorable.

' Porte cruelle aux amans ! que la pluie te frappe sans relâche ! Puissé la foudre lancée par la main toute puissante de Jupiter, te réduire en poussière. . . . Mais, non. Laisse-toi fléchir par mes plaintes : ouvre-toi devant moi, et pour moi seul reste ouverte ; car le bruit de tes gonds me décélérerait ; oublie mes injures, si j'en ai proféré quelques-unes dans mon délire, ou que mes imprécations rétombent sur moi ! Souviens-toi plutôt des prières que je t'adressai tant de fois d'une voix suppliante, en te couvrant de festons et de fleurs.

' Et toi, Délie, trompe ton argus ; mais ce n'est point en tremblant que tu le tromperas : il faut oser. Vénus, elle-même, secoure l'audace : elle protège le jeune amant, qui, pour la première fois, ouvre furtivement une porte ; et la tendre amante qui la referme doucement, et l'assure par un verrou. Vénus apprend à sortir sans bruit d'un lit voluptueux ; à poser un pied léger sur le plancher le plus mince : c'est elle qui apprend à parler le langage muet des amans, et à s'exprimer par des signes éloquens devant un mari jaloux. Mais la déesse n'accorde pas ses leçons à tous les mortels, elle les réserve à ceux que la peine n'arrête point, et à celles qu'une crainte puérile n'enchaîne pas la nuit. Vénus me garantit du barbare assassin et du voleur subtil. Que celui qui est voué à l'amour marche sans crainte ; qu'il ne redoute aucune embûche ; sa personne est sacrée.

' Les frimats de la plus longue nuit d'hiver ne sauraient me nuire. Que pourraient-ils contre moi ces torrens de pluie ? Dans un moment, Délie m'ouvrira sa porte : dans un moment, un signal silencieux m'appellera au bonheur.

' O vous, qui passez près de moi, hommes ou femmes ! gardez-vous de me voir ; Vénus veut que ses larcins soient cachés : ne m'effrayez point par une marche bruyante ; ne me demandez pas mon nom ; n'approchez pas, pour me reconnaître avec une lumière indiscreète : si quelque imprudent m'a deviné, qu'il se taise du moins, et jure par tous les Dieux, qu'il ne fait qui je suis ; car quiconque me décèlera, trouvera pour lui Vénus née du sang, de la mer la plus orageuse. Mais ton mari ne croirait pas même à son rapport. Une femme versée dans la magie, me l'a promis, et son art n'est pas trompeur.

' Je

‘ Je l’ai vu conjurer les astres, et les faire descendre des cieux : à sa voix les fleuves rapides remontent vers leur source ; la terre s’entr’ouvre ; les mânes sortent des tombeaux, et les ossemens respectés par la flamme du bûcher, se rassemblent : ses évocations bruyantes arrachent, des bords du Styx, les cohortes infernales. Elle fait des aspersions de lait, et les démons rentrent au sombre séjour. D’un mot, quand il lui plaît, elle appelle ou dissipe les nuages, la chaleur ou les frimats ; elle seule possède tous les funestes secrets de Médée ; elle seule dompte les chiens féroces d’Hécate. Cette savante magicienne a composé pour moi un enchantement qui te suffit pour ton jaloux : prononce trois fois \* ces paroles pithoniques, et ton mari ne s’en croirait pas lui-même, quand il me surprendrait dans tes bras. Mais, Délie, le charme n’est que pour moi : d’un autre, ton mari verrait tout : j’ai seul le pouvoir d’abuser ses yeux.

‘ Que croirai-je toutefois ? Cette magicienne s’est vantée de pouvoir détruire mon amour par ses talismans et ses breuvages. Elle m’a purifié à la clareté des flambeaux, et dans une nuit seraine, j’ai sacrifié une victime noire à ses dieux. Ah ! je ne lui demandais pas de m’ôter mon amour ; mais de te le faire partager, et de ne pouvoir jamais, à ce prix, me passer de t’aimer.’ Vol. i. P. 69.

## ‘ LIVRE II. ELEGIE I.

‘ Ecoutez mes vers, ô vous tous qui assistez à la fête des campagnes ! nous purifions aujourd’hui nos vergers et nos champs, suivant l’usage antique de nos pères, que la tradition nous a transmis : viens Bacchus, que la grappe déjà mûre pende aux cornes sacrées, signe de ta puissance ; et toi, Cérès, couronne ta tête d’épis ; que la terre se repose en ce jour ; que le laboureur aussi se repose ; qu’il laisse oisif le pesant soc et découple ses bœufs fatigués : ils doivent repaître abondamment dans leurs étables, sans que leurs fronts couronnés de fleurs, puissent être attachés au joug : c’est de la fête seule qu’il faut s’occuper aujourd’hui : que la diligente fileuse se garde bien de toucher à ses fuseaux. Vous qui, la nuit der-

\* M. de Longchamps a traduit “ que trois fois le jet de ta salive accompagne ces paroles trois fois articulées.” Il y a, en effet, dans le latin, crache trois fois ; et plus d’un traducteur a écrit de même. M. de Longchamps appuie sa version dans ses notes, en disant, que le crachement trois fois répété, était absolument nécessaire dans les enchantemens, et ne s’oubliait jamais. Quand tout cela serait incontestable, je crois qu’il vaudrait mieux être inexact en français, que d’être dégoûtant ; sauf à indiquer en note cette légère infidélité.

Who, without a simile, can read this apology ? An infidelity is committed, to hide an indelicacy ; and a formal note is annexed, to explain it.



nière, avez sacrifié à l'Amour et goûté ses plaisirs, fuyez, éloignez-vous des autels : la chasteté plaît aux Dieux : venez, ô vous dont les mains et les vêtemens sont purs ; venez puiser l'eau des fontaines pour nos lustrations religieuses.

‘ Voyez comme l'agneau sacré s'avance à l'autel, où déjà brille le feu du sacrifice ! voyez cette troupe innocente qui le suit, les cheveux ceints d'olivier ! Dieux de la patrie ! nous purifions nos champs et nos pasteurs. Mais, vous, écarterez tous les maux de nos contrées paisibles ! qu'une moisson trompeuse d'herbes voraces, ne détruise pas la vraie et féconde moisson ! que la brebis tardive et timide ne craigne plus les loups vigilans et sanguinaires ! que le laboureur, satisfait du fruit de ses travaux, et rassuré par l'abondance, n'épargne pas le bois dans son foyer rustique ! qu'une troupe de tendres enfans, gage assuré de l'aisance des colons, solâtre et dresse autour de nos chaumières le frêle édifice de ses jeux... Je demande au ciel ces prospérités ; il nous les promet : ne voyez-vous pas comme les heureuses palpitations de la victime et ses entrailles favorables, nous annoncent la bienveillance des immortels ? Apportez-moi maintenant le Falerne fumeux ; que le Chio le plus vieux nous soit servi à l'instant. Célébrons avec du vin cet heureux jour : faut-il rougir, dans une fête, d'avoir le visage enluminé, et de chanceler quelques pas ? Mais que chacun, en vidant sa coupe, l'offre à mon héros. Messala est absent ; que nos discours rappellent sans cesse du moins son nom !

‘ Messala, illustre vainqueur de l'Aquitaine, je chante tes triomphes et ta gloire qui surpasse celle de tes plus célèbres ayeux : viens toi-même ; inspire moi ces vers faits pour exprimer notre reconnaissance aux divinités des laboureurs : je chante les campagnes et leurs protecteurs champêtres ; ces dieux vénérables ont appris à nos pères à rassasier leur faim par une nourriture plus agréable et plus saine que les glands de nos chênes ; ils leur ont enseigné les premiers à couvrir leurs frêles cabanes avec quelques légères solives, enlacées d'un chaume recouvert de feuillage ; ce sont eux qui fournirent au joug les fiers taureaux et ajoutèrent des roues aux charriots. Alors on dédaigna les fruits sauvages : le pommier fut greffé : les jardins reçurent des arrosemens fertiles et devinrent féconds : alors la grappe dorée exprima sous les pieds qui la foulèrent, un vin délicieux ; et l'eau qu'on y mêla bientôt l'adoucit et le rendit moins redoutable à la sobriété : on fut recueillir les moissons chaque année, lorsque la terre commença à dépouiller sa verdure desséchée par l'astre du feu ; et l'on offrit à l'abeille légère un lieu sûr pour y construire les cellules où elle dépose ce miel délicieux qu'elle va cueillir sur les fleurs. Le laboureur rassasié de travail, apprend à char-



à charmer le temps et la fatigue, en donnant à ses fredons rustiques une certaine mesure : après son repas, il modula sur ses pipeaux la chanson qu'il préparait pour ses dieux tutélaires.

‘ Inspiré par toi, ô Bacchus ! l'agriculteur barbouillé de lie commença à former sans art des danses simples comme lui ; il choisit le chef de son nombreux troupeau, le bouc lascif pour t'en faire un sacrifice mémorable. L'innocent enfant tressa la première couronne de fleurs pour orner ses Lares. La blanche brebis fut dépouillée de sa toison pour préparer de l'ouvrage aux jeunes bergères. De là les travaux des femmes qui chargèrent de laine leurs quenouilles, et apprirent à tourner dans leurs doigts de légers fuseaux : bientôt une ouvrière laborieuse chanta les bienfaits de Minerve, en ourdissant la toile, et la navette courut en cadence entre la chaîne entr'ouverte.

‘ On dit que l'Amour lui même est né dans les champs au milieu des troupeaux et des cavales indomptées. C'est-là qu'il s'exerça à manier l'arc dont les dieux l'avaient armé. Ah ! qui sait mieux que moi combien il est devenu savant dans cet art ? Ce n'est plus comme autrefois, sur les troupeaux qu'il lance ses flèches : c'est vous, jeunes filles, qu'il se plaît à viser ; c'est vous, fiers guerriers, qu'il aime à dompter. L'Amour blesse, et les richesses du jeune homme disparaissent ; et le vieillard profère des paroles dont il devrait rougir devant une porte qu'on lui ferme avec dédain. L'Amour commande, et la jeune fille trompe tous ses surveillans endormis : elle franchit les portes, et vole seule au milieu de la nuit dans les bras de son amant ; quelquefois suspendue par la crainte, elle s'arrête. . . . elle éprouve d'un pied timide le terrain où elle s'engage ; ses mains tâtonnent, embrassent les ténèbres comme pour lui frayer un chemin. . . Ah ! qu'ils sont malheureux ceux que l'Amour tourmente ! mais qu'il est fortuné l'amant à qui ce dieu daigne sourire !

‘ Viens, ô divin Amour, viens à nos jouissances religieuses, mais dépose tes armes : . . . Loin . . . loin de nous tes flambeaux ardens ; vous chantez ce dieu si puissant : invoquez-le aussi pour vos troupeaux : prions-le tout haut pour nos brebis ; mais pour nous, adressons lui des supplications secrètes. Nous pouvons au reste le prier tout haut ; car la foule bruyante, enivrée de ses jeux, n'entendra pas nos prières. La trompette Phrygienne lui dérobera nos vœux . . . célébrez la fête, ô vous tous qui êtes ici : déjà la nuit attelle son char, et les étoiles brillantes suivent leur mère en formant des concerts harmonieux. Bientôt le sommeil silencieux arrive planant sur ses ailes sombres, et les songes incertains vont s'emparer de nous.’ Vol. ii. P. 3.

Of the author's researches it will be proper to observe, that they abound with entertaining and illustrative remarks. What has been said on the translation of *Tibulus* will apply in general to that of *Johannes Secundus*.

The tales and novels of which the third volume consists, are in the same spirit and style as the rest.

*Statistique Elémentaire, ou Essai sur l'Etat géographique, physique et politique de la Suisse, Ouvrage consacré à l'Instruction de la Jeunesse. Par F. J. Durand, Ministre du St. Evangile, Professeur Ordinaire dans l'Académie de Lausanne, &c. &c. Lausanne.*

*A Statistical Account of Switzerland, treated geographically, physically, and politically, for the Instruction of Youth. By F. J. Durand, Minister of the Gospel, Professor in the Academy of Lausanne, &c. &c. 4 Vols. 8vo. 16s. sewed. Imported by De Boffe. 1796.*

**A**CCOUNTS of countries, given in the statistical method, are undoubtedly best adapted to convey accurate information, and to answer the purpose of elementary instruction.—The description of Scotland, which was published in this form a few years since by Sir John Sinclair, has deservedly received considerable approbation. We are pleased to behold a similar plan adopted by the respectable and intelligent writer of these volumes. The language in which they are composed must be allowed to be very appropriately explicit; and the Swiss Cantons, from their geographical position, and their peculiar political and moral relations to the present state of Europe, render such a delineation much more extensively interesting, than merely to the patriotism of the author's native soil.

M. Durand commences a sensible introduction by observing, that the term *la statistique* is yet scarcely naturalised in the French language: and he defines it to mean the science or knowledge of the state of countries in general. It would, however, in our opinion, have better suited his purpose to have defined the term as expressive of an acquaintance with the state of countries in the *detail*; he then proceeds to the following enumeration of the various branches of inquiry necessary to be pursued in the acquisition of this knowledge—

‘To be well acquainted with a country, it is in the first place requisite to ascertain its extent by the most accurate measurement: and this is what may be called the *mathematical* part of a statistical account.

‘It is then proper to consider the relative position of a country,

try, to examine if its provinces are divided from or united to each other, and whether they are situated near or at a distance from the sea. These various circumstances, which have an inevitable influence on the political constitution of a state, on its strength or weakness, on its resources, and connections with its neighbours, may be placed in the *topographical* department.

‘The physical predicament of a country is of still superior importance. Cicero is known to have attributed the genius and characteristic vivacity of the Athenians to the purity and salubrity of the air of *Attica*, and the clownish dulness of the Thebans, to the foggy weight of the Bœotian atmosphere. The same opinion is corroborated by Horace; and Montesquieu, in descanting on the various influences which form the characters and the laws of different nations, regards that of climate as the principal. Suppose, for example, that the English people were placed in the icy regions of Lapland, or among the burning sands of Africa, would they then be able to take so conspicuous a part in the transactions of the world? It is therefore necessary to consider the atmosphere of a country, its mountains, its plains, and the nature of its soil, the streams by which that soil is watered, and the animal, vegetable, and mineral productions it is found to contain. These articles of inquiry constitute the *physical* part of a statistical description.

‘It is finally an indispensable task to follow these inquiries by an investigation of the form and spirit of the government of a country, whether civil, military, or ecclesiastical, to explore the sources of its prosperity, such as its agriculture, its manufactures, and its commerce, and to give some account of its revenues, and of its expenditure.—This may be denominated the *political part*.’

Such, according to our author, are the essential parts of a proper statistical account. We agree with his divisions, and think them both pertinent and useful; but the philosophy and the arguments of M. Durand do not appear to have much depth or acuteness. To intimate that Englishmen, if they were Laplanders or Africans, would not act like Englishmen is surely very feeble, and does not lead one step in discussing the great question concerning the influence of climate on the human character. The testimonies of Cicero and of Horace have little weight in the scale. Such *beaux-esprits* might be expected to think and to speak of dulness with all the sensibilities of antipathy: but their surprise at the effect must evidently have been greater than their endeavours to give a philosophical solution of the cause.—Montesquieu, who was likely to be more profound (at least in such disquisitions)



than either the orator or the poet, has by no means given satisfaction on the subject: the manner in which he discusses it, affords an almost unlimited scope to the operation of physical circumstances, and admits of little or no allusion to the many and strong moral influences, of which the intellect of man, as distinguished from other animals, renders him peculiarly susceptible. We have frequently regretted to perceive, in the works of some of the most amiable and ingenious among the French philosophers, a strong bias to the doctrines of materialism—doctrines which tend to sap the noble fabric of the moral system, and to place the rational labours of the legislator in a degrading subserviency to the hot or the cold temperature of climate.

We shall now return to our author's descriptions, which are more entertaining than his reflections. The lakes, the Alps, and all the interesting parts of Swiss scenery, are agreeably delineated; and many traits in provincial history, greatly to the honour of the Helvetic character, are occasionally noticed.

Among other curious particulars in the natural history of Switzerland, the author gives an account of the *goîtres* and the *Crétins*, which we wish our limits would permit us to extract. It is said that the preternatural swelling at the throat, that gives the appellation to the former, varies in size from the bigness of a walnut to that of a loaf;—that some hang concatenated like a string of beads, and that others are in the form of a cross.

M. Durand recapitulates the various notions entertained by travellers and others, with respect to this phenomenon, and, we think with reason, subscribes to the opinion by which it is asserted to proceed from the hot and moist temperament of the valleys where the *goîtres* are found.

The *Crétins*, idiots who exhibit the human form in a most deplorable state of imbecility, happily, as our author observes, do not propagate themselves. One is frequently born in a family of half a dozen children, the rest of whom have generally full health and faculties. M. Durand relates, as a fact, that the *Crétins* are treated with a superstitious regard; and that in some families a child of this description is valued more than the other children, under the idea that it is a medium of tutelary protection.—This kind of superstition is known to prevail in other parts of the world, and procures respect to idiotism in some countries where a despotic and savage policy sports freely with the useful life of man!

The industry of philosophers has not yet been able to discover any local cause to which the idiocy peculiar to the *Crétins* can be plausibly assigned.

In the fourth volume of this work, the author gives an interesting



teresting account of the military establishment of Switzerland.—The Swiss are calculated to have twenty-one regiments of infantry, which, together with corps of chasseurs, artillery, &c. amount to a force of 55,782 men.—Every young man, who is neither a magistrate nor an ecclesiastic, is obliged to enter into the service from the age of sixteen to sixty five.—During peace there is no general; but in time of war one is appointed to command the whole force of the republic.

The mercenary manner in which a part of this force has often been employed in the troubles of Europe, perhaps detracts in *some* degree from the *amiable* simplicity of the Swiss character: but this topic we leave to moralists, being unwilling to hurt the patriotic feelings of an author who has given us much entertainment and information, and whose work deserves to be recommended to general perusal.

*Ueber die Schweiz und die Schweizer. Erster Theil, 1795—  
Zweiter Theil, 1796. 8vo. Berlin.*

*On Switzerland and the Swiss. 2 Vols. 8vo. 8s. Sewed. Im-  
ported by Escher. 1797.*

THE acute and sensible author of these letters professes to give in them a faithful picture of his subject; and as, in the volumes before us, his attention is directed to German Switzerland, flatters himself that in thus communicating the result of his travels, he shall subserve the moral interests of that country and his own.

Early impressions on the mind from diversity of objects, the association of ideas thence formed, and the habits superinduced upon them,—even, independent of original character—would render the representations of the same country and people very different from different observers. After all therefore that has been written on Switzerland and the Swiss, it will not be surprising that this writer should exhibit his subject in new and interesting lights; especially as the ultimate object of his writing is not casual amusement, but really and morally to improve.

There is not a letter in these two little volumes which might not be cited to advantage. We will confine ourselves, however, to two extracts, and give them in the original, as the whole, we are persuaded, will be speedily translated; and that the many who now, we add with pleasure, read German amongst us, may judge of the style and spirit of the author.

In his account of the *Schwytz Canton*, the manners of which are described as simple and uncorrupted, and its character

racter manly, upright, and dignified, he takes occasion to express his surprise that the *mercenary system* should have footing within it.

‘ Was mir hier nicht gefällt, ist, dafs das Landvolk, angestekt von dem Beispiel der aristokratischen Kantone, den fremden Kriegsdienst häufiger sucht als es sollte. Wie kann doch der freigeborene Mann dieses Kantons zu dem unwürdigen Entschlufs kommen, den geliebten Boden des Vaterlandes zu verlassen; Vater, Mutter, Geliebte und Freund zu verlassen, um unter der Muskete dem Willen eines fremdem Despoten zu gehorchen?—Wie kann er das unschätzbare Gut, das seine Väter ihm mit ihrem Blut erkaufte haben, auf eine so niedrige, verächtliche Art feil bieten? Aber es giebt einen Gott, den die Europäer mit aller Inbrunst der Abgötterei verehren. Die Spanier schicken ihre Flotten in die entferntesten Weitheile, um diesen Gott zu sich zu ziehen; und damit die Eingebornen über keinen Raub klagen sollen, geben sie ihnen etwas dafür, das sie theurer halten als alles, ihr Christenthum.—Die Engländer, frei, und von gewissen Gefühlen von Grofsmuth beseelt, so lange sie sich in ihrem Vaterlande befinden, vergessen das Wort Freiheit, vergessen und entehren alle Gefühle der Menschheit, wenn sie sich der verderblichen Sphäre nähern, wo diese Gottheit thront. Dort sind sie Tyrannen, Despoten. Millionen ihrer Brüder werden ins Joch der Sklaverei gespannt, Millionen werden gemordet.—Die Deutschen, noch nicht ganz reif für solche eminente Laster, begnügen sich vor der Hand, die Speichel-lecker jener Räuber und Mörder zu seyn.—Und diese Gotteslästerung, dieses Rauben, dieses Morden, dieses Heucheln, dies alles ist Verehrung des Gottes, den man Gold nennt. In ganz Europa hat er seine Tempel, dieser Götze; aber sein Sanktuarium hat er in der Schweiz!—Fragen Sie mich noch: Warum der Schweizer seine Freiheit in fernen Landen feil trägt?—’ Vol. ii. P. 174.

‘ Der Kanton Schwyz—wie ich Ihnen schon oben gesagt habe—hat sehr hohe Berge. Unter diesen ist auch das grofse und weitläufige Gebirg, das sich drei Stunden weit zwischen dem Lucerner und Lauerzer See erstreckt, der Rügen Berg. An dem Fusse dieses mit Alpen und Waldungen bekleideten Bergs liegt die ehrwürdige Republik Gerfaü. Der einzige Flecken dieses Namens, sammt einigen um demselben zerstreut liegenden Häusern, bilden den ganzen Staat. Alle auf Gerfauischem Boden wohnenden Menschen betragen zwischen 900 und 1000 aufs höchste gerechnet. Die dazu gehörige Landschaft, die aus sehr guten Wiesen und Alpen besteht, wird mit vielem Fleifs und Thätigkeit benutzt. Man  
hat

hat Milch, Butter, Käse, Früchte, das beste Obst, Holz und andere Bedürfnisse. Das Getreide wird gegen den Ueberfluß des einen oder andern dieser Artikel in Lucern eingetauscht. Die Einwohner dieses, in der That kleinen, Freistaats genießen eine vollkommene Freiheit. Ihre Verfassung ist die reinste Demokratie. Die höchste Gewalt steht bei der Landsgemeinde. Die Landsgemeinde ist das Organ des Volkes. Jährlich ist eine große Volksversammlung, wo alle Bürger von Gersau, etwa 300 an der Zahl, zusammen kommen, die Wahlen vornehmen, und über öffentliche Gegenstände berathschlagen. Lachen Sie nicht über diesen kleinen Staat. Er ist klein, aber sicher. *Un petit état est plus fort qu'un grand.*—Wer könnte diesen freien Menschen etwas anhaben? Sie liegen mitten in der Schweiz; haben den Vier Waldstätter See vor sich, den Rügen Berg hinter sich. Der Feind müßte erst die umliegenden Kantone sich unterwerfen, eh' er die Republik Gersau bekämpfen könnte.—Solche Staaten sind auch nur alsdann lächerlich, wenn sie mehr scheinen, als seyn wollen. Die Republik Genf, mit einer Bevölkerung von 40,000 Menschen, wird lächerlich, wenn sie mit ihrem National-Convent, mit ihrem Heils-Ausschuß, mit ihren Kommitteen, mit ihrer revolutionären Regierung u. s. w. sich zu einem läppischen Schattenspiel der französischen Republik herabwürdigt.—Wenn aber ein kleiner Staat das ist, was er ist; wenn er nicht mehr seyn will, als er seyn kann, seyn soll; so verdient seine Bescheidenheit, seine Beharrlichkeit, seine Selbstständigkeit, unsere Achtung.

‘Diese Achtung verdient und genießt die Republik Gersau, von einem Jeden der sie kennt. Ein vortreffliches, biederes, freies Volk. Man redet und schreibt freilich nicht so viel von ihm. Man kennt es nicht in einiger Entfernung; selbst in der Schweiz kaum. Aber es ist groß in seiner eigenen Würde. Man lebt hier ruhig und glücklich; mit sich und mit aller Welt in Frieden. Die Gersauer haben keine Kriege, keine Feinde, keine Allianzen, keine aufwärtigen Gesandten, keine Laurer, keine Spione, die ihr Glück beobachten, beneiden, und ihre Ruhe stören.—Man hat keine Kammern, keine Kommitteen, keine Schultheißen, keine Landvögte, keine Advokaten. Die Richter sind ehrliche Männer, und beschützen das Eigenthum und das Wohl ihrer Mitbürger, nach den Gesetzen der Billigkeit. Man weiß nichts von Holland, England, Frankreich, Spanien, Indien und Amerika. Man bedarf ihrer nicht. Man kennt weder ihren Luxus, noch ihre Sittenverderbtheit.—Fragen Sie mich, wo ich in der Schweiz am liebsten wohnen möchte? In Gersau. Hier ist das kleine, ruhige, unbemerkte Fleckchen, das mir auf der ganzen weiten Erde am schönsten gefällt.—Hier, in beglückter Vergessenheit  
des



des neidischen, undankbaren Proffes, den Musen und der Freundschaft sein Leben widmen zu können; welch ein Vorschmak des Himmels! Erinnern Sie sich jener Zeilen, die Sie so oft und mit so vielem Enthusiasmus wiederholten:

Vivez pour peu d'amis, occupez peu d'espace,  
Faites du bien surtout; formez peu de projets, &c. &c.

Wollen Sie den grossen Fond von Lebens-philosophie, der in diesen wenigen Worten zusammengedrängt ist, in Ausübung bringen; so eilen Sie hieher, und werden Sie Bürger zu Gersau! P. 179.

Who would not be a citizen of Gersau?

The author's pen on some occasions is peculiarly keen. "*Master William Coxe*" is more than once introduced; as is a right reverend earl, who resided with the Pope as an *Irish* valunteer, and vagaried through Germany as an *Irish* bishop.

*Herodiani Historiarum Libri octo, Græce; ex Recensione Frid. Aug. Wolfii. Textui subjecta est Argumentorum et Annorum Notatio, et præmissa Notitia Literaria. Halis.*

*Herodian's History, revised by F. A. Wolff, who has subjoined to the Text a Designation of the Subject and the Chronology, and has prefixed some Remarks on the Life and Writings of the Author. In small 8vo. 4s. 6d. sewed. Imported by Escher. 1796.*

**T**HOUGH Herodian stands not in the first class of Greek historians, he does not belong to the lowest order; and his work merits the attention of the classical scholar, as a well-written narrative of the interesting affairs of his own times.

In treating of the different editions of this author's history, M. Wolff intimates his suspicion, that Aldus Manutius, the first who committed it to the press, made use of only one manuscript copy; and he adds, that the succeeding editors, to the middle of the present century, servilely copied his text, with an exception of the learned H. Stephanus, or Etienne, who made various alterations in it. It has since been improved by the examination of different manuscripts.

There are no annotations to this edition; but, at the bottom of each page, a progressive *epitome* of the history is given. This practice, in our judgment, is preferable to the usual mode of publishing the Greek classics with a regular Latin version or interpretation, by which young students are encouraged in a negligent survey of the text.

M. Wolff has not been so attached to his own conjectures,



as to incorporate the result of his thoughts with the text, unless the alterations were so well supported by rule and analogy, as not to disgust even timid and scrupulous critics. Nor has he been tempted to adopt the suggestions of other eminent scholars, in every case in which he is inclined to consider their proposed emendations as satisfactory. With regard to the *lacunæ* which occur in the text, and which inferior critics would have boldly supplied, they are only filled up occasionally by the new editor, with proper marks of distinction; and, in other parts, he has contented himself with pointing them out.

In the first book, where mention is made of the change in the disposition of Commodus, M. Wolff has adopted the reading, *το ετι σωφρον*, in lieu of *την ετι σωφρονα*; a phrase which required the insertion of a noun to complete the sense, and which therefore Schottus and others proposed to complete by the introduction of *φυσιν* or *γνωμην*. Such an addition, however, is rendered unnecessary by the use of the neuter, *το σωφρον*.—In the second book (chap. 14), the editor defends the phrase *βαρυτατην ευδαιμονιαν*; and, though *βχυς* is generally used in an ill sense, there are instances of such an acceptation of it as will suit this passage.—In the following book (chap. 10), we meet with *απειλειν*, which Stephanus recommended instead of *αλλην*, and which Politian, from his translation of this part, must have considered as the true reading.—A passage at the close of the fourth book, which had exercised without effect the sagacity of several critics, we here find in a luminous state. We allude to the words, *τε τε στρατε αυτω τετρυχωμενε*, which are substituted for *τετ'εστι θανατε τε αυτω τετρυχωμενε*. Whether M. Wolff is indebted to a manuscript for this alteration, or to his own conjectures, we are not informed.—In the remainder of the volume, we observe (book v. chap. 4) a modest neglect of substituting *μεστα* (which, he thinks, would be an improvement) for *μεγα*; an introduction of *προσεισι* for *προεισι* (book vi. chap. 9); a retention of *ουκ* before *ολιγας*, book vii. chap. 1), though he is, on strong grounds, inclined to omit the negative; an insertion of *παραρρει* for *περιρρει* (book viii. chap. 2), on the recommendation of former editors; and (near the conclusion of the history) a continuance of *εκεινο* after *αποζωσθειεν*, rather than *εκεινοι*, the adoption of which would, in our opinion, be a real emendation.

The general accuracy of this edition is worthy of praise; and, though many of the instructors of youth will object to the absence of notes and of a complete interpretation, it is still adapted to the use of schools, as well as of private readers.

*Maximes, Pensées, Caractères et Anecdotes. Par Nicolas Chamfort, un des Quarante de l'Académie Française. Précedées d'une Notice sur sa Vie. Paris.*

*Maxims, Thoughts, Characters, and Anecdotes. By Nicolas Chamfort, one of the Members of the French Academy. To which are prefixed, Particulars of his Life. 8vo. 6s. sewed. De Boffe. 1796.*

CHAMFORT was a man of genius, but low origin. He lived with the great, and possessed the virtues of a republican, though mingled with their vices. Under the tyranny of Robespierre, he experienced that treatment which a man might expect, whose friends were Thomas, Condorcet, Sieyes, Laroche, Selis, Bitaubé. His papers, after his death, afforded materials for the present volume, which amuses by anecdotes of many known characters under the old government of France, and instructs by the originality of the maxims and thoughts. At times the author saw his species in too bad a light; and consequently his maxims partake more of satire on the manners of France, than of truth drawn from the real nature of man. From a few specimens collected from various parts of the book, the reader may form a good opinion of the writer.

‘ The world is sometimes guilty of a strange kind of reasoning. A man was not permitted once to be witness in favour of another; and the objection was, “He is your friend.” “To be sure,” the man replies, “he is my friend, because the good which I say of him is true; he is exactly as I describe him. You take the cause for the effect, and the effect for the cause. Why, do you suppose that I speak well of him because he is my friend? and why do you not rather suppose that he is my friend, because he is a good man?”

‘ The greater part of the nobility recall to your mind the memory of their ancestors, just as the Ciceronis of Italy do that of Cicero.

‘ What is a philosopher? A man who opposes nature to law, reason to custom, his conscience to opinion, and his judgment to error.

‘ The world, it is said, cannot be known by books. But the reason has not been given. Here it is. The knowledge of the world results from a thousand nice observations, which our self-love does not permit us to trust to any one, even to our best friend. We are afraid to show that we are like men employed about trifles, although these trifles are very important to the success of the greatest affairs.

‘ Barristers and judges are just as much acquainted with the court

court and its interests, as scholars who have got an *exeat*, and have dined out of college, know of the world.

‘ Society is composed of two great classes ;—of those who have better dinners than appetites, and of those who have better appetites than dinners.

‘ Suppose twenty men of honour to be all acquainted with, and to esteem a man of acknowledged merit, such as Dorilas, for example : when you praise and boast of his virtues and talents, let them all express the same opinion of his virtues and talents. Suppose one of the by-standers to put in a word—“ What a pity it is that Dorilas should have so little fortune !” “ What do you mean ?” says another. “ His modesty only makes him live without luxury. Do you know that he has a thousand a year ?”—“ Indeed !”—“ Be sure of it. I have proofs of it.”—Now let this man of merit appear, and let him compare the reception he meets with from this company, with that which he had the day before. Dorilas has done this : he made the comparison, and it excited a sigh. But there was in this company one man, whose treatment of him was the same. “ One in twenty,” says the philosopher : “ that’s enough.”

‘ Nature never said, “ Be not poor ;” still less, “ Be not rich ;” but it cries aloud to me be independent.

‘ There are few benefactors who do not say, *Si cadens adoreris me*.

‘ Nobility, say the nobles, is an intermediate body between the king and people. Yes ! as a beagle is between the huntsman and the hare.

‘ A friend of the abbé de Lille, hearing him read his translation of the Georgics, says to him, “ That’s excellent ! you may be sure of the first living in Virgil’s gift.”

‘ I asked Mr. ——— one day how he could possibly refuse so good a match. “ I would not marry,” says he, “ for fear of having a son like myself.” I was a little startled at this, as he is a very respectable man. “ Aye,” says he, “ aye, for fear of having a son, who, being poor like his father, would neither lye, flatter, nor cringe, and consequently must undergo the same trials as myself.”

*Histoire d'un Orphelin ; ou les Enchaînemens de la Vie. Roman, traduit de Allemand, par M. P. Berlin.*

*The History of an Orphan ; or the Concatenations and Dependencies of Life. A Romance, translated from the German. 8vo. 2s. 6d. Imported by De Boffe. 1796.*

THE translator of this *jeu d'esprit* has pronounced, in his Preface, a panegyric upon German literature, with a view of rendering the study of it more general among the French.



French. For the last thirty years, however, it has not been neglected by that nation; and most of the German works of distinguished merit have been translated into the French language. These versions have been found particularly convenient and useful by some English writers, who have pretended to translate, *immediately* from the German, works which they had only read in a French dress.

The idea of this whimsical piece thus arose. Two friends being in company, *bouts-rimés* amused them for a time; and one of them afterwards desired the other to think of twelve words, which he engaged to use as the ground-work of a novel or romance. The following words were mentioned; *volcano, minister, beetle, ostrich, storm, mine, ocean, wolf, lead, cowardice, bell, and seduction*. To each of these subjects a chapter is allotted; and they form, in the aggregate, a chain of narrative.

The following analysis of this production will exhibit the links of the chain. An old German baron travels with a young wife into Italy; and the lady, being eagerly desirous of a near view of Mount Vesuvius, mounts that *volcano*, on the summit of which she is delivered of a son. The infant, that he might not incommode his mother in her journey, is consigned to the care of the *minister* who baptised him. Wandering about the fields in a playful mood, the boy hears the buzzing of a *beetle* (commonly called a chaser or may-bug); and, being tempted to pursue the insect, he falls into the hands of banditti. Escaping from the cavern in which he was confined, he meets with an exhibitor of wild animals, who compels him to enter into his service, and take charge of an *ostrich*. Having killed this bird by giving it iron and flint for food, he is threatened by his master with a severe flagellation; but he avoids that punishment by flight; and, being overtaken by a violent *storm*, he takes refuge in a hut. Here he is accosted by a sportsman, who conducts him to his castle, and employs him in the concerns of a *mine*. A sudden disagreement with his patron obliges him to quit his metallurgic pursuits; and, being in danger of famine, he offers himself as an assistant to a tailor, who, being more attached to poetry than to his regular occupation, advises our hero to devote himself to the Muses. Adopting this counsel, he writes a poem, the subject which is the *ocean*. He presents a copy of it to a German prince, who, being a wretched judge of literature, is so pleased with it, that he appoints the author his park-keeper. A *wolf* having leaped into the park through a breach in the wall, and devoured two Spanish sheep, the negligent keeper is thrown into prison. Here, for want of a pen, he writes verses on the prince's birth-day with *lead* taken from the case-



ment; and, having recovered his liberty by these effusions of compliment, he renews his wanderings. Finding the proprietor of the mine attacked and wounded by two armed men, he is enabled by their cowardice to rescue him. The assaulted individual, having a violent dispute with a priest who menaced him with the torments of *hell*, is so agitated, that his wounds are rendered mortal; and he declares, on his death-bed, that he was guilty of adultery with the mother of our adventurer, to whom, as his son, he bequeaths his whole property. The minister above-mentioned, being endangered by a false charge, and required to consent to the *seduction* of his daughter by his accuser, quits his Italian abode; and, discovering our hero in Germany, gives him the young lady in marriage.

The moral of the piece is, that all the actions of life are connected with each other, and that our fate frequently depends on what appears to be the merest trifle. A degree of vivacity, which many would not expect in a German writer, pervades the work; and it will serve to amuse the readers of romance.

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*Histoire Secrète de la Revolution Françoisse, depuis la Convocation des Notables jusqu'à ce Jour (1<sup>er</sup> Novembre 1796, v. st.) contenant une Foule de Particularités peu connues, et des Extraits de tout ce qui a paru de plus curieux sur notre Revolution, tant en France qu'en Allemagne et en Angleterre. Par François Pagès. 2 Tomes. Paris, 1797. London, De Boffe.*

*Secret History of the French Revolution, from the Convocation of the Notables in 1787 to the 1st of November 1796: containing a vast Number of Particulars but little known; together with Extracts of the most remarkable Publications on the Revolution, which have appeared in France, Germany, and England. Translated from the French of Francis Pagès. 2 Vols. 8vo. 14s. Boards. Longman. 1797.*

THE plausible title of this work has much disappointed us. It is neither a history, nor are its materials secret. It is but a compilation, or rather observations on particular parts of the history of the French revolution. In selecting even these, the author has not discriminated with judgment. Although he professes to consider all the most important questions, we find but a very few words on the revolution of the church. The treaty of Pilnitz would have formed a valuable article in a *secret* history; and surely something authentic must be known in Paris respecting it long ere now: but our author dismisses it with a notice less satisfactory than a new-

paper paragraph. "The treaty of Sistovia was followed by the convention of Pilnitz, in which all the kings of Europe considered the cause of Louis XVI. as their own. This convention imported that they should unite to demand his liberty, and to avenge any future attacks that should be made on the king, queen, and royal family." We have a very minute account, though not an original one, of the journey of the king to Varennes, but not a word of how he made his escape from Paris, though a matter of great consequence, as involving the character of La Fayette, to whom our author is a bitter enemy. He very properly thinks that it was the king's design to have left the kingdom, as no preparations were made for his reception in any part of it: but when he considers that escape as a design to bring about a civil war, he is indulging prejudices against that unfortunate monarch, which events have not justified.

Nor is our author a close reasoner. He considers the marquis of Favras as guilty, but affords no other proofs than what are already before the public; yet he censures the pusillanimity of his judges in condemning him upon insufficient evidence. There is undoubtedly what may be called historical evidence, different from legal evidence; but the historian ought to be as scrupulous as the judge. On the other hand, the character of Mirabeau is drawn with a masterly pen. He appears to have entertained ambitious designs, the execution of which was prevented only by his death.

We have already said, that this work is imperfect as a history. It wants method and regularity; there is no scale for the events. Trifling ones are recorded with great minuteness: nor are events always related in the order in which they happened; and there appears nothing to justify this irregularity. Even some of the greatest events are related with carelessness, or slightly touched upon as things already known, rather than what ought to be detailed for the information of posterity. We have not a word respecting the causes and origin of the war with Great Britain, and very slight information respecting that with other powers. The appearance of an old man at the bar of the assembly, to inform them that he remembered the days of Louis XIV. occupies nearly a page, while the trial and execution of the queen are dismissed in less than ten lines. This hasty and irregular notice of matters of so much curiosity renders the work, as a history, very unsatisfactory.

Notwithstanding these defects, we meet often with observations that are striking and sensible; and the author every where arraigns the actions of the three assemblies, and the mischiefs of the Robespierrian tyranny, with just indignation. It is pleasing to find, that, since the liberty of the press was  
restored

restored in France, all that an Englishman can object to in the history of the revolution, is equally abhorrent to the sense and feelings of the best French writers and orators. M. Pagès is fully sensible of the errors of the first assembly. We shall transcribe his remarks on their conduct after the return of the king.

‘It was in such circumstances as these, that the national assembly had to decide on the most important question which had yet been submitted to them. They employed themselves, without loss of time, on the great act of justice which events required of them. We shall soon see how far they were inferior to the task imposed on them. What a field of glory would they have opened to themselves, if, obedient to the wish strongly expressed by almost the whole of the empire, they had decreed a republic, founded on the basis of the American constitution, which adopts two houses of legislation; if it had said to the king, “You have betrayed us; depart from France, we fear you not!” From how many evils would this conduct have delivered France! The execrable decemvirate, that government of fire and sword, would never have crushed France! Had they only established an upper house, and a house of commons, they would have avoided a multitude of calamities. Yes, the constituent assembly (what a lesson for legislators!) was undesignedly the first cause of all those political miseries under which we have since groaned, and of which most of the members of that assembly have been themselves the victims. The national assembly did not blush even to surpass the hopes of the aristocracy. The thirty millions \* which the constituent body had so liberally granted to the king for the civil list, probably with a view of diminishing the deficit by an impolitic prodigality, enabled this monarch not only to escape punishment, but even to support himself on his throne. The constituent assembly had been induced to grant this immense revenue, by means of money distributed among the members. It is thus that moral, no less than physical corruption, engenders a corruption of a similar nature. History does not furnish another example of a king, who, after being convicted of several different attempts to betray his country, and to excite a civil war, was, nevertheless, re-established on his throne, without conquering it by force; and re-established by that very assembly which, out of royal gratitude, he would, if possible, have massacred.’ Vol. i. p. 340.

No late French author has been so severe on the character of La Fayette. He represents him as artful, perfidious, and ambitious, and omits no opportunity to load his character with infamy. In this the reader cannot follow him, from a



scantiness of proofs, and those of a dubious nature. 'The Prussians,' he adds, 'to whom La Fayette fled for refuge, confined him in a fortress belonging to the emperor, who has kept him in confinement during the last four years, a merited punishment for his ambition and perfidy, in deceiving both the legislative body and the king.' His enemies, however, do not inflict this *merited* punishment for his having deceived the *legislative body*; and our author gives us no reason for changing the common opinion that Fayette's design was to preserve the constitutional monarchy, and to suppress the clubs. As to his punishment, as it is called, we know not how it can be vindicated on any principles of justice or common sense. M. Pagès is more successful in attacking the character of Petion, whose share in the atrocities of August and September 1792 cannot well be doubted.

In Vol. II. after stating that it may be thought surprising that the national convention decreed a republic, contrary (as our author asserts) to their secret inclinations, he mentions a speech of Brissot a few days before the 10th of August, in favour of royalty. But it would have been more to his purpose, that is, to the purpose of exciting surprise, to have stated what happened on the 7th of July. On that day, at the moment when M. Brissot had ascended the tribune, to pronounce a discourse on the means of securing the state against all its enemies, M. Lamourette, the patriotic bishop of Lyons, requested to be heard for a few minutes. He expatiated on the necessity of union, and most particularly among the members of the national assembly. 'Let us make,' said he, 'a solemn sacrifice of our prejudices and passions, on the altar of our country; let us give a great example to Europe, and inspire our enemies with terror; there is nothing incompatible but vice and virtue. I move that the president put a question, in these terms—Let all who hold in equal detestation a republic and two chambers, and who wish to maintain the constitution as it is, rise.' The words were scarcely pronounced, when the whole assembly, by an instantaneous impulse, rose from their seats. The two parties advanced and embraced each other, and solemnly protested their adherence to the constitution. An individual expression of Brissot was certainly of less consequence than this solemn act, of which our author takes no notice.

The whole of this volume consists of reflections upon the various periods of the revolution, the details of which are very short; and the proceedings of the armies are mentioned in the gross. We select the following, as a specimen of the author's opinions.

'Those who will take a general survey of the whole of our revolution, will consider above all how crime engenders and  
perpetuates



perpetuates crime. 'The guilty have no hope of absolution, but by means of fresh offences. It will be remarked, that the massacres of September, which took place in order to procure the election of Robespierre, Marat, and Danton, and other furies of the same stamp in the deputation of Paris, were the first links in that immeasurable chain of crimes under which we so long groaned: the sum of our miseries was the produce of those choices, and they were the sad result of those murders. We owe to that nomination principally, the proscriptions, the requisitions, the maximum, the arbitrary taxes, the destruction of Lyons, the siege of Toulon, and the massacres of the south and La Vendée. We never, however, abounded more than then, in pompous maxims. Justice and probity were the order of the day, at least in words. Robespierre violated every principle and every law, while he was incessantly saying, "Let the universe perish rather than one principle be violated." These wretches destroyed the morals of the people, vandalized France, and did so much mischief, that many persons still look on the return to good order as problematical, or rather impossible: they are the agents of those who were elected after the massacres of September, who are continually agitating the public, in order to insure themselves impunity. A man who did not observe that the republican government was not established, that the great tyranny, for perhaps there still exists too much, did not cease till the commencement of the existing legislative body, said to me with a groan, "They say that Switzerland and English America are happy under republican governments; why are not we?" I could not make a number of observations to him, which he would not have understood; I contented myself with saying, that the constituent assembly had overturned too much, and had undertaken too much at once; that it had committed the most serious errors, and that the convention was still more impetuous; that we had had no government till the legislative body met, and that the conduct of the new governors and of those who would succeed them, would decide the question whether this form of government were equally adapted to all nations, whatever might be the basis of their character. It results from this conversation, that even the royalists, for this man was so, would cherish the republic, if a good government would induce them. This end will be answered, not by terror, but by good laws. Royalism has few resources: the anarchists are more powerful and more audacious: the same desire to injure the press, the same thirst of blood consumes them: but all the citizens are ready to rise against them. The priests . . . . . protect them all, without distinction between those who have and those who have not taken the oath, and they

will cease to be dangerous; it is persecution which procures them partizans. Be just, if you wish to be great: be just, if you wish to be happy. When we say just, we mean just to all, even to those whom you believe to be, or who really are, your enemies. These are the true principles of government: the exclusives excite apprehensions with respect to the elections of Germinal: no longer, undoubtedly, will men be elected, who are covered with the leprosy of crimes for which it was necessary to invent new names, and who would wish again to take up arms, and to bring on a new revolution; they will no longer chuse the half-instructed, ignorant babblers, men of nothing, apostles of the agrarian law and of a civil war. It will be recollected that the reign of orators, of those pretended worshippers of the people, is the worst of all, as we have proved in this work by incontestable facts; it has been the orators, of whom the greater part have neither the knowledge nor the virtue of Cicero, who have lifted the sword of anarchy in all republics, who have been the friends of equality, in the same manner as Procrustes, who willed that his guests should not be longer than his beds, and who would have guillotined Socrates and Cicero, the one for having said that democracy is the reign of the wicked over the good; and the other, for asserting that the temerity and licentiousness of the popular assemblies had ruined the Grecian republics. Men of property, of honesty, and good sense, will be elected, who will know all the danger of fundamental innovations, and that the best is often the enemy of the good, and that that which is sublime in theory is often very fatal in practice. We are tired of revolutions; and have not forgotten how much gold, blood, and tears, they have cost. Did we not believe that the revolution was concluded on the 14th of Sept. 1791, by a perfidious acceptance? Had we not the same hope when the throne was overturned? Was it not imagined that every thing was finished on the 31st of May 1793, when some flattered themselves that virtue was for ever condemned to be silent? Did not the revolutionary government also appear to be a mean of terminating it? Have we not had new re-actions since the 9th Thermidor?

‘But, say the exclusives, the emigrants return in crowds, and the tribunals acquit them: I know there are judges who think it good policy to shut their eyes upon their return, resolved to punish them if they disturb the country; they think that those who emigrated after the 31st of May cannot be blamed, nor those whom the peasants compelled to seek elsewhere for safety. We wish not to say much on this subject; but the following calculation may renew every one’s courage. Supposing that in Germinal a fourth or a moiety should be  
elected

electd from among the royalists, will there not still remain the other half of the third to counterbalance them? Will there not remain the two thirds of the legislative body, of which a great majority are more sincerely attached to the republic, than those who pretend to be the only patriots? We must therefore believe, that the revolution, in spite of the anarchists, will resemble those violent and terrible claps of thunder, which, after having been for a considerable time prolonged, after having borne with them devastation and death, finish with purifying the atmosphere, and bringing back serene weather. We believe that the same thing will happen to us as happened in England. The parliaments, since so jealous of their liberty, were under Henry VIII. the instruments of his ferocity. Nothing was seen but scaffolds, gibbets, and funeral piles. Such were the paths over which the English trod to arrive at the times when Locke dived into the human understanding, Newton developed the laws of nature, and that people had the wisdom, which we have not yet had, to establish the equilibrium of the three powers. After the sanguinary reign of Henry VIII. the duke of Somerset, protector of England, cut off the head of Seymour the high admiral, his own brother; he soon lost his own life on the scaffold, by order of the duke of Northumberland, who himself suffered the same punishment. The archbishop of Canterbury burned the sectaries, and was burned himself in his turn. Queen Mary executed Jane Grey and all her family; and queen Mary of Scotland lost her head on the scaffold. This part of the history of England is fit to be written by the hangman. Cromwell, with an impudence and hypocrisy, and particularly with a cant, perhaps still more absurd and disgusting than that of Robespierre and the Jacobins, who wished to *sans-culottise* France; Cromwell, who, like Robespierre, from a fanatic became ambitious, arrived at the dictatorship, after having led his king to the scaffold. Who would not have presaged, when he saw this long and dreadful confusion in the state, that that kingdom was near ruin? It was directly the contrary; order sprung out of the bosom of anarchy; liberty, public and private safety, were nursed in the lap of discord and calamity; the bounds of the human mind were enlarged, and its dominion extended. If the history of our revolution has but too much resembled that part of the history of our neighbours: if the enormities of our pro-consuls have surpassed those of the English tyrants; let us, at least, imitate the return of that nation to wisdom, to internal peace, and to the arts. There is no longer, whatever may be said, any remains of the Orleanist faction; but several of its former agents exist, and are united with the anarchists: that is the party over which



terror should hover. As to the malcontents, their numbers will diminish with the increase of order and wisdom. Let the government daily gain the confidence of the people, and it will have a thousand arms at its service; it will possess that irresistible and colossal power with which its predecessors destroyed every thing, and might, if they had chosen, have renewed every thing; with which it may do every thing, and without it nothing; without it every effort will be paralysed. The task of the legislative body and of the government is immense, but a harvest of glory and of benedictions will be reaped by them. They have to gain over to the republic those whom tyranny, injustice, and oppression, have alienated from it; they have to manifest that our constitution is not a philosophic speculation, the advantages of which will vanish in practice; they have to prove the possibility of the august alliance of morals and politics; they have to convince us that the principles of liberty, equality, and justice, are not vain words and fruitless paradoxes, and that, if the inauguration of the constitution took place in the midst of thunder and lightning, this striking and majestic colossus is at length set upright, and is not a phantom; they have to repair the mischief done by those monsters, whose names, whose reign, and whose crimes, we should wish for ever to bury in oblivion; they have to remedy the errors and crimes of three assemblies, and to blot out of remembrance seven years, seven ages of calamity.

‘We cannot resolve to conclude this history, without once more attacking a prejudice, which appears, at this moment, to be the greatest obstacle to peace. It is said that, to make it durable, the Rhine should be made our boundary and rampart: it is precisely the contrary; the aggrandisements of a nation make the spirit of rivalry and hatred fiercer. A conquest is an unperishable germ of wars and divisions. Do you wish for a rampart more solid than the Rhine? Observe the maxim, so beautiful, and, at the same time, so politic, of the constituent body, when it declared that France for ever renounced all idea of conquest. But what will indemnify us? Peace, happiness, and alliance and commerce with neighbouring nations; they will begin by esteeming us, and will finish with loving us. Governors, never forget that love is a stronger rampart than terror, both within and without; let not the saying of the Roman general escape you; “A few more such victories as those which I have gained, and I shall be as much exhausted as the vanquished.” The ruinous successes of war caused all the reverses of Louis XIV. These reflections are addressed to foreign powers as well as to our directors.’ Vol. ii. p. 460.

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The translation of this work, although evidently a hasty performance, is tolerably faithful. The whole may be read with advantage, as the reflections of an eye-witness; but, as a complete history, it is extremely defective; and what is new, bears a very small proportion to what is well known.

*Doctrina Numorum veterum conscripta a Josepho Eckhel Thesaurο Cæsareo Numorum, Gemmarumque Veterum, et Rei Antiquariæ in Universitate Vindobonensi docendæ præfector. Pars II. de Moneta Romanorum. Vol. V. continens Numos Consulares et Familiarum, subjectis Indicibus. 4to. Vindobonæ. 1795.*

*Professor Eckhel's Doctrine of Ancient Coins. Part II. on the Money of the Romans. Vol. V. containing the Consular and Family Coins; with Indexes subjoined. 4to. Vienna.*

THE reputation as a medalist, which the author enjoys, and the details we have given of the first part of his work, render it needless to be so particular on this, as its merits and his fame might otherwise demand. That our readers, however, may judge of his plan, we will here exhibit the outline.

This volume is divided into two sections: the former, treating of the *consular coins*, consists of six chapters, in the first of which the professor inquires into the origin and antiquity of the Roman coinage, and instead of referring, with Eutropius, Athenæus, Macrobius, and Iñdorus, to the fabulous accounts of Saturn and Janus, or even to Numa, he goes back only to Servius, and states the earliest devices to have been a sheep, an ox, or a swine: whence the name *pecunia*. Descending, in the second chapter, into farther particulars, under the head of *brass money*, he adverts to the *as* and its parts, the *diminution of the as*, and the *distinguishing marks of the consular brass*; subjoining a catalogue of proportions and names. The third chapter takes up the *silver money* of the Romans, and, after reverting to its origin and division, treats of the *aureus*, *quinarius*, and *sestertius*, or *sestertium* — (the former, as an adjective, in conjunction with *numus*, and the latter, as referring to *milliare*) — discriminating the weight and marks peculiar to each. The ancient mode of counting by sesterces is next explained, and their value compared with the money of the moderns. Chapter the fourth has for its object the *gold money* of the Romans; in which, having traced upward its *origin, weight, and value*, the learned abbé institutes an inquiry, whether gold money were coined under the Roman republic by any ordinary law? and after an acute disquisition, determines the question in the negative.

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The fifth chapter presents a catalogue of consular coins, whilst the sixth is occupied with the foreign coins of *gold*, *silver*, and *brass*, inscribed ROMA, ROMANO, and ROMANOM.

The second section, and larger portion by far of the volume, is employed on the *family coins*. Introductory to them, the *Prolegomena* that occur will be found of signal importance. Of these the first chapter presents a decision on the utility of the family coins. The second treats of the *names* they exhibit, under the titles of *prænomen*, *nomen*, *cognomen*, and *agnomen*, *adoptive names*, and the *mention of father and grandfather*. Chapter the third notices the *magistrates* that occur on the family coins; as does the fourth the *treviri* and *quatuorviri monetales*, or *mint-masters*, whilst the fifth chapter contains an inquiry, whether the charge of coining were peculiar to them? and the sixth, whether, and by whom, Roman money, beyond the city, were coined?

The seventh chapter treats of inscriptions upon the family coins, under the divisions of *the ordinary rule of inscription*, *abridged forms of writing*, *siglæ*, *monograms*, *archaisms*, *single letters of the alphabet*, and *arithmetical characters*.

In the eighth chapter, the professor investigates *the impresses in general on the family coins*; in the ninth, the *heads on their faces, male and female*; and, in the tenth, descants on *the female head with a winged hat*.

The eleventh chapter gives scope to discussions concerning *genii*, the *genii of regions, cities, and peoples*; *good genii*, and *evil*. In the twelfth and thirteenth chapters, those types are considered which were *impressed in attestation of domestic deserts*, or *in allusion to the names*. Chapter the fourteenth is confined to *detached impresses*; the fifteenth, to *permutated, or transferred types*, and the sixteenth to *ferrated coins*.

The seventeenth chapter enters largely into the subject of *reversed coins, silver, gold, and brass*; the eighteenth contains chronological rules concerning them; the nineteenth presents observations on those who have written upon this class of coins; and the twentieth exhibits the author's design; which, as a specimen of his style and manner, we annex—

‘ Paucis sic habeto. Brevitatem sectari placuit. Eam non modo suavit ratio operis omnes numorum classes complexi, sed et ipsi hujus classis numi illud postulare vident, qui plura continent incerta, et ambigua, quam quæ nullo adversante possint adfirmari. Quæ vero voluptas aut scribentis, aut deinde legentis, cum ad prolixe disputationis finem ventum est, esse æque incertum, ac dudum? Habet illud omnis ars humana, ut plura sint, quæ nescimus, quam quæ scimus, et qui sapit, dabit

dabit operam, non ut omnia explanet, sed ut plura, reliqua relinquat posteris, qui forte novorum ope subsidiorum ea expedient, aut nobiscum ignorabunt. Hoc sane consilio ad scribendum appellet animum, cui turpes videntur nugæ difficiles, et stultus labor ineptiarum. Interea dum brevitati consului, operam dedi, ne qua intercidere paterer, quæ cognitu esse digna, vel quæ utilia ab iis, qui præcessere, sunt observata.

‘ In enarrandis numis ordinem servavi alphabeticum gentium, quem primus intulit Urfinus, quoque opportunior alter obtineri vix poterit. Inter gentes ipsas numi iterum pro alphabetico cognominum ordine dispositi sunt, cum is commode adhiberi potuit.

‘ Gentes, et familias ex coloniarum, et municipiorum moneta cognitæ, etsi eas in syllabum suum receperint Patinus, Vaillantius, Morellius, negligendas duxi. Magistratus enim municipales, etsi gentibus Romanis homonymi, vix tamen ad eas pertinere, ut dictum in tractatu de coloniis, vol. iv. p. 482. Proconsules, prætores, provinciarum quæstores, quos pecunia peregrina sistit, cum saltem aliquamdiu sub imperatoribus ex unis fere gentibus Romanis capti fuerint, inter gentes, ad quas spectant, indicavi quidem, sed plerumque in moneta ejus urbis, ex qua prodire, explicavi. Isti tamen instituto non ultra Domitiani imperium inhæsi. Nam cum deinceps provinciarum regimen multo frequentius ac antea demandatum fuerit peregrinis in civitatis et honorum communionem adscitis, difficile jam est, atque intutum, hos, et vere Romanæ prosapiæ homines discernere. Familiarum numos uni Goltzio cognitos vetere meo instituto omnes aspernor; suis tamen locis monere non negligo, si qua ex numis gens ab eo fuit intrusa, ne quid a me per incuriam prætermisum consideret lector.

‘ Denarios Bruti, Cassii, Sex. Pompeii, Illviro M. Antonii, et Lepidi, quoniam viri hi inter Julii Cæsaris et Augusti tempora summo in republica loco steterunt, et numorum, quos nomine suo signavere, argumenta historiam Cæsarium eximie illustrent, post numos Cæsaris dictatoris collocare, explicareque opportunius est visum.

‘ Singulis etiam numis sui adjeci meriti statum, sic ut secundum notas jam passim receptas litera R indicet numum esse rarum, RR magis rarum, et sic deinceps, litera autem C, numum esse communem, et obvium.’

The rest of the volume is filled with descriptions and explanations of the family coins, and indexes of *cognomina*, *inscriptions*, and *things*.

*Doctrina Numorum Veterum, &c. Volumen VI. continens Numos Imperatorios a Julio Cæsare usque ad Hadrianum ejusque Familiam. 1796.*

*Volume the Sixth, containing the Imperial Coins from Julius Cæsar to Hadrian and his Family.*

TO this volume is prefixed a Preface of considerable extent, in which the learned author points out the merits and defects of his predecessors in the same department, interspersing such remarks, as evince acuteness of judgment, with a profound knowledge of his subject.—The variety and importance of information with which these volumes abound, will not only render them a most desirable acquisition, but considerably add to the reputation of their author.

*Lettre à M. le Medecin Allioni, Professeur émérite de Botanique, à l'Université Royale de Turin, Directeur du Jardin public des Plantes, et Membre des plus célèbres Académies de l'Europe, sur les Beaux Arts, et, en particulier, sur le Cabinet d'Antiquités et d'Histoire Naturelle de S. E. Monseigneur le Cardinal Borgia à Veletri. Par l'Abbé Etienne Borson, Docteur en Théologie, Doyen de la Collégiale de Chamoux, et Membre de l'Académie des Beaux Arts de Florence. 8vo. Rome. 1796.*

*A Letter to M. Allioni, M. D. emeritus Professor of Botany in the Royal University of Turin, Director of the Public Garden of Plants, and Member of the most celebrated Academies in Europe, concerning the Fine Arts, and particularly the Cabinet of Antiquities and Natural History of his Eminence the Lord Cardinal Borgia at Veletri; by the Abbé Stephen Borson, D.D. Dean of the Collegiate Church of Chamoux, and Member of the Academy of the Fine Arts at Florence.*

THOUGH the observations with which this letter is introduced, concerning the fine arts, and the advantages for studying them at Rome, decidedly prove the taste and judgment of the writer; yet as they have but little of novelty in them, and are besides but subservient to that which comes after,—for the sake of the latter, we shall here pass them over.

Having pointed out the various resources with which Rome abounds for the study of antiquities, and the collections daily making to facilitate natural knowledge, which had hitherto been too much neglected, Dr. Borson proceeds to observe, that, amongst the monuments of the sciences, the most valuable and rare curiosities he had seen, were those in the mu-

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seum at Veletri, a collection almost entirely created by his eminence cardinal BORGIA, and by his indefatigable zeal carried to such a point of riches and magnificence, as not only to surpass every other collection in Italy but in Europe.

The reputation which the illustrious possessor has derived from his cabinet, hath extended itself everywhere; but, adds the doctor, 'it cannot make known the rare and eminent qualities by which he is distinguished, and which I have never ceased to admire during the five months I have had the happiness to approach him, and he hath condescended to honour me with his kindnesses. All the virtues that can illustrate a prelate invested with the most conspicuous dignities and functions, are united in his person to the most precious endowments of science, and the amplest stores of erudition. The many works he at different times hath produced, attest the extent of his knowledge in religious and civil antiquities, the just discernment and the refined taste which he carries into every object of the sciences that his genius embraces. The republic of letters entertains but one sentiment concerning him, which is the most just and grateful admiration for the powerful protection he vouchsafes them, and the generous reception with which he honours those who are cultivators of them. Great without pride, learned without severity or ostentation, his manners affable and gracious, and the amenity of his spirit, are happily adapted to inspire a love for the sciences, and resolution to surmount the embarrassments that beset them; whilst the benignity of his heart, and his other virtues, secure to him invariable respect, and the attachment of all that have access to his person.'

Of the cabinet formed by this accomplished character, we will annex a general but interesting detail.

The *first class* is distinguished under the head of EGYPTIAN ANTIQUITIES, of which No. I. contains 586 monuments sculptured in marble, bronze, lead, ivory, wood, and pastes; some of them painted.—No. II. 412 precious stones, representing Egyptian divinities, and other subjects illustrative of customs, rites, &c. amongst which are fifty scarabæi adorned with symbolical figures, hieroglyphics, with one of green porphyry. These monuments, which are capable of throwing so much light on an infinity of important topics of religion, civil usages, symbols, the arts, &c. have been examined as subjects of natural history, under the title of *Fossilia Aegyptiaca Musei Borgiani Velitris*, by G. WAD, a learned Dane, and printed in 4to, *Velitris*, 1794.—No. III. a series of the medals of Alexandria, published at Rome, 1787, in 4to, under the title, *Numi Aegyptii Imperatorii prostantes in Museo Borgiano*

giano Velitris, &c. by Zönga, another eminent scholar from Denmark.—No. IV. about 800 fragments of manuscripts on parchment, in Copto-Thebaic characters.—Frederic Engelbrath is at present employed in digesting a catalogue raisonné of these MSS.—No. V. Egyptian paper made from the papyrus. The only specimen known of the sort was edited in 1788, by Nicholas Schow, and printed at Rome, entitled, *Charta papyracea Græce scripta Musei Borgiani Velitris, qua Series Incolarum Ptolemaidis Arsinoiticæ in Aggeribus et Fossis operantium exhibetur, cum Adnotatione critica et palæographica in Textum Chartæ.*

Under the head of CHRISTIAN MONUMENTS OF EGYPT, occur several MSS. which have become the subjects of the following publications :

*Fragmentum Evangelii S. Joannis Græco-Copto-Thebaicum Seculi IV. Additamentum ex vetustissimis Membranis Lektionum Evangelicarum Divinæ Missæ Cod. Diaconi Reliquiæ, et Liturgica cum Fragmenta veteris Thebaidensium Ecclesiæ ante Dioscorum, ex Veliterno Museo Borgiano nunc prodeunt in Latinum versa, et Notis illustrata; opera et studio F. Augustini Antonii Georgii Eremitæ Augustiniani. Romæ 1789 in 4to.*

This work, which reflects great honour on the profound erudition of father Georgi, abounds with interesting remarks on the dialects used by the Egyptians, particularly those of Memphis and Thebes; the relation between the Hebrew and Egyptian; and on a third dialect, in common between that of Thebes and Memphis, recently discovered from a MS. of the Epistle of Paul to the Corinthians, in the possession of his eminence.

*Specimen Versionum Danielis Copticarum, nonum ejus Caput Memphiticæ, et Sahidicæ exhibens, edidit, et illustravit Fridericus Münter Hafniensis A. M. Arc. et Soc. Volsæ. Velit. Sod. Romæ 1786 in 8vo.*

*M. Friderici Münter in Univ. Hafn. S. Theol. Prof. Publ. extr. Acad. Volsæcorum Velitris, et Arcadum Romæ Soc. Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedunt Fragmenta Epistolæ S. Pauli ad Timotheum, ex Membranis Sahidicis Musei Borgiani Velitris. Hafniæ excudebat Joh. Frider. Schultz. 1789, in 4to.*

*De Miraculis S. Cuthi et Reliquiis S. Pancrati Martyrum Thebaica Fragmenta duo, alterum auctius, alterum nunc primum editum. Præit Dissertatio Eminentissimi Cardinalis Borgia de Cultu S. Cuthi Martyris. Accedunt Fragmenta varia notis inserta, omnia ex Museo Borgiano Veliterno deprompta et illustrata, opera ac studio F. Augustini Antonii Georgii Eremitæ Augustiniani. Romæ. 1793. 4to.*

From the learned dissertation of the cardinal, we gather

that these monuments were found amongst the ruins of an ancient monastery, situated near Thebes in Upper Egypt, whence they were sent to him with some other MSS. amongst which was found one written in Greek and Coptic, containing the gospel of St. John, which the characters refer to the close of the 4th or beginning of the 5th century.

The *second class* consists of VOLSCIAN MONUMENTS.

No. I. Various bas-reliefs, in terra cotta, painted in encaustic. These have been published in colours at Rome by *father Becchetti*, a Dominican, distinguished for his learning; the bas-reliefs, considering their age, are remarkable for their beauty, and illustrate the customs of those ancient times and cities, particularly Velitri.

II. Consists of a plate of brass, with a Volscian inscription, which *abbé Lanzi* has engraved and explained.

The *third class* contains ETRUSCAN MONUMENTS.

No. I. Twelve *patera* in bronze, ornamented with figures: of these, four exhibit Etruscan inscriptions.

II. Others without figures.

III. Candelabra of bronze, one of which is adorned with characters and figures.

IV. A hundred and forty-one idols and other Etruscan bronzes; some with inscriptions.

V. Two mystic cistæ, one of which is of bronze, raised, with appropriate ornaments and figures around it.

VI. Six small columns, and two sepulchral inscriptions.

VII. Two hundred and sixty-six Etruscan *Ajës*.

VIII. A series of scarabæi.

IX. Four beautiful urns in terra cotta, ornamented with flowers and inscriptions.

X. Other terra cottas, with inscriptions.

XI. An urn formed of the stone called *Travertino*, which is likewise ornamented with letters.—Many authors have availed themselves of these monuments for their researches into antiquity, particularly *Luigi Lanzi*, and *Ennio Visconti*.

The *fourth class* consists of GRECIAN MONUMENTS.

No. I. a very ancient *teffera*, published under the following title: *Expositio Fabulæ hospitalis, ex Ætæ, antiquissimæ in Museo Borgiano Veletis adservatæ, auctore Jeanne Philippo Siebenkees, Norimbergensi, &c. Romæ. 1789, in 4to.*

II. A great number of Greek idols in bronze, with many pieces of sculptured marble, of which a very ancient fragment has been published at Rome, in 4to, by *Arnold Heeren*, 1786.

III. Two very large lamps of bronze, one of which hath twelve sockets.

IV. About a hundred Greek inscriptions.

V. Above

V. Above ninety painted vases, charged with figures, commonly styled Etruscan: many of them with characters.

VI. A beautiful series of Greek coins, imperial, and of cities; above five thousand.

An account of a rare and unknown medal in this collection, representing the head of Caracalla, and, on the reverse, a figure half-naked; with an exergue in Greek, *Ulpia Pautalia*, (a city of Thrace) was published at Rome, in 4to, 1789, in a letter from *Nicholas Schow* to *Cardinal Borgia*.

The *fifth class* contains ROMAN MONUMENTS.

Of these No. I. includes above 600, representing, in bronze, divinities, animals, and various other remains, amongst which are sculptures of exquisite workmanship, some in lead and others in ivory.

II. A quantity of utensils of various kinds, and particularly a bridle, which has given occasion to the following tract: *Philippi Inverzini Romani de Frænis eorumque Generibus et Partibus apud veteres. Romæ, 1795*—in which the author, with singular erudition, investigates amongst all nations in which equitation has been practised, whether bridles, and of what kind, were in use,—especially amongst the Jews, Phœnicians, Etruscans, Greeks, Romans, and ancient Volscians; and concludes that the particular bridle which is the subject of his inquiry, is not earlier than the Christian emperors.

III. Many pieces of lead, inscribed with very ancient characters, and many of terra cotta, ornamented with bas-reliefs.

IV. A series of *As, assi fusi*, and very ancient: four of them rectangular, inscribed *Romanom*. These are of great rarity, and have afforded matter for remark to *professor Eckhel*.

V. Many sculptures in marble: one in particular, a bas-relief of great antiquity, representing a figure with a dog, larger than nature.

VI. A series of weights in brass, to the number of forty-six, with characters; and others in stone.

VII. Above 600 Roman inscriptions.

VIII. A great number of admission tickets to the theatre, and other spectacles (*tefferæ theatralcs*); some ivory, others bone.

IX. A quantity of terra cottas, adorned with figures, bas-reliefs, and inscriptions.

X. A quantity of lamps, with different figures, symbols in brass and terra cotta; many seals in brass; keys and rings, in brass, gold, and silver.

The *sixth class* is made up of INDIAN MONUMENTS.

No. I. Above 100 curiously painted figures of divinities and



and customs of the Indians, which have given occasion to the following publication by a missionary, who resided fourteen years amongst them, knew and spoke the *Sanskrit*, and, in 1790, published a grammar of that language:—*Systema Brahmanicum Liturgicum Mythologicum Civile ex Monumentis Indicis Musei Borgiani Velitris Dissertationibus historico criticis illustravit Fr. Paulinus a S. Bartholomæo Missinarius, Academia Velscorum Veliternæ Socius. Romæ, 1791, in 4to.*

II. Two small temples, or chapels, in wood painted, monuments of great curiosity.

III. Fifty-six Indian idols in brass, stone, and lead.

IV. A considerable collection of the money of China, Japan, Siam, Tonquin, Thibet, Hindostan, Malabar, Sumatra, Armenia; and the other regions of Asia.

V. Many books in the language of China, Tartary, Tonquin, Japan, Nepal, &c.

This rich collection of MSS. has afforded opportunity to a learned ex-missionary, of displaying the stores of an erudition scarcely known yet in Europe, and of irrefragably refuting the favourite hypothesis of M. Bailli, on the existence of a people anterior to the Chaldeans, Hebrews, Egyptians, &c. as well as of establishing other interesting points. The title of this learned work is: *Musei Borgiani Velitris Codices Manuscripti Avenæs, Peguani, Sciamici, Malabarici, Indestani, Animadvertionibus historico-criticis castigati et illustrati. Accedunt Monumenta inedita, et Cosmogonia Indico-Tibetina, Auctore P. Paulino a S. Bartholomæo Carmelita Discalceato, Malabaricæ Ex Missinario, Academia Velscorum Socio. Romæ, 1795, in 4to.*

The seventh class includes THE ARABIAN MONUMENTS.

NO. I. A celestial globe, executed by *Caissar*, a celebrated astronomer, for Muhammed Alkamel, sixth king of Egypt, in 1225 of our æra. Of this a very interesting account has been published by *Professor Asseman*, at Padua, 1790, in 4to.

II. Thirty bronzes, with Arabic letters and figures, amongst which are two very ancient and curious Coptic astrolabes.

III. A cabinet of more than 1000 Arabic coins. Of these, two interesting publications have appeared by *Professor Zedler*, at Rome, 1782, and at Copenhagen, 1792, in 4to.—In the former volume, a very singular monument of the *Druses* is inserted.

IV. A plate of brass and another of lead, with Arabic letters and inscriptions.

V. Cornelian and other gems of great antiquity, with Arabic characters, to the number of 113.

VI. A small column of marble with engraved characters ; singularly curious.

VII. A number of Arabic MSS. on parchment and paper of cotton.

The *eighth class* comprehends THE MONUMENTS OF THE NORTHERN NATIONS.

No. I. Seven Runic calendars ; one made of the bones of the fish called the *sea-dog* ; the rest of wood. *Dr. Ramus* has written a book on these calendars, but which is not yet published.

II. Two magical drums of Lapland and Greenland.

III. A large quantity of arms of the ancient people of the north, formed from various sorts of stones.

IV. Many other weapons, of copper, iron, and brass.

V. Sepulchral urns of baked earth.

The *ninth class* consists of MEXICAN MONUMENTS.

No. I. A great number of idols in wood and baked earth.

II. A Mexican MS. on deer's skin, painted on both sides, forty-five Roman palms in length. This is a most valuable monument of chronology, which abbé *Linus Joseph Fabrega*, a Mexican, is at present employed in explaining.

The *tenth class* contains CHRISTIAN MONUMENTS.

I. Antique and figured glasses, belonging to the ancient cemeteries of Rome.

II. A lead belonging to the history of S. Genesio, of which a curious account was published by *Professor P. Irenæus Affò*, at Parma, 1794, in 4to.

III. A number of crosses, crucifixes, rings, chalices, lamps, of ivory, and sculptured stones, &c.

IV. Above 100 Christian inscriptions.

V. More than 200 seals of churches, bishops, archdeacons, priests, &c.

VI. Above seventy pictures on wood.

To mention all the works in this museum which contribute to illustrate the sciences and religion, would be endless ; we will, therefore, add only the inscription at its entrance :

STEPHANVS BORGIA S. R. E.

PRESB. CARD.

EX MVLTIS ORBIS PARTIBVS COLLEGIT

ANNO MDCCXV.

AVGVSTVM CIVEM SVVM IMITATVS

QVI REBVS VETVSTATE AC RARITATE

NOTABILIBUS

SVA PRÆTORIA ORNAVIT.

To the mention of the subjects of natural history in this  
museum,

museum; Dr. Borson has prefixed a minute description of a very curious, and, as it should seem, non-descript univalvular shell, of the colour of white wine verging on yellow, transparent, and having the appearance of the thinnest glass. Of this he has given four engravings.

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*Une Semaine d'une Maison d'Education de Londres: contenant des Lectures, des Histoires agréables, et des Dialogues. Par une Dame de Distinction.*

*A Week's Course of Education at London; containing Lectures, Tales, and Dialogues. 12mo. 3s. 6d. Elmsly. 1797.*

**T**HIS compilation has no preface or address to the reader; and it exhibits no internal marks of the hand of a *lady of distinction*, to whom it is attributed in the title-page. A short dialogue introduces an extract from Marmontel's History of the Incas, which some female pupils are supposed to read to their instructress. Remarks are then made on the subject; and a ridiculous story is afterwards read, of a princess whose nose derived a preternatural elongation from her having eaten a particular species of figs; a punishment which was inflicted upon her for her perfidy to her lover. Fresh readings and new dialogues follow: the latter are not ill written; and the work may prove useful to those who are endeavouring to acquire a knowledge of the French language.

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*Récueil des Actes Diplomatiques concernant la Négociation du Lord Malmesbury avec le Gouvernement de la République Française, à Paris, du 22 Oct. au 20 Dec. 1796. Suivies d'Observations Diplomatiques et Politiques. Par l'Auteur de la Politique Raisonnée, &c. Hambourg. 1797.*

*Collection of Diplomatic Pieces relating to the Negotiation of Lord Malmesbury with the Government of the French Republic, &c. To which are added Diplomatic and Political Observations. 8vo. 3s. sewed. Imported by De Boffe.*

**T**HE diplomatic conduct of the regular governments of Europe has been long the subject of just ridicule among those who have been at all concerned in negotiations; and the ill success of lord Malmesbury in his late journey to Paris is by no means calculated to bring them into general credit. A common courier might at once have settled the whole of his business; and, by a proper understanding in the outset, Great Britain might have been spared the disgrace of seeing her re-

presentative exposed to the ridicule of Europe. Our author does not see these things in the same light; he is attached to the style of the old courts, and gives us a detail of the memorials in the late negotiation, with a view of establishing some general principles for diplomatic conduct. He refers us to the peace of Utrecht for a general standard, and talks of the balance of power with the usual obscurity attached to that expression. We may judge of the extent of his foresight by the following passage: ‘The separation of the interests of Austria and England, very possible, and even very probable, at the beginning of the year 1796, is now impossible; and those old friends, which at one time had almost lost sight of each other, will remain so much the more united, as France endeavours more obstinately to separate them.’ Of his talents for improving the diplomatic branch of government, we may form a tolerable judgment from the encomiums bestowed on the German constitution, and his wishes that that, in our opinion, barbarous feudal government might be re-established with all its ancient rights and dignities.

To such a person the conduct of the elector of Hanover must naturally appear very criminal. ‘We are very sorry,’ says he, ‘that, whilst this work was in the press, a circumstance should have hindered us from inserting here a note transmitted to the diet of the empire by the government of Hanover in October 1796. This note is not to be found in any of the public papers of Europe;’ (though it was inserted in the English papers, the *Times*, the *Sun*, the *Courier*, &c. &c. very early in November) ‘and it is to the following purport: that his British majesty, both from the inutility as well as injustice of the present war, cannot concur in any of the means proposed by the empire for its continuation. The expressions are so little restrained, that this note surpasses the most unconstitutional acts ever before committed against the diet. At the same time, too, his British majesty, on the solemn day of opening his parliament, praises the firmness of his ally the emperor; a constancy every way worthy of him. The personal character of the king of England as a man of integrity, constrains us to believe that the latter are his real sentiments; and if circumstances have forced him to a different line of conduct as elector, he surely might have guarded his expressions so as not to give so dangerous an example in the cause of the empire and of Austria, at a time when the system of destruction was but just arrested in its career. But if the king of England could not personally play this double game, *qui gerere debeat*—who, then, is governor?’



As a basis of diplomatic reasoning, we cannot recommend the work before us. It is taken too much from facts of a late date, of which the author does not seem capable to form a just estimate. When recourse is had to arms, there is an end of reasoning from diplomatic styles; and if the system of lord Malmebury might be useful in such a negotiation as the treaty of Pilnitz, it can be no longer of avail if France should retain its republican government.

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*L'Ombre de Catherine II. aux Champs Elysees.*

*The Shade of Catharine II. in the Elysian Fields. 8vo. 2s.*  
Imported by De Boffe. 1797.

**T**HIS pamphlet is the production of an enemy of the French revolution. It contains three dialogues of the dead; and, in each, the late empress of Russia is one of the speakers. Charon, having received her in his bark, ferries her over the Acheron; and she is conducted to the retreat of the spirits of princes. Meeting with Peter the Great, she is rallied by him on the opinions which the late emperors of Germany and Turkey, and the kings of Sweden and Prussia, entertained of some parts of her character; but he adds, that they all agreed in representing her as the improver and reformer of her country. A long dialogue ensues, which terminates with a pompous panegyric pronounced by the czar upon the government of Catharine.

In the dialogue between the empress and Louis XVI. she laments his irresolution, while she applauds the virtues of his character. She expresses her surprise at his not having put himself at the head of his army, when the marshal de Broglie advised him to take that decisive step; and she compares his weakness in this instance to that of her husband, Peter III. who, by adopting the counsel of the veteran Munich, and leading his guards to Petersburg, might have saved both his life and crown.

The conversation between the czarina and the Prussian hero is not very interesting. It contains, at the close, a speech which Frederic puts into the mouth of Paul, the reigning potentate of Russia, who is supposed to promise that he will embark in the cause of kings against France, and, by a vigorous war, crush that disorganising spirit which threatens the subversion of social order. But we have reason to believe that Paul will not be so quixotic.

*Les Causes de la Révolution de France, et les Efforts de la Noblesse pour en arrêter les Progrès. Premier Volume d'un Ouvrage, dont le second contiendra Promenade dans la Grande Bretagne, et le troisième, Promenade en Irlande. Par De Latognaye.*

*The Causes of the French Revolution, and the Efforts of the Noblesse to interrupt its Progress. 8vo. 7s. De Boffe.*

A Well-written treatise on the causes of the French revolution is yet a desideratum. These causes, it is true, are well known; but men whose prejudices survive their experience, are not likely to draw the proper inferences from them. The author of the work before us is extremely ill-qualified for the task. He sees no cause for the revolution, but the weakness of the court, and no lesson to be learned from it, but to act with more prudence and cunning in governing the people. His professed intention is 'to give a just idea of the origin and duration of the troubles, to explain the honourable motives which led the nobility to leave the country, and to prove that the weakness and indecision of government are the chief causes of the overthrow of empires.' The idea, however, which he gives of the origin of the revolution, is not just, because it is not founded upon a candid relation of facts: and what he calls *indecision* and *weakness*, are the want of those exertions of arbitrary power which may for a time suppress, but can never extinguish, the spirit of resistance to oppression.

Our author, however, writes in a lively animated style, and intersperses his narrative with little pieces of poetry, and pleasantries that are not unentertaining; and we agree with him, in excusing these, that, 'it is a great matter to be able to laugh in the midst of misfortune.' But we question whether the charms of style will compensate for the absence of qualities far more valuable in a work which professes to examine the causes of the French revolution. Of what kind, for example, are the defects of the following narrative?

'On the 14th (July 1789), the populace was conducted by the new militia to the *garde-meuble* in the *Place Louis XV.* which they pillaged entirely, and took away the ancient armour; from thence they repaired to the *Invalids*, and making a forcible entry, got possession of near thirty thousand musquets, and a dozen cannon. Encouraged by their success, they ran to attack the Bastille, in which there were, as usual, only some old invalids, and thirty Swiss soldiers, who, although they had scarcely any ammunition, and only some bad cannon used upon rejoicing days, might have defied the efforts of the populace. It would have been sufficient to keep the gates shut, and not trouble themselves about the impotent efforts of the mob; but instead of this, the governor held

held a parley, admitted the ringleaders into the interior ; and, after a very slight defence, the populace got admittance with them, and seized the governor, the major, about a hundred invalids, and the Swifs,—conducted them to the *Place de Grève*, and having hanged them upon the lantern-post, cut their bodies in pieces, and paraded their bleeding limbs about the streets.’ To this curious account, which our readers will perceive is *original* in almost every sentence, a note is added, probably to complete the climax. ‘ It is a fact little known,’ says this *accurate* historian, ‘ and yet probable, although ever so singular, that M. de Launay, governor of the Bastille, was himself infected with the modern ideas of philosophy and fraternity ; and that this (rather than any other motive) was the reason of the admission of the populace into the Bastille. He was the first example of national gratitude.’

This specimen, selected from not a few, may suffice to stamp this work with the credit it deserves.

*Les derniers Régicides : ou Madame Elizabeth de France, et Louis XVII. Par M. Le Chev. de M—.*

*The last Regicides : or Madam Elizabeth of France, and Louis XVII. 8vo. 2s. 6d. De Boffe. 1796.*

THIS author professes to lay before the world the primary causes of the revolution, and the spirit of republics. With the latter he seems to be very little acquainted ; and in tracing the primary causes of the revolution, he falls into an error very common with the emigrant writers, namely, either mistaking causes for effects, or secondary causes for primary ones. He has faults, however, of much more consequence than these. He invents, amplifies, and exaggerates, without the least foundation in fact. His intention, like that of the class of writers to which he belongs, is to impute all to the people, and nothing to the court. He talks of order, laws, and liberty under the old *régime*. Among the principals employed to bring about the revolution, he reckons Mesmer and Cagliostro ; and, as usual, he makes no difference between the conduct of the chief popular characters in the states-general, and the party of Robespierre. In his wrath against all writers and agents on the side of freedom, he confounds Franklin, Howard, La Fayette, &c. &c. in the same mass. In the same spirit he even asserts that England once was a *propagandist* nation, and in queen Anne’s time wanted to give liberty to all Europe. In Paris, he finds a general congress of all nations assembled for this purpose ; and other sets of propagandists he disposes of in the following whimsical manner :



' In Europe they employed themselves on the slavery of America ; in France, on toleration in Russia and Sweden ; at Geneva, on the constitution of Poland ; in Italy, Beccaria denounced the penal code of France ; at London, Howard reproached the French with the unhealthiness of their prisons and hospitals ; at Boston, they decried the inquisition of Venice ; at Paris, they revised and amended the English laws ; and in Holland they inveighed against the military system of all states. Every-where war was declared against governments, and at the same time the doctrine of *perfectibility* made its appearance.'

As this writer considers the revolution of France as a disorder, he has investigated its causes, with a view to offer his advice to governments which are yet monarchical. We have already mentioned that he considers Mesmer, Cagliostro, and the philosophers, as the causes of that revolution ; but having no preventive at hand for such symptoms, he directs his attention wholly to kings. "*On rassemble en vain toutes les causes de la révolution : il n'en est qu'une, la trop grande bonté du souverain.*" He is of opinion that if Louis XVI. had been severe, he would have been feared ; and if he had inflicted punishments, he would have been obeyed : and these are the remedies he wishes to recommend, on the first appearance of innovation, which, our readers may perceive, very much resemble the violent remedies prescribed in desperate cases, which are said either to 'kill or cure.' But we shall not detain them any longer with a publication so little worthy of credit or attention.

*Don Juan Baptista Munoz Geschichte der Neuen Welt aus dem Spanischen übersetzt, und mit erläuternden Anmerkungen herausgegeben von M. C. Sprengel. Erster Band. Mit Kupfern und Charten. Weimar. 1795.*

*A History of the New World; translated from the Spanish of Don J. B. Munoz, with illustrative Remarks, by M. C. Sprengel. Vol. I. With a Plate and Charts.*

WE have taken occasion but lately to observe, that the want of a literary intercourse between this country and Spain leaves us much in the dark as to new publications. Of the history before us we long ago heard : but it is only through the medium of this publication that it hitherto has come to our hands. This however we have little cause to regret : for though the style of Don Munoz is highly to be praised, that of his translator is equally good. Indeed, in the present instance, his



his work should be preferred; for the important additions it is found to contain,—additions which the author is glad to adopt.

From the various publications on the subject of this history, it might be imagined the information concerning it was exhausted: but this will be seen to be far from the fact. Dr. Robertson, with all his research, left ample materials unexplored; and even after what the archives of Spain could disclose to Don Munoz under the express command of his sovereign, Mr. Sprengel has shown he had much to supply.

In a preliminary discourse, Don Munoz details the history of his work, —recapitulates the sources whence his information is derived, — and interperles a variety of judicious remarks.

The History itself is divided into books, six of which are comprised in this volume. The first and second are properly introductory, and composed with considerable judgment. The voyage of Columbus begins with the third, and takes in the transactions of the year. The fourth book opens with his return to Spain in 1493: and the fifth records the events of 1494 and 5. Book the sixth begins from 1496, and comes down to the year 1500.

It is not enough to say of this work, that it contains much which is new; for it would be to rob it of its praise, should we omit to observe, that Don Munoz, without affecting the show of novelty, has frequently given it by placing old objects in more striking points of view.

Besides the portrait of Columbus admirably engraved, and a chart of Hispaniola with the original names and divisions, two others are annexed by Sprengel to the work,—one, of the West Indies from Bryan Edwards, on a large scale with corrections; the other, the most ancient and hitherto an unedited chart of the new world by *Diego Ribero*, cosmographer to Charles the Fifth, thirty-seven years after the discovery by the Spaniards. The last is accompanied with an illustrative memoir, which occupies an appendix of seventy pages, and evinces the intelligence of the learned translator.

*La France pendant Quatorze Siècles, ou Preuves de la Constitution de la Monarchie Française dans ses différens Ages. Par M. de Blaire. 8vo.*

*France during Fourteen Centuries; or Proofs of the Constitution of the French Monarchy at its different Period.*

OF all the follies of this enlightened age, there is scarce one more ludicrous than that which in France has been the object of so much discussion. On one side it was said that France never had a constitution till the last revolution; on the other, that it has had one for fourteen ages; and by the lat-

ter party; the inference drawn is, that a constitution which had lasted for fourteen ages, ought not to be changed. The assertion of the first party is without foundation; the inference of the last party is most absurd. Allowing that France has had a constitution for fourteen ages or more, it is certain that before that time its constitution was very different from the late subsisting one; and as the late constitution could be admitted by a generation living fourteen centuries ago, to the destruction of the preceding constitution, there cannot be a doubt that the present generation had the same right to introduce a new constitution, and a succeeding generation will have the right to remove it. The difficulty is, to tell what this constitution has been for fourteen ages. The inquiry is of no great consequence to the present disputes; but it is a matter of curiosity to the historian. Herold, Pithou, Bignon, Eccard, Lindenbrog, afford materials for this inquiry; and from them is drawn the chief information in the work before us; and of these materials the best use is not made, because the author is under the influence of a party spirit. What had he to do with our constitution, or with Copenhagen-house? What had he to do with the praise or blame of ministers? His business was to show us the constitution of France for fourteen ages, of which we have no scruple to say, that it was better than the present constitution of Fez, Algiers, Morocco, Russia, Naples, Turkey, and that it was also a very bad constitution. The cry of our ancestors against it, was not without foundation—'No great monarch! no wooden shoes!'

The result of the inquiry is ludicrous enough. One of the articles of this fourteen-century constitution is, *Tous sont libres*. A pretty species of liberty they enjoyed indeed for the last 1400 years! An Englishman would be nearer the truth in saying, 'All but the nobles are slaves.' Another is, *Aucun citoyen ne peut être enlevé à sa juridiction naturelle*,—except when he is taken away by a *lettre-de-cachet*, that is, just whenever the minister pleases. We will not extract any more. This will show the temper of the writer, and that he wants the first requisite in an historian,—strict impartiality. There were so many bad things in this old constitution of fourteen hundred years, that unless a worse state of things takes place, every friend of humanity must rejoice that it is swept away from the face of the earth. Posterity will judge of this, when the point may be argued by Englishmen without passion.

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*Rapport fait à sa Majesté Louis XVIII.* Constance.  
*Report made to his Majesty, Louis XVIII.* 8vo. 3s. sewed.  
 Imported by De Boffe. 1796.

**N**OTHING is so difficult as to reconcile the opinions of the emigrant writers. Neither in the closet nor the field are

are they a united corps; and their countrymen who look in their writings for principles and maxims of conduct, will too frequently find only personal oburgation and contending prejudices. In our XVIIth Vol. N. A. p. 446, we gave some account of M. de Calonne's *Tableau de l'Europe*. The present work is a long and elaborate answer to the *Tableau*, and particularly addressed to the personage called Louis XVIII. M. Calonne, our readers may remember, contended that the king should declare, and adhere to the declaration, that monarchy should be established on a constitutional basis, regulated and limited by fixed laws; but on the other hand he destroyed the effect likely to result from such temperate measures, by attempting to prove that the principles of the present French constitution have subverted the foundations of all society; and that every peace concluded with the republic is a step to insure the universal triumph of atheism, equality, regicide principles, confiscation, &c. &c. and that the French monarchy only would secure a good peace. From such writers the French republic has certainly little to fear. Men must be consistent with themselves before they can expect to convince others; and we observed, in reading the *Tableau*, that the author's arguments were in general provided with as many proofs *against* as *for* them; — a mode of writing which is, to say the least, more ingenious than useful.

The author of this Report endeavours to arrive at the same conclusion as M. Calonne, by a different road. He states very candidly the errors of the old government; but making a distinction between the government and the constitution, he contends that the latter contained even a greater portion of political liberty than M. Calonne would advise the king to promise. It would not be very interesting to our readers, were we to follow these champions in their career; but we must in justice say, that the author of the *Report* is more moderate in his sentiments, and a more close reasoner than his antagonist.

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*Lettre de M. de Calonne au Citoyen-Auteur du prétendu Rapport fait à S. M. Louis XVIII.*

*Letter of M. de Calonne to the Citizen-Author of the pretended Report made to his Majesty, Louis XVIII. 8vo. 1s. De Boffe. 1796.*

**W**HETHER M. de Calonne has felt the force of his antagonist's arguments, we know not; but there are symptoms of foreness in this pamphlet which disgrace the gravity of political discussion. He points out a few things which the author of the *Report* has misrepresented or misunderstood; but all the rest is vulgar sarcasm, which we little expected from the pen of M. de Calonne,



# OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

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### FRANCE.

**R**EFUTATION de la Théorie Pnéumatique, &c. Refutation of the Pneumatic Theory, or the New System of Modern Chemistry, 8vo. Paris.—This work is by Lamarck, and is an enlarged edition of his *Recherches sur les Causes des principaux Faits Physiques*, or, Enquiries into the principal Facts in Physics.

*Reflexions sur la Colonie de Saint Domingue, &c.* Reflections on the Colony of St. Domingo, or an Inquiry into the Causes of its Ruin, the Measures adopted to re-establish it, with a Sketch of the Plan of Organisation proper to restore its Ancient Splendour; addressed to the Friends of Commerce and National Prosperity, 2 vols. 8vo. Paris.—This forms a continuation of the *History of St. Domingo*, in 1 vol. 8vo. published by the same author. It is divided into five parts, and each of these into chapters. In the first part, the author treats of the colonies of antiquity and of the middle ages; the revolution which the discovery of the new world occasioned in the political system of Europe; the foundation of a French colony in St. Domingo, its commerce, progress, abuses, and the causes of its decline. In the second, he gives the present state of the island, and the measures adopted to re-establish it. In the third, the application of the French constitution to St. Domingo, and the Spanish part of the island. In the fourth, he treats of the foundation of the commercial system of Europe; the influence of colonies on the general commerce of nations, &c. In the fifth, he takes a view of the influence England has had on colonial events, and the state of St. Domingo compared with that of France. He concludes with examining into the measures proper to restore peace and industry.

*Coup d'Œil sur les Courses des Chevaux en Angleterre, &c.*

—This



—This is a treatise on the breed of English horses, and on the means of extending that branch of rural economy to France. Paris, 8vo. 1796.

Introduction à l'Etude des Médailles, par A. L. Millin. Introduction to the Study of Medals. Paris. 1796.—The object of this work is to facilitate the study of medals, and to recommend its utility in the studies of geography, history, chronology, &c. The author gives lectures on the subject.

Instructions sur le Claveau des Moutons. Instructions on the Rot in Sheep, published by the Council of Agriculture, drawn up by Citizen F. H. Gilbert, Paris, 1796.

Petit Dictionnaire Historique, &c. Small Historical Dictionary for the Instruction of Youth, 12mo. Paris, 1796.

La Jacobiniade, ou le Délire and l'Agonie des Jacobins. The Jacobiniad, or the Madness and Agonies of the Jacobins, a heroi-comic poem in four cantos, 8vo. 1796.

L'Enfant du Carnaval. Paris, 1796, 2 vols. 8vo. The Child of the Carnival, a remarkable and true History.—This is a novel intended to bring into contempt the cruelties of the revolutionary government. The author, however, like most French novelists, is rather deficient in decency.

Œuvres de Moncrif, &c. A new edition of the Works of Moncrif, a Member of the French Academy, &c. with Additions.—François-Augustin-Paradis de Moncrif was born at Paris in 1687, and died 1770. He was a wit and a polished writer. The present edition includes his fugitive pieces, and is ornamented with plates, 2 vols. 8vo.

Histoire Philosophique de la Révolution, &c. A Philosophical History of the French Revolution, from the Convocation of the Notables by Louis XVI. to the Separation of the Convention : by A. Fantin-Desodoards. Vols. I. and II. 8vo. Paris, 1796. This author published, in 1789, the History of France, from the Death of Louis XIV. to the Peace concluded at Versailles in 1783, in 8 vols. with a palpable partiality, which he has since excused, by informing the world that the censor of the press obliged him to publish that work in a mutilated state. Left to himself in the present publication, his work is more just, more interesting, and more philosophical. It will extend to 12 volumes.

Relation des Combats, &c. Account of the Engagements and Events that occurred in the Naval War of 1778, between France and England, to which is added, a Sketch of the present War, of the Causes of the Ruin of the Navy, and the Means of restoring it, by rear-admiral Kerguelen, 8vo. Paris, 1796.—Allowances must always be made for the prejudices of situation

situation in compiling works of this kind; yet the author is in general candid. He mentions a plan which he proposed to the directory for a descent on our coasts, which, he adds, would inevitably succeed, as it was formed in the enemy's country itself, and all the force of Great-Britain could not impede its execution. Does this allude to Ireland?

La Prononciation de la Langue Française, &c. The Pronunciation of the French Language determined by invariable signs, 8vo. Paris, 1796.

Recueil Périodique publié par la Société de Santé, &c. The Periodical Collection of the Society of Health at Paris. No. I. — In this we find an essay on diseases occasioned by uneasiness of mind, by Deseffant; anatomical observations, by Leveillé and Cevenon; on the origin of the venereal disease, by Bouillon Lagrange; monthly register of the weather and diseases at Paris; and other articles.

Œuvres de Xénophon, &c. The Works of Xenophon translated into French by citizen Gail, Professor of Greek Literature. 8vo. Paris.—The author, who is well known by his version of Theocritus, his edition of Anacreon, and other classical studies, has not had encouragement to proceed in this undertaking. The present volume contains only the *Œconomicus*, the *Apologia Socratis*, the treatise *de Re Equestri*, and the *Hipparchicus*. Besides the best printed copies, he discovered four MSS. belonging to the 15th and 16th centuries, in the Parisian libraries, which had never been collated.

Œuvres d'Architecture de Peyre, &c. Peyre's Architectural Works, embellished with 20 plates, in large folio. Paris.—This is published by Peyre's son, who is a member of the national institution for architecture, and has prefixed a *Discours* in which he compares the temples of the ancients with the churches of the moderns.

L'Antique Rome, &c. Ancient Rome, or a Historical and Picturesque Description of what concerns the Romans, in their Customs, Civil, Military, and Religious, and Public and Private Manners, from Romulus to Augustulus, with 50 plates, by H. Grasset St. Sauveur, formerly vice-consul of France in Hungary. 4to. Paris.—This work is crude and superficial. The plates and printing are well executed.

Journal de la Langue Française, par Domairgue, &c. Journal of the French Language, by Domairgue, Member of the National Institution, and Thurot, Translator of Harris's Philosophical Grammar. Paris, 1796.

Among the translations, we have a translation into Arabic of the Address to the French People, decreed 18th Vendemiaire, and printed in a very splendid manner by order of

of the national convention. The Paris presses probably never had more employment than at present. Among their late publications may be enumerated, Young's Travels, Camus's Translation of Aristotle, Henry's History of England, a new edition of Gibbon, in 18 vols. 8vo. Strutt's Antiquities, 2 vols. 4to. that part of Blackstone's Commentaries which relates to criminal processes; Historical and Chronological Summary of the Roman Law, from the English; Stewart's Dissertation on the Antiquity of the English Constitution; Jerusalem Delivered, in French verse, by Baour Lormian; a Translation of Tacitus de Moribus Germanorum; Cooper's Information respecting America; and some of the most approved novels lately published in this country. The press seems to be entirely free in France; and the periodical journals are full of pasquinades, charades, anagrams, and other levities, at the expense of the ruling powers. These are supposed to be the production of the royalists or the jacobins.

## GERMANY.

Die Horen, &c. The Hours, a periodical work published by Schiller. No. I. to X. 1795.—These consist of miscellaneous pieces in prose and verse, by the celebrated author of the Robbers.

Samlung vermischter, &c. Collection of Miscellaneous Poems, by C. A. Overbeck, 8vo. Lubeck and Leipzig.

Handbuch zur cursorischen Lecture, &c. Manual for a cursory Reading of the New Testament, intended for the Use of Schools and Universities, by J. G. F. Leun, Vols. I. II. 8vo. Lemgo, 1796.—This work presents the significations of the principal words and modes of expression in the New Testament, according to the order in which they occur. It partakes much of the form of a dictionary; and the plan is the same as that adopted by the author in his Manual for a cursory Reading of the Old Testament.

Geschichte der Mauritanischen Könige, &c. History of the Moorish Kings; composed by Ebul Hassan Aly Ben Abdallah, Ben Ebi Zeraa, a native of the city of Fez. Translated from the Arabic, and illustrated with notes, by Fr. de Dombay. Agram.—This part of the history takes in the period from the year 762 to 1325.

Frankreich und die Freistaaten, &c. France and the Free States of North America, by E. A. G. Zimmerman, Aulic Counsellor and Professor at Brunswick. Berlin, 1795. Vol. I.—

This



This work gives a comparative view of the geographical and physical state of the two countries, and of the inhabitants of both, compared as to character, &c.

Jeremias, aufs neue aus dem Hebraischen, &c. Jeremiah, newly translated from the Hebrew, and accompanied with short Notes for such Readers as do not professionally apply to the Study of Theology, by Dr. J. C. Vollbroth. Celle, 1795. — This translation is conducted on the same plan which the author followed in his version of the twelve minor prophets, and of Ezekiel and Daniel.

Chirurgische-medizinische, &c. Chirurgical-medical Observations, chiefly collected in the Ducal Hospital at Jena, by Dr. Just. Christian Loder. 8vo. Weimar, 1794. — These uncommon cases appear to have been skilfully treated.

Handbuch der Anatomie, &c. A Manual of Anatomy, by W. R. C. Weidemann, Professor of Anatomy. Brunswick, 8vo. 1796.

Grundriss der Chemie, &c. Elements of Chemistry, according to the latest Discoveries, intended as a Text-book for Academical Lectures, by Dr. Fred. Alb. C. Gren. Vol. I. 8vo. Hall. 1796. Dr. Gren adopts the dynamic system of Kant.

Der Polynomische Lehrsatz, &c. The Polynomical Theorem, the most important Problem in Algebra, with some others: demonstrated anew by Terens, Kluegel, Kramp, Plaff, and Hindenburg. Published with Remarks, and a brief Sketch of the Combination, Method, and its Application to Algebra, by C. F. Hindenburg, 8vo. Leipzig, 1796.

Theorie des Wasserstoffes, &c. Theory of the Impulse of Water on Mill-wheels, with a View to Practical Application and Experience, by J. F. Gerstner, Royal Professor of Mathematics. 4to. Prague.

Freymuthige Gedanken über die, &c. Free Thoughts on the most important Concern of Germany, respectfully offered to his own and other good Princes, for their Examination and serious Reflection, by a Friend to his Country, 3 vols. 8vo. 1795-6. — This is the third edition of a work printed privately in Germany, but which has had an extensive circulation. It is in favour of reforms.

Der Menschenspiegel, &c. The Mirror of Mankind, or Practical Manual for those who would wish to form a Judgment of Men at once from their Features, composed by a Man who had an opportunity of comparing Men's Actions with their Features for several Years, 3 vols. 8vo. plates. Vienna, 1791-6.



**C. Plinii Secundi Panegyricus.** Pliny's Panegyric on Trajan, with Notes, by Theoph. Erdmann Giering. 8vo. 1796, Leipzig.

**Theologiæ Aristoteleæ Vindicias, &c.** A Defence of the Theology of Aristotle, by J. Severinus Vater, 8vo. 1795, Leipzig.—The author's object is to demonstrate that Aristotle held the being of a God distinct from nature.

**Nouvelle Grammaire, &c.** A new Practical Italian Grammar, by J. N. Meidinger, 8vo. 1796, Frankfort.—A republication of a very useful grammar.

**Die Geschichte der Urwelt, &c.** The History of the Primitive World, in Sermons, being an Attempt to render the unlearned better acquainted with the Spirit and Meaning of the Mosaic Records, and defend them against the Attacks of Raillery and Scepticism, by J. Rud. Theoph. Beyer. Vol. I. Part. I. 8vo. 1795, Leipzig.

**Naturlehre der Seele, &c.** The Natural Philosophy of the Mind, in Letters, by J. Christ. Hoffbauer, Professor of Philosophy, 8vo. 1796, Halle.—In these letters the author considers the theory of the different mental faculties, and the state of the mind in exercising them. He means to investigate the less common phænomena of mind hereafter.

**Das Betragen der Franzosen, &c.** The Conduct of the French in the Palatinate of the Rhine, impartially delineated by an Eye-witness, in Letters to Privy Counsellor Girtanner, 8vo. 1795, Chemnitz.

**E. F. F. Chladni über die Longitudinal schwingungen, &c.** E. F. F. Chladni on the Longitudinal Vibrations of Strings, and Rods, 4to. 1796, Erford.—This author had remarked that long slender strings, besides their usual lateral vibration, were susceptible of a vibration of a different kind, which produced a tone from three to five octaves higher than their common tone. This was obtained by drawing a bow over the string under as acute an angle as possible, and in the direction of its length; or by drawing a finger dipped in powdered resin, or a piece of cloth, or other soft substance, lengthwise up and down the string previously rubbed with black resin. A continuation of his experiments convinced him that the string, on this occasion, vibrates in the direction of its length, or alternately contracts and extends itself longitudinally.

**Ideen über Pathogenie, &c.** Thoughts on Pathogeny, and the Influence of the Vital Power on the Origin and Form of Diseases, as an Introduction to Pathological Lectures, by C. W. Hufeland, Teacher of Medicine, 8vo. 1795, Jena.

**Astronomische Tafeln, &c.** Astronomical Tables for the Determination of Time from Observation of corresponding, though unknown, Altitudes of two Fixed Stars, calculated  
APP. VOL. XIX. NEW ARR. Qq chiefly

chiefly for the Use of Navigators, by J. A. Koch, M. D. 8vo. Stralsund, 1796.—These tables are calculated for twenty-three pair of stars.

Physikalische Versuche, &c. Physical Experiments on the proportional Combustibility of most Kinds of Forest Wood in Germany, by G. J. Hartig, 8vo. Marburg, 1794.

Χρονικον Γεωργιου Φραντζη, &c. The Chronicle of G. Phrantzes, now first published, by F. C. Alter, Greek Professor, fol. plates. Vienna, 1796.

Geschichte aller Wendisch-slavischen, &c. History of all the Wendish-slavish States, by L. A. Gebhardi. 4to. 3 vols. Halle, 1796.—This history of slaves forms three volumes of the Universal History, and points out their transitions from husbandmen to hunters, freebooters, warriors, conquerors; and, lastly, founders of states, with the rise and fall of their particular governments.

David Klaus. David Klaus, a Book of Moral Instruction for good People of all Conditions, by J. Werner Streithorst, 8vo. 1796, Halberstadt.

Terpsichore, von J. G. Herder. Terpsichore, by J. G. Herder, 3 vols. 8vo. Lubec, 1795-6 —This is a translation of select pieces from the Latin poems of James Balde, a German poet of considerable merit in the last century, with Essays on the Nature and Effect of Lyric Poetry.

C. F. W. Glasers Beschreibung, &c. Description of a newly invented æconomical Lamp for Students, calculated for preserving the Eyes, and attended with some other Advantages, 8vo. plates, 1796, Nuremberg.—This lamp is formed on the principle of Argand's: but the oil is contained in a wooden vessel, on which the glass tube is screwed, and this tube is surrounded with another of larger dimensions, so that a solution of verdigrease in vinegar may be contained within them to render the light less prejudicial to the eyes. A movable mirror is added, to throw the light wherever required.

Beschreibung eines neu, &c. Description of a new-invented Pair of Bellows, by Jos. Baader, M. D. 4to. plates, 1794, Göttingen.

Die heiligen Gräber, &c. The holy Sepulchres at Kom, and the Prayers, two satirical poems, by J. D. Falk, 8vo. Leipzig, 1796. And by the same author, Taschenbuch für Freunde, &c. A pocket-book for the Friends of Jest and Satire, with an allegorical Engraving of the Kantish Philosophy, and a Calendar for 1797.

Versuche über verschiedne, &c. Essays on various Subjects relative to Morals, Literature, and Social Life, by Christian Garve, 2 vols. 8vo. 1792-6, Breslaw. The subjects are  
Patience;

Patience; Fashion; the Maxim of Rochefoucault, that the air of a citizen is sometimes rubbed off in the army, never at a court; Indecision; the Discourse of Solon to Cræsus, and that of Démaratus to Xerxes, in Herodotus; Thoughts on the Love of our Country; on the Art of Thinking; on the Mad Characters in Shakspeare, and on that of Hamlet in particular.

Hausbedarf aus der alten Geschichte, &c. The Ancient History of the World, compiled for the use of his own children, and others, from twelve to fifteen years old, or upwards, by K. E. Mangelsdorf, Professor of History at Königsberg, 4 vols. 8vo. 1797, Halle.

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A R E V I E W  
OF  
P U B L I C A F F A I R S,  
F R O M

The Beginning of JANUARY to the End of APRIL, 1797.

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F R A N C E.

**F**ROM the improvement of reason, consequent on the diffusion of philosophy, it might have been expected, that the nations of the civilised world would have ceased to engage in the murderous practice of war, unless it should be justified by irresistible exigency, which can only occur in the obvious case of immediate self-defence. But, unfortunately, the speculations of philosophers are inconsistent with the ambition of the rulers of the earth; and the wishes of philanthropists are counter-acted by the interested views of unfeeling politicians. The war which arose from the French revolution, but which that event did not justify, continued, at the close of the year 1796, to rage in various scenes of action; and it seemed to derive fresh fury from the ill success of negotiation.

The beginning of the year was distinguished by the most vigorous exertions on the part of the French; nor did the Austrians neglect the means of offence or of resistance. The latter advanced with alacrity to the neighbourhood of Verona; and some fierce engagements ensued. On the 12th of January, the division of general Massena was attacked; but he repelled the assailants; and, in a conflict  
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at Monte-baldo, the French had also the advantage. A more general action took place on the 14th. Alvinzi hoped, by encountering the French at Rivoli, to enable himself to relieve Mantua; but the vigilance and address of Buonaparte baffled the views of the Austrian commander. The attack was at first favourable to the troops of the emperor, who dislodged the enemy from several posts. At length, however, chiefly by the efficacy of the French artillery, the Austrians were put to flight. The next day produced another battle, in which the republicans were again victorious. After the carnage of the field, many of the fugitives were drowned in the Adige.

About the same time, the possession of the suburb of St. George, belonging to Mantua, was warmly disputed. To favour the attempts of the Austrians, general Wurmser gave orders for a sally; but the garrison could not co-operate with those who assaulted the French post, and who, being surrounded, were obliged to submit to captivity.

It was affirmed by the French that they had taken about 25,000 men in these conflicts, and had killed or wounded 6000, with a loss of little moment on their part. This may be considered as the language of exaggeration; but it is certain that Buonaparte met with signal success, and that the imperial cause in Italy was in danger of total ruin.

Other advantages followed these victories; and the garrison of Mantua, being thus precluded from all chance of relief, surrendered to the republicans on the disgraceful terms of captivity. The progress of the enemy began to shake the firmness of the emperor; but the exhortations of the British cabinet, and the remittance of British gold, induced him to renew his efforts; and he prepared to act with redoubled vigour for the recovery of the territories which he had lost, and the defence of those which he retained.

Having sent a detachment to harass the Austrians in the Tyrol, Buonaparte marched to the southward, and invaded the dominions of the pope. Near Imola, a small army endeavoured to withstand the intruders; but neither the strength of an entrenched post, nor the enthusiastic fervour

of attendant priests, who urged their countrymen to vindicate the cause of religion against atheistical republicans, could invigorate the exertions of the papal troops. The works were soon forced by the French; and several towns of the ecclesiastical state were easily reduced.

The pontiff was now overwhelmed with consternation. Despairing of the success of his feeble arms, he resolved to sue for peace; and, at Tolentino, a treaty was concluded (on the 19th of February), by which he engaged to withhold all succour from the enemies of the French republic, to cede to that state the territories of Bologna, Ferrara, and Romagna, and to grant large contributions, in money and valuable effects, to his conquerors. Thus was the holy father, whose predecessors had given law to Christendom, plundered and impoverished by those whom he thought himself bound by religion and policy to resist.

The French were the more eager to agree to a pacification with the pope, as they apprehended that a prosecution of their advantages in his dominions would endanger the loss of their conquests in the north-eastern parts of Italy. They now renewed their operations in this quarter, and met with their accustomed success.

As the imperial army had posted itself on the banks of the Piave, Buonaparte ordered his men to force a passage; and his views were favoured by the extraordinary drought of the season, which had rendered that river fordable. His brave assistant, Massena, penetrated by Feltri into the upper valley of the Piave, and defeated general Lusignan; and other commanders passed the river with their respective divisions. On the 16th of March, the opposition of the Austrians to the passage of the Tagliamento produced a sharp conflict. Some parties both of horse and foot were driven back with loss; but, at length, the French pressed forward with such force and rapidity, that the archduke Charles, finding it impracticable to withstand the foe, ordered a retreat.

The Austrians hoped, by the defence of Gradisca, to check the progress of the republicans; but, though the left wing of the latter met with a repulse in an assault upon that post, the former were driven from their entrenchments with the captivity of about 3000 men. The archduke now

fled into his brother's province of Carinthia; and, at Tarvis, he was exposed to great danger in an engagement with Massena, in which, on the 22d of March, the Austrians sustained considerable loss.

In an invasion of the Tyrol, new laurels were acquired by the republican generals. Joubert and d'Hillier maintained a series of sharp conflicts with the defenders of that province; and, in the course of these actions, they captured about 6000 individuals. The courage of the hardy natives proved fruitless; and they despaired of securing their country from a foreign yoke. Frequent emigrations ensued; and the panic extended to the heart of the Austrian dominions.

The emperor summoned his subjects to rise *en masse*, that the career of Gallic victory might be effectually repressed. The fortifications of Vienna were repaired and augmented; and all the means of defence, and the remaining resources of the country, were studiously called forth.

In the mean time, the French made an easy conquest of Carinthia; and Carniola was reduced with equal facility. In a proclamation which Buonaparte addressed to the inhabitants of these parts of the circle of Austria, he called them the innocent victims of the rashness of others; and assured them of the eagerness of the rulers of the French republic to put an end to the calamities which desolated the continent. General Clarke, he said, had been deputed to Vienna by the executive directory, with proposals of peace; but the imperial ministers would not suffer him to treat personally with their sovereign. He added, with a disgusting intemperance of language, that these counsellors, 'corrupted by British gold, betrayed their country and their prince, and were as unwilling to agree to a pacification, as the perfidious islanders who are odious to all Europe.'

The fugitive archduke made choice of a strong position near Gratz; and here he waited the arrival of such reinforcements as might enable him to make head against the enemy. During the inaction of the prince, baron Laudohn dispossessed the French of Roveredo, and other posts in the bishopric of Trent: but these advantages were inconsiderable.

Reflecting on the danger of his situation, the emperor

began to think seriously of peace. He could not flatter himself with the hopes of success from the renewal of his efforts; for, as the bold republicans had baffled his veteran forces, he could not expect that his new levies would be successful against armies habituated to victory. He therefore resolved to enter into a negotiation.

Before we state the result of the altered inclinations of his imperial majesty, some mention of other operations will be requisite.

Though the French made their principal efforts in Italy and in the Austrian circle, they were not inactive in other parts of the continent. They defended the fort of Kehl with pertinacity, and inflicted severe damage on the besiegers, who, in their protracted enterprise, are said to have lost about 14,000 men. The place was at length evacuated; but the Austrians did not long retain a fortress which they had purchased at an enormous expense. General Moreau, with the army of the Rhine and Moselle, decamped from Strasbourg, and established his quarters in the imperial territories by the defeat of different divisions of the hostile army. He then presented himself before Kehl, and recovered the place by a *coup de main*, in consequence of the terrors, or perhaps the treachery, of the imperial commandant. He pursued the fugitives with rapidity and effect, and increased the alarm which the triumphs of Buonaparte had diffused through the Austrian provinces.

In the mean time, the army of the Sambre and Meuse, commanded by Hoche, passed the lower Rhine, and attacked the Austrians, who were strongly entrenched in the neighbourhood of Neuwied. Their redoubts and other works were forced with little difficulty; and above 4000 men were made prisoners. At Altenkirchen, they sustained another defeat; and misfortune continued to pursue them.

These vigorous operations against the harassed subjects of the emperor, were stopped by the intelligence of a negotiation between Buonaparte and the archduke. The former, having intimated to the prince his desire of terminating the effusion of blood, received an unsatisfactory answer; but two general officers were soon after sent by Charles to the French camp, in the character of negotiators. An armistice was adjusted for six days; and the term of its duration was extended by another agreement.

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In the progress of the conferences, preliminary articles of peace were agreed to; and they were signed on the 18th of April.

When this sheet was consigned to the press, no official or authentic statement of *all the particulars* of the preliminary agreement had been published. The *substance*, however, was regularly communicated, on the 30th of April, to the two houses of the Gallic legislature, in a message from the directory, which mentioned the cession of the Netherlands to the republic, and the establishment of an independent state in Lombardy, as the leading features of the compact. In other accounts, it was added, that the emperor would be indulged with the restitution of Mantua, and the grant of a part of the Venetian territories; and that the definitive treaty would be adjusted in a congress at Berne, to which the allies of the two contracting parties were expected to send deputies.

Thus, at a time when we were lavishing our treasures for the support of the emperor, that prince violated his engagements by agreeing to preliminaries without the concurrence of the British cabinet. Perhaps he thought that he had been injured by his alliance with our court, in being encouraged to a prolongation of the war, by which he had involved himself in fresh difficulties, and had been reduced to the necessity of accepting more unfavourable terms than he might otherwise have obtained.

With regard to the interior concerns of France, we may observe, that the spirit of republicanism continued to influence the legislature, and evinced itself in an order for the renewed commemoration of the death of Louis XVI. The generality of the people, however, were not pleased with this unnecessary and malignant retrospect. It was at the same time ordered, that the oath against royalty should be accompanied with a similar denunciation against anarchy. Tumults arose in Paris and some other towns, on the celebration of this anniversary; but they were not attended with much mischief.

The existence of a conspiracy was announced by the directory, on the 31st of January, to the council of five hundred. Three persons were apprehended as the agents of the prince who styles himself Louis XVIII. and it was affirmed that a regular plan had been formed for the subversion of the republican constitution, and the elevation of  
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that unfortunate exile to the throne which his brother had filled. But this plot does not appear to have proceeded beyond mere attempts to sound the inclinations of the people.

The debates which have occurred for some months past, in the council of elders and that of the five hundred, have not been sufficiently interesting to claim distinct notice in this historical sketch. Various discussions have, indeed, taken place; but many questions have been repeatedly adjourned; and the internal regulations, recently adopted, are not of great moment.

The elections of members for the renewal of a third part of the two assemblies, have, in general, been conducted with tranquillity and order; and the majority of the deputies, who have been honoured with the popular suffrages, appear to be such as are disposed to pursue a system of moderation.

## GREAT BRITAIN.

The menaces of an invasion, which, it was said, would be more formidable than that of Ireland, produced, during the recess of parliament, some sensations of terror among those British subjects who were not distinguished by spirit or fortitude; but the boasts of the enemy, in this respect, proved mere gasconades; for the armament which appeared on our coasts consisted only of two frigates, a corvette, and a lugger. These vessels sailed towards the Bristol channel; and, after a fruitless attempt to destroy the shipping in the harbour of Ilfracombe, they arrived on the coast of South Wales. Above 1300 men, unprovided with artillery, landed in the northern part of Pembrokeshire, on the 22d of February; and some of these intruders pillaged the houses of the rustics. Lord Cawdor immediately repaired to Fishguard with a body of militia (to the number of about 700), and a numerous party of gentlemen and peasants; and he soon received a letter from the principal French officer, signifying a desire of negotiation, as the ships had left the coast. He insisted on the unqualified surrender of the whole *corps*; and the demand was not resisted. The French quietly resigned their arms; and, with characteristic marks of cheerfulness, submitted to the fate of prisoners of war. Two of the ships which had brought  
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brought them over, were captured in their return to Brest; and the expedition excited general ridicule.

The men who were thus consigned to captivity, appear to have been, for the most part, delinquents of various denominations, whom the French government wished to dismiss, or transfer to foreign custody. This circumstance aggravated the insult, without being injurious to the captors.

The parliament had not long re-assembled when this contemptible invasion occurred. An affair of a more serious nature called for the deliberations of the assembly; for, on the same day which gratified the inhabitants of the metropolis with an account of the surrender of the party of French invaders (the 26th of February), a resolution was adopted by the privy council, prohibiting the directors of the bank from issuing any cash, till the sense of the legislature should have been taken with regard to the extraordinary situation of affairs.

The frequent exportation of bullion and cash, in foreign loans and subsidies, as well as in other concerns, had concurred with the practice of hoarding, promoted by the late alarms, to render coin extremely scarce; and so great a demand for it arose in different parts of the country that the pecuniary exchange of the notes of the bank became a matter of extreme difficulty and inconvenience. The managers of that corporation had repeatedly expostulated with the minister on this subject; but he was deaf to their representations, and continued a system which endangered the stability of public credit.

The order of council excited great consternation among the proprietors of the public funds; and the panic extended its effects to individuals of other denominations; while all classes impatiently waited the result of the inquiries which the legislature would institute at so alarming a crisis.

When a royal message had been delivered to each house, justifying the late order by the 'peculiar nature and exigency of the case,' and recommending the adoption of such measures as might be 'best calculated to meet any temporary pressure, and to call forth in the most effectual manner the extensive resources of the kingdom,' the discussion was opened on the 28th of February by a speech from the minister, who first proposed an address of thanks

to the king, and then advised the appointment of a select committee for examining the affairs of the bank. Of the ability of that establishment to answer all the demands of its creditors, he had no doubt; and, notwithstanding the alarm which had arisen, the general opinion, he had reason to believe, concurred with his sentiments. But it was incumbent on the house, he said, to inquire into the concerns of the bank, that the necessity of the order might be ascertained, as a preliminary step to the adoption of parliamentary regulations. The investigation, however, ought to be conducted with secrecy; and it would also be advisable, that the inquiry should not be too circumstantial or minute in a case of such delicacy and importance. If it should appear to the proposed committee, that the extent and the quick succession of the late demands upon the bank had so far embarrassed the directors, as to render a suspension of the practice of issuing cash expedient, the parliament might then confirm and enforce the late procedure of the executive power, and take other steps of prudent regulation.

In the debate which was produced by the motion for a committee, Mr. Fox took the lead. He severely animadverted on the conduct of the rulers of the cabinet, in having violated public credit by a prohibition of the bank from answering just demands; a measure which was unprecedented in the history of this country. Even if the measure itself could be justified, the means, he said, were not proper. An act of parliament ought to have preceded the order; and the constitution would not then have been so grossly infringed. But, as the case now stood, an edict of the privy council had destroyed, for a time, a considerable part of the property of the country. The proprietors of stock might justly complain of being defrauded, as they would now be obliged to receive their dividends in paper, in violation of that contract which gave them a right to demand cash. As the notes which would be offered to them might prove less valuable than money, the deluded creditors of government might at length find, that, though they were not ostensibly taxed for their stock, the depreciation of the notes of the bank would operate as a real tax. In a case which thus involved a breach of contract, the most minute scrutiny ought to take place, that the grounds of such an extraordinary procedure might be fully known: such an examination was necessary for the  
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restoration of confidence, instead of that imperfect inquiry which the court recommended. The whole management of the finances required the most complete investigation; and it was highly expedient to determine, whether the misconduct of the premier had not produced that necessity which he now alleged in justification of the most violent encroachments on the constitution. In the present case, he was apparently a culprit, and ought to adduce proofs of his innocence, before the house should be desired to acquit him. A blind confidence in one who had acted in so irregular and arbitrary a manner, would be inconsistent with the duty of popular representatives.

The observations of Mr. Fox were reinforced by lord Wycombe, Mr. Hussey, and other speakers, whose objections and complaints Mr. Pitt endeavoured to obviate, by stating, that his proposition of a limited inquiry solely originated in the particular urgency of the affair, which required immediate decision; by representing the obnoxious order as not proceeding from any idea of the insolvency of the bank; and by denying that foreign loans or remittances had occasioned the grievance in question, which, he said, was produced by the temporary panic of individuals.

Mr. Sheridan entertained the house with the effusions of pleasantry, at the expense of Mr. Dent, who had made some absurd remarks. He then satirised the proceedings of the minister; and moved an amendment, by which the investigations of the committee would have been rendered more comprehensive. But the house, by a majority of 156 (the numbers being 88 and 244) rejected the motion of the uncourtly orator; and, that of the minister being adopted, fifteen members were named for the inquiry.

In the house of peers, a similar committee was appointed, after a debate in which the dukes of Grafton and Bedford, and the marquis of Lansdowne, stigmatised with just censure the conduct of the cabinet.

After some days of investigation, it was announced, in the report of the committee of the commons, that, on the 25th of February last, the out-standing engagements of the bank amounted to 13,770,320 pounds; and that the funds of the society were 17,597,280 pounds, exclusive of a debt from government, which was stated at 11,680,800 pounds.

Notwithstanding this favourable view of the funds of the bank, the result of the inquiry induced the legislature to

continue the prohibition, with an exception of the fractional parts of a pound, till the 24th of June. A proviso was added in favour of the army, for whose use cash was thought necessary.

With a view of general accommodation, a bill was enacted by which the directors of the bank were empowered to issue notes answering to the sum of two pounds, and also for one pound. The public acquiesced with seeming patience in the new currency of paper; and the emission of a great quantity of dollars, at the same time, made some compensation for the scarcity of British coin. But, while the nation shall suffer an imprudent war to be continued, the public credit will not effectually recover from the shock which it has sustained. As war is the cause of the evil, peace is the only remedy.

A desire of procuring that remedy for the misfortunes of the nation, prompted the earl of Oxford, on the 23d of March, to move for an address, in which his majesty should be requested to renew the negotiation with France, in such a manner as might convince the enemy of the sincerity of our court: but the proposition was exploded by a majority of 54 votes. The same motive induced the earl of Suffolk to recommend the dismissal of the chief promoter of the war from the helm; but his remonstrances could not influence the peers to concur in an address for a purpose so beneficial to the community.

At this time, the people seemed to shake off, in some degree, the torpor which had long rendered them passive amidst the burthens and calamities of the war. It was resolved in the metropolis, by an assembly of the livery, that an application should be made to the king for the dismissal of his ministers; and the example was quickly imitated in many counties of the realm; while, on the other hand, a small number of addresses were obtained by ministerial intrigues, in opposition to the views of the friends of immediate peace.

The discontents which had arisen in Ireland were productive of debates in the British senate. The earl of Moira, on the 21st of March, recommended an address, in which the peers should desire the king to use his endeavours for healing the wounds of the sister kingdom; but a great majority opposed his motion. On the 23d, Mr. Fox, in a copious harangue, urged the expediency of  
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adopting lenient and conciliatory measures, as the disturbances might otherwise become truly alarming. Though Ireland had been declared independent of the British legislature, the parliament of that kingdom, he said, had been rendered completely subservient to the dictates of the English minister; by whose influence, the reasonable demands of the catholics had been rejected, and the grievances of other classes of the Hibernian nation had been augmented rather than redressed. He therefore proposed, that the house should address the sovereign on this interesting subject, and solicit his studious endeavours for the restoration of tranquillity to the western realm. Mr. Pitt disapproved this interference, not only as being unnecessary, but as encroaching on the independence of the Irish parliament; and the house refused to vote such an address.

The next debate which merits our notice occurred on the 4th of April; and the subject of it was connected with ministerial profusion, exemplified in the frequent remittance of British treasure for the use of the emperor. Mr. Sheridan entered into a detail of the negotiations between the chancellor of the exchequer and the directors of the bank, with a view of exposing the inconsiderate pertinacity of the former, and of proving that the latter had resisted the importunate demands of the court. He affirmed, that the conduct of the minister had been a series of imposition upon the bank, the parliament, and the country; that he had gradually undermined the foundations of public credit, had wasted the resources of the nation, and had wantonly increased the public burthens beyond all former example. In this state of affairs, it was a species of madness, he said, to lavish on a foreign power that treasure which was necessary for our own exigencies, particularly as the refusal of pecuniary aid to the emperor was not likely to retard peace, or leave that potentate at the mercy of France. He concluded with proposing, that the house should proceed to inquire, whether additional advances of money to his imperial majesty were consistent with a due regard for the national interests. Mr. Pitt resisted the motion with his usual plausibility and his usual success. It was supported by Mr. Fox, tamely opposed by sir William Pulteney, and rejected by a great plurality of votes.

With such determined eagerness did the premier pursue his impolitic schemes of protracted war, that he did not scruple  
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to negotiate a new loan, after he had declared that he had fully provided for the exigencies of the year. But it is proper to mention, that he condescended so far to comply with the prevailing desire of peace, as to advise his sovereign to send Mr. Hammond to the emperor, that he might concert with that prince the conditions on which the two courts should insist, if the French should be willing to renew the negotiation. This resolution was adopted by the cabinet on the 9th of April; and it had some effect in the elevation of the price of the funds: but a speedy depression followed. The envoy did not sail from Yarmouth before the 17th; and he had not reached Hamburgh when the preliminaries were signed. A knowledge of the danger to which our imperial ally was exposed, might have suggested to our minister the expediency of an earlier deputation.

While the court and the nation were in a state of suspense with regard to the immediate purpose of the emperor, the second budget of the session was opened on the 26th of April. Mr. Pitt vindicated this extraordinary appeal to the liberality of the public, by alleging the intractable obstinacy of an enemy who had resisted all approaches to a pacification; and he trusted, that the people would admit the necessity of powerful exertions, as the display of unsubdued spirit could alone reclaim our adversaries to the dictates of reason. After a specious and delusive preamble, he entered upon financial statements. Having recapitulated the votes of supply which had passed before the Christmas recess, he intimated, that the progressive demands of the year might be expected to exceed fifteen millions, exclusive of the former supplies of the session. The loan for which he had lately agreed was only, he said, for fourteen millions and a half decisively, out of which a million and a half would be charged to Ireland; but stipulations had been made for an ulterior loan of above three millions and a half, if it should be thought expedient to gratify the emperor with further advances. As new taxes were requisite for defraying the interest of the new loan, he proposed that a floating navy-debt, and the deficiency arising from the dereliction of some of the imposts which he had recommended in the winter, should be provided for at the same time. He then stated his scheme of taxation. It involved a variety of new duties, which, he conceived, would not be severely felt.



The following are the distinct articles, with the estimated produce of each :

Additional stamps on agreements, &c.	£ 320,000
Copies of deeds, - - - - -	50,000
Private transfers of property, - - - - -	170,000
News-papers, - - - - -	114,000
Advertisements in those papers, - - - - -	20,000
Certificates of attorneys, - - - - -	15,000
Ornamental plate, - - - - -	30,000
Bills of exchange, - - - - -	40,000
Probates of wills, - - - - -	40,000
Policies of insurance from fire, - - - - -	35,000
Tolls, - - - - -	450,000

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Total, £ 1,284,000

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We cannot suffer this statement to pass without a few words of animadversion. At a time when public credit is in danger of ruin; when commerce and manufactures are at a very low ebb, compared with the state in which they would have been under the sway of an able and discrete cabinet; when the people, after an interval of lethargy, are clamorous for peace; a minister comes forward with pompous boasts of the flourishing state of the kingdom, urges a vigorous continuance of an odious contest, and demands, with unblushing confidence, such an addition to the grants of the session, as will extend the supplies of the year beyond forty-two millions and a half. Even if this were the first demand for the war, it would be a just ground of complaint; but, when it follows a series of prodigal expenditure, and is urged at a time of national distress, no censures can be too severe for those who recommend or who countenance such multiplied exactions.

The new requisitions of the court were opposed with spirit by messieurs Fox, Sheridan, and Grey; but all arguments and remonstrances were as inefficacious, as if they had been delivered in a desert. The house sanctioned the propositions of the minister; and bills were prepared for the enforcement of the new taxes.

The question concerning the loan to the emperor was agitated on the 1st of May. It was then stated by the chancellor of the exchequer, that the whole amount of the loan would be 3,600,000 pounds; part of which would

answer the late pecuniary advances, while the rest would provide for the further exigencies of the court of Vienna, as occasions might successively arise. The vigorous co operation of the emperor was requisite, he said, for the attainment of a secure and honourable peace; and, that prince being precluded from the practicability of such exertion without the aid of grants from the treasury of Great Britain, it was essential to the interest of this kingdom to supply the deficiency of his finances, particularly as it was not probable that the intended remittances would have any ill effect on the course of exchange, on the circumstances of the bank, or on the internal state of the country. Mr. Fox expressed his surprise at the minister's intention of sending more money to the continent, when he had reason to suppose, from the intelligence of the armistice, that the emperor was seriously engaged in the business of a separate negotiation. He therefore moved, that the desired vote should be postponed: but Mr. Pitt would not agree to any delay, as even the report of the vote might give a favourable turn to the negotiation, by convincing the enemy that we were ready to continue our liberal support of the cause of the emperor and the interests of the confederacy.

Amidst the parliamentary deliberations, intelligence arrived of a naval victory. Sir John Jervis had cruised for some time in expectation of meeting with the Spanish fleet; and he was at length apprised by his scouts, that the enemy had been discerned at the distance of only four leagues. Pleased with the information, he eagerly sought an opportunity of ascertaining the strength of the hostile armament; but, when one of his ships made a signal, intimating the appearance of twenty-five sail of the line, he was less sanguine in his hopes of success, as he had only fifteen ships of that denomination. He resolved, however, to engage the foe without delay. The British admiral, having arranged his ships in the most compact order, sailed with such expedition, that he reached the Spanish fleet before it was disposed with due regularity or connexion. 'Such a moment (as he properly observes in his official letter) was not to be lost;' and he had so strong a confidence in the valour and discipline of his men, that he did not scruple to depart from the ordinary system, as a considerable

derable degree of enterprize seemed requisite at the commencement of a war with the Spaniards. He therefore passed through their fleet, in a line rapidly formed; and, by tacking, separated one third of it from the main body. After a conflict which continued about five hours, he defeated the enemy, and captured four ships: namely, two of 112 guns, one of 84, and one of 74. It was then found, that the whole Spanish fleet consisted of twenty-seven sail of the line.

In this engagement, which took place near Cape St. Vincent on the 14th of February, 300 men were killed or wounded on the part of the victors; but, in the ships which were taken, the list of those who lost their lives, or were wounded, amounted, according to the account given by admiral Jervis, to 603.

The services which our seamen had performed during the war, and their expectation of fresh occasions of fortunate exertion, gave them so high (and indeed so just) an idea of their own importance, that they resolved to insist upon an augmentation of their pay, and a general improvement of their situation. The scheme was conducted with temper and regularity. The crew of the *Royal George*, and of fifteen other ships, borrowed a hint from the constitution of their country, and chose representatives, who assembled in form, and, on the 18th of April, prepared a petition to the house of commons, as well as to the lords of the admiralty. They peremptorily declared, that they would not proceed upon any expedition or cruise, till their desires should have been granted; and they displayed such firmness and spirit, that their officers were intimidated into submission.

This mutiny alarmed the cabinet; and earl Spencer was directed to hasten to Portsmouth, with other commissioners of the admiralty. The earl remonstrated with the seamen of lord Bridport's ship, and urged them to return to their duty; assuring them, that such of their requests as should appear to be reasonable would be granted. When he had made his report, the affair was deliberately canvassed; and the ministry prudently determined, that it would be better to acquiesce than to resist. A proclamation was issued on the 22d, promising the royal pardon to all seamen and marines who should immediately relinquish their mutinous

practices; and it was intimated by the lords of the admiralty, that the parliament would be desired by the crown to attend to their demands.

Though these intimations were calculated to pacify the sailors, the delegates (as the representatives of that body of men pompously styled themselves) did not wholly desist from the exercise of their assumed authority. The delay of the parliamentary discussion of their claims kept them in a state of irritating suspense; and in that interval some lives were unfortunately lost. Being ordered, on the 7th of May, to prepare for weighing anchor, the seamen at St. Helen's refused to obey; and some of the delegates repaired to Spithead to propagate a general spirit of disobedience. They attempted to board the ship of vice-admiral Colpoys; and many of the crew were willing to assist them: but that commander threatened them with violent opposition. The men persisting in their mutiny, he gave orders to a party of marines to fire; and several of the malcontents were mortally wounded. The seamen returned the fire with some effect; took full possession of the ship; put Colpoys and his chief officers under arrest; and menaced them with exemplary punishment.

The delegates were now, in a great measure, commanders of the fleet; and it was concluded, that nothing but an immediate compliance with their principal demands would restore due subordination. On the 8th of May, Mr. Pitt, avoiding all discussion of particulars, as the remarks which might be made on so delicate a subject might be rendered subservient to the invidious task of irritating and inflaming the minds of the sailors, requested the house of commons to agree to the estimates which had been prepared, for an increase of the pay of seamen and marines, and a more copious allowance of provisions to those useful servants of the public. Mr. Fox condemned the delay which had occurred in this business, as an instance of culpable negligence on the part of the ministry; and wished that the affair might be fully investigated, instead of being consigned to secrecy and oblivion. But neither he, nor any of his friends, opposed the motion. A bill, founded on this basis, was produced by the minister on the following day. It passed with rapidity through both houses, and was instantly sanctioned by the king.



The members of opposition would not suffer this affair to terminate without an attempt to subject the ministry to a parliamentary stigma. Mr. Whitbread, after a spirited harangue, proposed a resolution, importing that, in having delayed the determination of this important business, Mr. Pitt was guilty of a gross neglect of duty, and merited the censure of the house: but he afterwards extended his motion to the ministers in general. It was resisted with warmth by Mr. Dundas and other speakers, and rejected by a majority of 174. Sir William Pulteney, for whose opinion the premier is known to entertain a great respect, voted with the minority on this occasion.

The act of relief did not immediately reclaim the seamen to obedience. They wished for other favours, particularly a relaxation of the strictness of their discipline; but they were at length induced to submit; and, having received a fresh pardon, they declared themselves ready to renew their services with all the enthusiasm of former loyalty. It was asserted by the adherents of the court, that the emissaries of the party which opposed the government had instigated the sailors to these bold proceedings: but such calumnies are the ordinary fruits of party zeal.

To prevent a resumption of this topic, we have extended the article, in point of time, beyond the assigned limits; and we dismiss the subject with expressions of satisfaction at the happy adjustment of an alarming dispute.

## I R E L A N D.

Though the late invasion of this kingdom had given an opportunity for the display of a general spirit of loyalty, the discontent of the catholics had not subsided; nor were the protestants of the north free from strong sensations of disgust. The former wished to be rendered eligible to a seat in parliament, and to enjoy an occasional promotion to the highest offices in the state; while the latter were desirous of reaping the full benefit of a free constitution, by a parliamentary reform, and other measures calculated for the repression of ministerial tyranny. It was pretended, that these opposers of abuses and grievances cherished intentions hostile to the peace of society, and that their objects were pillage and massacre; and the chancellor of Ire-

land even accused them of having instigated the French to invade the kingdom.

The statute against popular meetings, and the act for disarming the inhabitants of those counties or districts which were alleged to be in a state of disturbance or insurrection, were strictly enforced; but the severity of the government did not prove completely efficacious. In various parts of the province of Ulster, outrages and cruelties were perpetrated by the licentious and exasperated peasants; but the advocates of reform disavowed these proceedings; and it certainly was not their interest to encourage such enormities.

The language of the opposite parties, with an allowance for the exaggerations in which each may have indulged, will serve to exhibit the grounds and circumstances of the contest. In a message from the lord-lieutenant to the parliament, delivered on the 18th of March, it was stated, that the 'dangerous and daring outrages,' which were 'evidently perpetrated with a view of superseding the law and preventing the administration of justice by an organised system of murder and robbery,' had lately increased in a very alarming degree; that these outrages were encouraged and supported by treasonable associations for the overthrow of the constitution; that the malcontents had threatened the lives of all who should stand forth in support of the laws; that they had fired on the soldiers who were employed in the discharge of their duty; and had acted in systematic defiance of the exertions of the civil power. On the other hand, it was affirmed, in the appeal of the inhabitants of Ulster to their countrymen, and to the British nation, that they were 'united in an organised system, not to promote murder, but to promote peace; not to destroy persons and property, but to save both from destruction;' that they had solemnly pledged themselves for the promotion of every temperate and rational measure by which the freedom of Ireland might be established; and that 'the common enemy,' displeased at finding them inclined to pursue their great objects with the irresistible weapons of truth and justice, had practised a course of unparalleled aggression, for the purpose of 'goading them into insurrection, or driving them into despair.'

In the debates which followed the intimation of the viceroy, some of the members of both houses declaimed against the tyranny of the government, while others affected to think that the ministry had been too lenient. Mr. Grattan was the chief opponent of the court. He condemned, with great vehemence of oratory, the measures which had been taken for disarming the provincials of Ulster, and exposing them to the lawless rage of a licentious army, before any investigation of their delinquency had been adopted, or any grounds discovered which could justify such severity of treatment. He moved, that, instead of applauding the conduct of the lord lieutenant, the commons should advise him to recal that unconstitutional proclamation which had introduced into the north of Ireland the despotism of military government, and should promise to make such an inquiry into the state of the country as might tend to produce regulations favourable to the interests of the people. The crown lawyers acknowledged that the proclamation was not strictly constitutional; but they were of opinion, that it was justified by the critical state of affairs. The motion being rejected, a courtly address was presented by each house to the viceroy, who, thus encouraged, continued the system of coercion.

An attempt was soon after made, by the enfeebled party of opposition, for the repeal of the bill which had been enacted against supposed insurrections. This statute, however, was so strongly defended, in the opinion of the commons, by the chancellor of the exchequer and sir Hercules Langrishe, that only fourteen members voted for the abrogation of it.

To supply the exigencies of the government of Ireland, and provide for the defence of the country, not only against foreign enemies but also against domestic foes, a new loan was negotiated; but such was the scarcity of money in that kingdom, or so strong was the dread of danger, that even the offer of unusual advantage could not produce the desired subscription. It therefore became expedient to apply to Great Britain; and pecuniary advances were obtained from those who are unreasonably willing to render their opulence subservient to the increase of the burthens either of this kingdom or of Ireland.

The Irish Jacobins (as the malcontents of Ulster were called) continuing their opposition to the court, many were apprehended on suspicion of treason; and some were tried and condemned at the provincial assizes, while others were acquitted.

If we may depend on the assertions of the ministerial party, an alarming conspiracy was lately discovered at Belfast. Secretary Pelham informed the house of commons, on the 29th of April, that a considerable number of persons had been seized in the midst of treasonable deliberations, and that their papers were also secured. He then proposed the appointment of a committee of secrecy, for the examination of these papers, and the general investigation of the plot. Mr. Grattan opposed the reference of this business to a secret committee, as a measure which was repugnant to the constitution; but it was vindicated by the attorney-general, and readily approved by the house. The peers appointed a committee for the prosecution of the same inquiry.

The alledged conspiracy may, perhaps, exist more in the imaginations of courtiers, than in reality. However the affair may terminate, we quit the subject for the present, and proceed to other parts of our historical review.

## N E T H E R L A N D S.

The French yoke is not perfectly agreeable to the generality of the inhabitants of these provinces. Occasional tumults have arisen from this source; but the strong arm of power has suppressed the disturbances.

That article of the preliminary agreement between the French and the court of Vienna, by which these territories are ceded to the former, cannot be very pleasing to the Belgians; but they will be obliged to submit, unless the influence or the arms of Great Britain should procure the recal of the obnoxious stipulation. Such a contingency, however, is not to be expected.

## H O L L A N D.

The Dutch, or rather the French rulers of the Batavian republic, have been for some time employed in the formation of a new constitution. It is apprehended by many, that it will more resemble that which was framed by the French in the year 1793, than that of the year 1795,  
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which, in their late oath against royalty and anarchy, they declared their determination of maintaining. But it is probable, that the party now prevailing at Paris will infuse its moderation into the Batavian system, and will annihilate the pernicious influence of the remains of the Jacobin faction.

## GERMANY.

The conduct of the king of Prussia, about the beginning of the present year, seemed to threaten Germany with disturbance. This prince is inflamed with a thirst of territorial aggrandisement, and actuated by a selfish spirit of rapacity; and, in the prosecution of his views, he is ready to employ either force or artifice, though he is inclined to prefer the latter mode as the least expensive, and therefore made use of it when he was desirous of drawing subsidies from the British treasury. Rejoicing at the disordered state of the empire, he sought an opportunity of establishing his influence in Westphalia and other circles; and he sent a large army to support his views. From what we have learned of the secret articles of the treaty which he concluded at Basle in the year 1795, it appears, that he engaged to secure the Netherlands to the French, as well as some of the neighbouring provinces of the continent, with a proviso of his being assisted in the addition of certain portions of Germany to his own territories. The emperor dreaded the execution of a scheme which tended to the diminution of his power and preponderance in the Germanic system; and, in February, he addressed a rescript to the diet, in which he warned the different states of the danger which impended over them from the ambition of the house of Brandenburg and the rapacity of the French. These grounds of alarm, we may suppose, hastened the negotiation between Francis and the republic.

## DENMARK, SWEDEN, and RUSSIA.

The Danish and Swedish nations are diligently employed in the promotion of commerce and manufactures, and in the cultivation of the arts of peace. A breach, however, has recently occurred between the former and the Tripolines; but this circumstance is not likely to operate in a very injurious way.

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The Russian potentate, soon after his accession, was requested by the courts of Vienna and London to assist them against the French, in compliance with the stipulations of his deceased parent; but he did not think himself bound to enter into a confederacy which he disapproved, though he gratified the emperor with assurances, that he would not tamely suffer either his Prussian majesty or the French to execute their schemes to the prejudice of the Germanic body.

It gives us no small pleasure to learn, that this prince is truly attentive to the duties of his high station; that he has instituted some useful reforms in different branches of the administration; that he has relieved the inhabitants of Livonia from the effects of a tyrannical system; and that the persecuted Poles have found in him a friend and protector.

## S P A I N.

Notwithstanding the weakness of the Spanish monarchy, preparations have been made in that kingdom for an invasion of Portugal. The connexions of the court of Lisbon with Great Britain have long disgusted the French, who, from a desire of depriving us of the advantages of that intercourse, have instigated the Spaniards to an attack of their neighbours. The Portuguese troops, reinforced by British auxiliaries and French emigrants, were stationed, early in the spring, between the Tagus and the Guadiana, for the defence of the threatened realm; but we do not find that any actual hostilities have yet taken place. If the late preliminaries, however, should not produce a general pacification, the arms of the Spaniards and their republican allies may with little difficulty reduce Portugal to submission.

## I T A L Y.

Under the revolutionary auspices of Buonaparte, a new state has been erected in Italy; to which, from its situation on the hither side of the Po with respect to Rome, the appellation of the Cis-padane republic has been given. It was ordained, by the deputies who assembled in a formal congress, that this republic should consist of ten departments, extending from the southern borders of Mantua to the

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the frontiers of Tuscany; that the legislative body should be formed of two councils, one of which should contain sixty members, and the other thirty; and that the executive branch of the government should be conducted by three individuals. After the completion of a constitutional code, the congress was dissolved in March.

To the republic which has been formed in the Milanese, it was intended that the province of Brescia, and other parts of the Venetian dominions, should be added; but the ultimate result of the negotiation between the French and the emperor may be attended with some alterations in that respect.

## TURKEY.

As the Turks were in constant dread of the ambition of Catharine II. the accession of her less enterprising son to the Russian throne has given them some gratification. They still preserve their neutrality; and their sovereign does not neglect the concerns of national improvement. That they attend, more than they formerly did, to the interests of commerce, we have reason to believe; for a Turkish ship, navigated by Turkish sailors, instead of Greeks or Armenians, lately arrived in the river Thames. Their vindictive spirit, however, is not mitigated by the progress of civilisation; for, at Smyrna, they have recently murdered many Greeks, and destroyed the warehouses of the Franks, merely because a Janissary lost his life in a sudden *fracas*.

## EAST-INDIES.

The reduction of Amboyna and the neighbouring islands not having been mentioned in our last Appendix, it is proper to intimate, that the dispatches from Madras, received in November last, announced the success of the operations of rear-admiral Rainier. An armament appeared before Amboyna in February, 1796; and a capitulation was quickly adjusted, by which that important island and its dependencies were surrendered to the British government, on condition that, besides securing, to the inhabitants in general, the rights of private property, the new possessors of the island should continue the usual pay to the officers of the civil establishments, to those who were in the military and naval service, and to the ministers of religion.

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Similar conditions were granted to the occupants of Banda and the adjacent islands, when the British fleet had anchored near Nassau, the principal fortress of Banda. The governor alleged a great want of provisions as one cause of his ready submission to the demands of the enemy.

In the treasuries of Amboyna and Banda, were found 147,787 rix-dollars; and cloves, nutmegs, and other valuable articles, were discovered in abundance. Intelligence of this success being transmitted to Madras, a reinforcement of soldiers, and a supply of stores, were speedily sent, that the islands might be secured against re-capture. But we are doubtful whether they are still in possession of the English, as a considerable hostile force has been seen in the Indian ocean.

It was reported, in some of the accounts which arrived from India, that Tippoo, the enterprising sultan of Mysore, meditated an immediate renewal of hostilities, in the hope of recovering those extensive districts of which the British arms had deprived him. But it appeared from more authentic information, that this rumour was ill-founded. It is not probable, however, that the East-India company will long be free from the attacks of that prince, if he should be able to form, by persuasion and intrigue, a strong confederacy of the native powers.

A new war in India would be particularly unseasonable at this juncture, as the finances of the company are at a low ebb; so low, indeed, that the managers of the treasury of Calcutta have publicly offered the high interest of 12 *per cent.* to procure occasional loans. This offer, however, has not proved so efficacious as the company expected.

The government of India being in a state of some disorder, and the military officers of the company being inflamed (chiefly on the account of difficulties with regard to promotion) with a degree of discontent from which pernicious consequences were apprehended, the commissioners of control resolved to send out a governor-general of high respectability and reputation. This post was offered to the marquis Cornwallis, who consented again to encounter the dangers of the climate of Hindostan; and it was proposed, that, among other grants of authority, he should be indulged with a discretionary power of disbanding the European military establishment of the company, and substituting his majesty's forces. This proposition was condemned by most of the proprietors of East-India stock, as an arbitrary encroachment on the rights of



the corporation. At a late meeting of that body, it was urged, that the measure would tend to the annihilation of chartered privileges; that the civil power of the society had already been taken away by ministerial violence; and that, if the power of the sword should now be usurped by the government, that of the purse would not long be enjoyed by the company. The result of a spirited debate was the rejection of a motion for concurring with the directors, who, by a small majority, had voted in favour of the new scheme. In consequence of this opposition, the departure of the marquis has been deferred.

## WEST - INDIES.

Some of the particulars which will be mentioned under this head, belong to the year 1796; but, as they were not known in England before the present year, they may reasonably form a part of this Appendix.

The Caribs of the island of St. Vincent, who had for some time been in arms against the government, were reduced to submission by the spirit and the prudence of major-general Hunter and governor Seton. Martin Padre, a negro, who had great influence over the savages and their licentious confederates, surrendered on the second of October; and, before the close of the succeeding month, all the malcontents submitted. The *brigands* of Grenada were reduced to obedience about the same time. At St. Lucia, however, the unsubdued French and their associates continued to maintain a predatory war, to the great annoyance of the well-disposed inhabitants of the island.

An attempt was made by the French, in November last, against the isle of Anguilla, not with a view of retaining it when conquered, but for the purpose of plundering and destroying the villages and plantations. About 300 men, selected from the troops of Victor Hugues, landed on the island, and committed various acts of devastation and cruelty. Captain Barton, of the *Lapwing*, was no sooner informed of this invasion, than he sailed to Anguilla; and, on his appearance, the enemy hastily re-embarked. He engaged the two ships which had conducted the French to the island, sunk one, and captured the other; but, being pursued by two frigates, he burned his prize.

The dispatches which arrived in the winter from St. Domingo,

mingo, brought intelligence which was not disagreeable, though it was not perfectly satisfactory. The judicious measures of major-general Bowyer promoted the security of Jeremie; and other districts were also in a state of safety, to which the divisions among the enemy contributed. The exertions of lieutenant colonel Hooke were greatly instrumental in relieving Irois from the distresses of a siege; and the precautions of the British officers baffled, in other respects, the views of the foe. Horrid barbarities were, in the mean time, perpetrated by the blacks under Rigaud, who massacred a great number of the adherents of the French republic.

To our possessions in this part of the world, an addition has been recently made at the expense of the Spaniards. An expedition was undertaken by lieutenant-general sir Ralph Abercrombie and rear-admiral Hervey, for the reduction of Trinidad; and these commanders, having collected early in the present year a force which they deemed adequate to the enterprise, sailed to the gulph of Paria, where, on the 16th of February, they found a Spanish fleet at anchor, under the protection of a small island which was furnished with batteries. The British admiral made such dispositions as were calculated to prevent the departure of the enemy, who seemed inclined to take advantage of the approach of night, and attempt an escape. It was the intention of the associated commanders to make a general attack, at day-break, both upon the ships and upon Port d'Espagne, the chief town of Trinidad; but the Spaniards rendered one part of this scheme unnecessary, by burning three ships of the line and a frigate, to prevent their falling into the hands of the English. A ship of 74 guns, however, escaped the conflagration; and she was brought off in safety by the boats of the British squadron. The small island being evacuated by the enemy, sir Ralph Abercrombie and his men landed on Trinidad; and, before the evening of the 17th, the town and the neighbouring posts, except two forts, were in the possession of the invaders. On the following day the governor thought proper to capitulate for the whole island; and it was agreed, that all the soldiers and seamen should be sent to Spain, but should not be again employed in the war till they were regularly balanced  
against

against British captives. Besides 73 pieces of ordnance, an extraordinary quantity of ammunition was found among the stores of the island.

This success, which is said to have been purchased with the loss of only one life (that of lieutenant Villeneuve), did not produce in England that joy which usually attends the brilliant exploits of the British arms. The reason may easily be conceived. Favourable intelligence only serves to encourage the obstinacy of our court, and to retard the restoration of peace.

## NORTH AMERICA.

The commanders of British ships of war having made it their practice to seize the property of the subjects of France in American vessels, as well as in other neutral ships, the French complained of the tameness with which the rulers of the United States suffered such insults upon their flag; and they at length resolved to do themselves justice, by seizing the goods of British merchants in American bottoms. The irritation arising from this source, still prevailed in the minds of the Trans-Atlantic republicans, when general Washington, in December last, opened the congress. The speech which he then delivered was pregnant with judicious advice, in the departments of policy, naval and military affairs, arts, manufactures, and commerce; and, with regard to the chief cause of complaint, he observed, that communications had been received from the French minister in North-America, which indicated the danger of a continued molestation of the trade of the United States. He did not, however, abandon the expectation, that the dispute would be settled without the intervention of hostilities. At the same time, he deprecated all meanness of submission; and hoped that none would forget what was due to the character of the government and nation, or relinquish a full confidence in the 'good sense, patriotism, self-respect, and fortitude,' of his countrymen.

As this was the last session in which the general was inclined to appear, he closed his harangue with the following expressions, which involve both simplicity and energy. 'The situation in which I now stand for the last time, in the midst of the representatives of the people of the United States, naturally recalls the period when the administration of the present form of government commenced; and I cannot omit the occasion to congratulate my country on the success of the experiment, or to repeat my fervent supplications to the supreme ruler of the universe, and sovereign arbiter of nations, that his providential care may still be extended to

the United States; that the virtue and happiness of the people may be preserved; and that the government which they have instituted, for the protection of their liberties, may be perpetual.

The election of a president, on the retreat of the illustrious founder of the American state from public life, was contested with eagerness and warmth, but without riot or tumult. On the 8th of February, the two houses of congress determined this important affair. Mr. John Adams obtained a majority of votes, 71 in number; and Mr. Jefferson had 68. Of the other candidates, Mr. Pinckney had the greatest number of suffrages. It was then declared in form, that Mr. Adams was elected president of the United States for four years, and Mr. Jefferson vice-president; and, on the 4th of March, these gentlemen entered upon their respective functions. Both are men of ability and experience; and, under their sway, the republic will, in all probability, continue to flourish. The disputes with France, however, are not yet adjusted.

Addressees from the different provinces of the American confederacy were voted with zeal and alacrity, as testimonials of reverence for the character of the retiring patriot; and, as they breathe the language of sincerity, not that of courtly adulation, they are highly honourable to his well-earned fame.

## A F R I C A.

The Dutch have not yet been able to recover their valuable African settlement; for the Cape of Good Hope is still possessed by our countrymen. It is guarded by a fleet under rear-admiral Pringle, who, in January last, sent an account of the reduction and demolition of a fort and factory at Foul Point, in the island of Madagascar. It was concluded, that the destruction of this *dépôt* of arms, stores, and merchandise, would greatly distress the French at Mauritius; but the enterprise ought to be followed by an attempt for the conquest of the latter island. We are surprised at the neglect of the admiralty, in not having provided for the success of such an attempt at the beginning of the war. We do not mean to depreciate the naval exploits of this period; but, when we reflect on the very extensive scale and extraordinary superiority of our equipments, we may be allowed to express our astonishment at the inadequacy and imperfection of our maritime operations.



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